

A
COMMENTARY
 ON THE
 MOST DIVINE EPISTLE OF S^t PAUL
To the Romans :

CONTAINING FOR MATTER,
 The Degeneration of our Nature by *Adam's* Fall;
 And the Restauration thereof by the Grace of *Christ* :

TOGETHER WITH
 The perfection of Faith, and the imbecillity of Works,
 In the cause of Justification of clea^r sinners, before Almighty God.

For form and man- ner of handling, it hath	}	The	{	COMPREHENCE and METHOD SUMME and SCOPE INTERPRETATIONS and the DOCTRINES REASONS and USES	}	of every Text.
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All which are set down very familiarly and compendiously,
 in form of a Dialogue, between *Timothens* and *Silas*.

By *THOMAS WILSON*,
 Late Minister of Gods Word at S^t George's Church in *Canterbury*.

The third Edition.

<p>2 PET. 3. 15. Our beloved Brother Paul, according to the Wisdome given him of God, hath writtten unto you, which the unlearned and unstable pervert to their own destruction.</p>	}	<p>What Epistle of Paul, is not more sweet then Honey? <i>AUGUSTINE</i>. The sublimity of Paul's minde went beyond the Heavens. <i>CHRYSOSTOM</i>. This Epistle is a Catechismi for Christians, & a perfect body of Apostolical doctrine. <i>P.A.R.</i></p>
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LONDON,
 Printed by E. Cotes in Aldersgate-street, 1653.



COMMENTARY ON THE MOST DIVINE EPISTLE OF S. PAUL To the Romans :

CONTAINING FOR MATTER
The Exposition of our Name by James Hall
And the Reformation elicited by the Grace of Christ
TOGETHER WITH
The perfection of Faith, and the impeccability of Works
In the scale of justification of believers before Almighty God.

COMPOSED BY
JAMES HALL, D.D.
OF THE UNION THEOLOGICAL SEMINARY, NEW YORK.

All which are set down very familiarly and compendiously
in form of dialogue between Two persons and a third.

BY THOMAS WILSON
Pastor of the Church of God in New York.

The third Edition.

THE FIRST PART OF THIS COMMENTARY
WAS PUBLISHED IN THE YEAR 1792
AND THE SECOND PART IN THE YEAR 1793
BY THE SAME AUTHOR.

LONDON

Printed by E. COOK in Aldgate Street, 1793.

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To the R. C. B. T.

The Authors Epistle to the Christian
and Courteous READER.

HE counsell of the Heavhen Poet, for the maturity of publick writings, (Nonum prematur in annum) hath not been of me altogether neglected: for I began the exposition of this pearlesse Epistle some seven years sit hence at least, (after I had served three whole Apprentiships in the Ministry of the glorious Gospell of God.) According to the Greek Proverbe, *δωδεκα ετοίμης*, Our latter thoughts being wiser then our first, I went over it again by Caterhizing Questions and Answers in my Charge, when I had once finished it by Lectures or Sermons. All this while I had not a peece of a purpose to publish it (being resolved it should serve as Seed, for that portion of the Lords field, and Husbandry committed to my care and trust) partly because diverse learned Commentaries of Moderne Writers, both of rain and domestically, and some of them in our Mother-tongue were already extant upon this Epistle, but especially, or that I judged myself far insufficient for such an enterprise.

As there was small reason after such burning Lampes, to erect my obscure light, so I saw great reason to esteem my worke very unworthy the publick view of this lettered & judicious Age. Yea, though sundry of my fellow-helpers in the Lord (who by occasion of their businesse in our City, were partakers of part of these Labours) both by word and writing, out of other Diocesses, solicited me both earnestly and often: For all this, I suffered it to lye by me, rudely drawn out in Papers, for mine owne private use. At last being much moved thereunto by three severall Letters,

To the Reader.

Letters, I was willing to part from my Copy, with expresse charge to him who received it, (a Friend in London upon good Reasons rendered, that it should only be surveyed by some skilful Ministers, to have their opinion and advice about the fitnessse of the publication, ere it came to the authorized Licenser: for two eyes see more then one. And in matters of this kind (it is well known to some) I have not trusted my selfe: Every man in his own cause is party, and therefore partiall. Lookers on, often see more then the Actors do. But being prevented, it was put into the examiners hand, before I had set to my last hand. Afterward it was by my friend, sent to me to be published and perfected. Perceiving how heavens providence had brought it thus upon the Stage, that it might both see and give light, what was I that I should resist it? Where it may be marked, that where God leadeth the way, there it is safe following and coming after. I yeelded the more willingly, considering the motion and opinion of many Judicious friends (touching the fruitfulnessse of it) did call it out; also for that my other weake endeavours in this kind, namely, my Dictionary of the Scriptures, found gracious acceptation and entertainment: of this present worke, I have the more reason to hope well, not only because of the excellency and variety of the matters handled, and namely, in the many and main differences between the antient faith of the Romans to whom Paul wrote, and the new upstart opinions of our seduced Romanists, against whom we preach and write; but also for the ununsual and not unprofitable manner of teaching by Interpretations, Doctrines, Reasons, and Uses; a forme wherein never any Comment on this Epistle was set forth before. As Jacob when his sounes were to travell into Egypt for Corne, prayed for them, saying, The God Almighty give you mercy before the man; so to this Treatise being to travell into many places, I wish that it may find favour in their eyes that shall read it. To which purpose (gentle Reader, whosoever thou be) suffer me to advertise thee of some few things, whereof I think it requisite thou shouldest take notice, somewhat to excuse such faults, as in such world of matter I could not but run into, being a man, and more subject to erre, then innumerable other men.

To the Reader.

1 First, thou hast here but an Epitome and abridgement of longer discourses; for the points of Doctrine were largely followed and furnished in my Sermons, which in this Dialogue are contracted. Wherein if you meet with some tautologies and superfluities, or with dislocations, some things not set in the right place, or claudications and defects; impute it I pray thee to the multitude of businesses, being three times at least every week in the publick use of my Ministry, whilst I did peruse and prepare this to the Presse.

2 Whereas some Doctrines are but lightly touched and left bare without any amplification, it is either because they were more obvious and easie; or else are enlarged in some part of the Book, or because the volume would have swalne too much, if I had dilated all alike. Look for these tearmes Coherence, Scope, Sum, Parts, Interpretation, Doctrines, &c. but sometimes pointed in the Margent, yet mostly noted in the body of the Book, as will be of any heedfull Reader easily observed.

3 Howsoever this whole Book seem, and indeed is bigger then at first was thought of, (the Epistle being exceeding rich in Doctrines, whereof thou hast scarce the gleanings,) yet the particular Dialogues, will be deemed rather too compendious; Matters being rather pointed at with the finger, then explicated to the full; not so much the truth spoken out, as an hint given what might be spoken, leaving good grounds of Meditation to such as have the gift and art of Meditating.

4 These things were preached in a popular Auditory (for the most part) where care was had to utter high things, in homely plain words; therefore the learned are to bear with it, if they alwayes finde not the sublimity of the stile, to answer the majesty of the matter. I had rather speak five words to edification, then a thousand to vain ostentation. And because I did not enjoy the constitution of body in equall tenour, during the handling of this Epistle, the Reader therefore need not look for equall exactnesse of stile and stufte, in every part of this Book.

5 I had a care to accommodate my self, as for manner, so for matter to my Auditory, and in that regard have pressed some points

To the Reader.

points further then some other, and passed by, or lightly passed over more pertinent to the Text, to drive on some others more fitting to the times and persons where and with whom I do live. Howbeit this thou shalt finde universally thorow the whole Book, that both the naturall sense of words and phrases, and the Analysis or artificiall disposition of the Text, with Sum, Scope and Coherence of every Sentence, is constantly and faithfully (I trust) delivered. But forasmuch as there was an Ocean of hard and darke some, both things to be intreated, and Texts to be interpreted, wherein I meet with great diversity of Opinions among Expositors, so as it was difficult (if not impossible) for such an one as I am, to hit the marke in every passage of this Epistle; therefore in my best humbleness and reverence, I submit my Spirit unto the Prophets, being not only desirous, but beseeching the Learned Teachers and guides of our English Church, in love to shew me my failings, whereof I fear they shall finde not a few, nor slight ones. Concluding with the Poet:

— Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.
What righter things thou know'st, impart;
Or what I bring, take in good part.

Thine in the Lord,

THO. WILSON.

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES

Explained and opened familiarly, in Form of
a Dialogue between
TIMOTHEUS and **SILAS**.

Wherein ye have for the most part,

Seven things per-
formed on eve-
ry Text:



The Scope

The Spirit

The Method

Interpretation

with their

Overall

Declares

Reasons

Physiognomy

Text.

DIALOGUE I.

TIMOTHEUS.

*How was the dispute between
Timothy and Silas concerning the
Gospel?*

Silas. A difference and
contention between the
Jews and Gentiles, which was caused
by the malice of Satan, and was likely to
have much hindered the course of the
Gospel, yet to have diffused and choa-
ked it in the very cradle and beginning.
For, the Jews which did believe, did
think (through the suggestion of some
false Apostles, Acts 15.) that the Le-
gall Ceremonies were to be still obser-
ved, as necessary to salvation, that un-

all men were circumcised, and kept
the Law, they could not be justified and
saved by Christ. Whereas the believing
Gentiles did know by the doctrine of
the Gospel, their exemption from Mo-
ses Law, being taught, that in the death
and passion of our Lord, all Legall rites
were fully demolished; and that Faith
alone in Christ, was sufficient to justifi-
cation before God. Hereupon, arose
no small division between Jews and
Gentiles, which were mixed together;
the Jews bearing themselves insolent-
ly because of their privileges, despised
the Gentiles as enemies of Mo-
ses Law; and the Gentiles insulting over the

B Jews.

An Exposition upon

...doth very gravely conclude
...the Law of Moses; the Law
...the one and another, were made im-
...ed through Christ, and apprehended
...by a true and lively Faith.

After this generall discourse, reach-
ing unto almost the Chapter, where he
doth in more particular manner
Both the infirmity of the Law, and
giving, and the perfection of the Gospel,
became chiefly and only to the true Israel,
even to the Jewes, of the faith of *Abra-
ham*, to the Elect of GOD, which be-
leeve in Christ, and not to the carnall
seed, which came of *Abraham*, onely ac-
cording to the flesh, as in the ele-
venth Chapter, converting him to the
Gentiles, hee perswadeth them unto hu-
mility, that they should modestly be-
have themselves toward the Jewes, foras-
much as divers of them were daily called
to the Faith; and towards the second com-
ing of Christ, God would grace in
again the whole Nation, and make
them the members of the Christian
Church. When the fullness (or bodie) of
the Gentiles should enter in, the same
then the blindness of the Jewes should
cease, it being neither total nor final,
but only in part, and for a time.

In the fourteenth Chapter againe,
Paul speaketh upon Jewes and Gentiles,
exhorting them both, with many and
weighty reasons, unto brotherly love
and peace; not to be divided one from
another, nor to judge and contemne one
another, about Dayer and Meate, and
such things, as were of a middle nature.
The rest of the Epistle is spent in ex-
hortations, to morall Good-workes,
both speciall in respect of Calling; and
generall, belonging to all Christians,
Chap. 12. and part of the 13. where so-
licitly durst bee used, both of the
Magistrate, and of the Subject. Finally,
after divers exhortations, and familiar

...doth very gravely conclude
...the Law of Moses; the Law
...the one and another, were made im-
...ed through Christ, and apprehended
...by a true and lively Faith.

Ques. *Are there any more matters
handled in this Epistle?*
Ans. Yes, many and most weighty;
First, from Original corruption,
and sinification, Spirituall combate, the
new birth, and of the enemies of sinne,
the Law, the flesh, the world, the
of Believing, and Non-Regeneration,
Rejection, propagation of the Jewes,
Moses, Ecclesiasticall and Politicall
ties, Christian liberties, and the like.

Ques. *What reason may be given
why this Epistle is so long?*

Ans. For the worthinesse and va-
riety of the matter. Secondly, the Me-
thod and order of writings, being very
exact. Thirdly, the Dignity of the in-
strument or Pen-man, being an Apostle
that had secret visions and revelations.
Fourthly, the Majestie and splendome
of the Author, being the Son of Wise-
dome and Majesty.

Ques. *Into what parts may this Epi-
stle be divided?*

Ans. Into two parts: First, the Ti-
tle and inscription, [The Epistle, &c.]
Secondly, the Treatise [Paul an Apostle,
&c.] The Treatise hath a Preface, to
Coloss. 16, wherein Paul salutes the Ro-
mans, wishes them good things, and
describeth the Gospel of Christ, and de-
fineth his purpose of writing. After
the Preface, as a Doctrinall Instruc-
tion unto Chap. 2. and another exhor-
tation unto the end of the Epistle.

Ques. *What significations be there of
this word [Epistle]?*

Ans. It hath two, the one, unpro-
per and borrowed, the other, proper
and naturall. By the unproper signifi-
cation, it significeth any thing that repre-
sente the minde of another. Thus the
Scriptures be Gods Epistles. Also, the
Corinthians are called Pauls Epistles,
because

the Epistle to the Romanes.

because their conversion by his preaching (as an Epistle of recommendation) did commend him for a true Minister of Christ, 2 Cor. 3. 2. Secondly, in a proper signification, it importeth a Letter sent from one to another, to certifie their minde: so is the word used here.

T I M. What meaneth this word [Apistle?]

S I L. Generally, by it is meant any Messenger, as Phil. 2. 25. More especially, one selected of Christ to carrie the message of salvation into the whole World, whereof there were twelve, to whom *Matthias* was added in *Indus* room e.

T I M. What be the notes of an Apistle?

S I L. Foure. First, to be immediately called by Christ, Gal. 3. 1. Matth. 1. 2. Secondly, to be sent with Commission, to preach unto all Nations. Thirdly, to have seen Christ in the flesh, 1 Cor. 1. 2. Fourthly, to have a priviledge to be kept from error in their Doctrine, Iohn 6. 13. To which may be added the fifth, to have the power of doing miracles, Luke 9. 1, 2.

T I M. Who was this Paul?

S I L. A Pharisee by profession, a Jew by birth, a most wicked persecutor for his practise.

T I M. How was he changed?

S I L. By the mighty power of Jesus Christ, who from heaven sodainely altered him, and of a Persecutor made him a Preacher. From whence we may learne, that none despaire though they be yet in their sinnes: or being called, have grievously fallen. For *Paul* sinned fearefully before his Calling, and *Peter* after, yet were both pardoned upon their returning to God.

T I M. Why did Paul write to the Romanes?

S I L. First, because they were many of them his Countreyemen according to the flesh, the Jewes then dwelling at Rome in great Companies, Acts 28. Secondly, because by writing to them, he gave an instruction common to all within the jurisdiction of the Romans, which was exceeding large, the Roman Empire being then in flourishing estate, and as it were the Queene and Mistresse of

the world.

T I M. Why was this Epistle written to the rest of Pauls Epistles?

S I L. Neither for that it was in time written before all other, nor yet for the great dignity of the Romane Nation, being then Lords almost of the whole earth; nor for the excellency of the Roman Church, which consisting of Gentiles, was inferiour unto the Church of the Jewes, who were the Olive tree, others being wilde Olives; nor yet for the length of this Epistle; as some have imagined: but for the exceeding worth and use of the matter handled therein. For, besides the maine Article of justification by Faith, defined, debated, and determined; there bee other questions and points of Christian faith, of great moment and profit. As about the fall of Man, the force of Originall corruption, the restauration of man by Christ, of the sweet and manifold fruites of justifying Faith: also of sanctification, of the Crosse and Comfort to them which beare it, of Predestination, of the Vocation of Gentiles, of the breaking off and grafting in againe of the Jewes; of Good-workes, of Magistracie, of Charitie, of the use of things indifferent, of the diversitie of gifts, and Functions in the Church: So as this Epistle was upon good respect set before the rest, as the Key to open the way to understand the other; and as a Catechisme or introduction to our most holy Religion: Also, the most exact and accurate method of this Epistle, did deserve it should be prefixed.

For, after the Proöme, he defineth Justification; declaring what it is, Rom. 1. 16. (and that is held most artificiall Method, which beginneth with definition.) Also he expresseth the severall causes thereof First, Efficient. Gods grace. Secondly, Materiall; Christ Jesus dead, and raised to life. Thirdly, the Formall; our beleefe of the Gospell. Fourthly, the Finall, or end remote; the praise of Gods righteousness; the nearest end, our salvation.

Moreover, he amplifieth our free justification by the contrary, that we cannot be justified either by workes of Na-

ture, or of the Law, Chap. 2.3. therefore by grace and faith, after the pattern of *Abraham*, Chap. 4. Then, by the principall and immediate effects of justifying faith: both inward peace of Conscience, access unto the gracious God, joy, hope, patience in tribulation, experience, sense of Gods love in the heart, Chap. 5. and outward holiness of life, dying to sinne, and living unto righteousness, Chap. 6. by the contrary operation of the Law, which is to reveale sinne and wrath, Chap. 7. whereas the Gospell freeth from condemnation, Chap. 8. by the cause [*Election*,] by the subject [*Gentiles called, and Jewes to be called*,] Chap. 11. by Testimonies, Chap. 10. by Examples, *David* and *Abraham*, Chap. 4. And as this article of Justification, so other points are treated of in a very perfect order, as hath bene partly touched, and shall more particularly appeare hereafter.

TIM. *Of what kinde is this Epistle?*

SIL. It is mixt: partly *Didiscetical*, teaching and instructing the mind in the

truth of the Gospell: partly, deliberative or *Paraneticall*, exhorting unto duties of all sorts, and constancie in the faith: partly Consolatory, comforting against the feare of condemnation, and affliction of the Crosse: partly, Reprehensory, rebuking the Jewes for their infidelity and contumacy against God, and the Gentiles for their immodesty, security, and pride; and both for their debate and emulation: Partly, Gratulatory, giving thanks for their obedience to the Gospell: and Laudatory, praising their zeale: and Petitory, praying for Grace to them, and to himselfe.

TIM. *Shew us now the scope & mark whereat this Epistle aimeth.*

SIL. The scope is double. The first is remote and further off, beeing common to all the Church in all Ages, as the more plentifull instruction of all the Saints in the mystery of salvation. And secondly, the quenching of the flames of contention, raised betwene the two people, Jewes and Gentiles, and to set a firme peace, which is the neerest end.

CHAP.

CHAP. I.

DIAL. II.

TIMOTHEVS.

What is the summe of this whole first Chapter, and what are the chiefe parts thereof?

SILAS.

Having in the beginning by an artificiall and elaborate *Exordium*, insinuated himselfe into the minds of the Romanes, to make them attent, docible, and benevolous receivers of his Doctrine, *ad ver.* 14. Toward the middle of the Chapter, he layeth forth the maine question, to wit; that all people, both Jewes and Gentiles, are no otherwise to be justified and saved, then by the Gospell being beleevd on: which touching the Gentiles, hee doth demonstratively prove from verse 18. to the end of the Chapter. The reason is, because being transgressors by manifold and grievous sins, both against God through impiety, & men through unrighteousnesse monstrous and unnaturall, they were worthy of eternall damnation: so farre off was it, that their workes could justifie & give them life eternall. For the maine points of this Chapter, they be foure.

1. A salutation, to verse 8.

2. The *Exordium* or Preface, making way and entrance to the matter, to verse 17.3. The principall *Thesis* or proposition, touching righteousness before God, by the faith of Christ, to vers. 17.

4. The confirmation or prooffe, from verse 18. to the conclusion of the Chapter. This is the effect of the argument brought for probation: Gentiles and Jewes are to be justified, either by faith or by workes of the Law: but neither the one, or the other, bee justified by Workes, both being sinners. Which touching Gentiles, is cleared in Chap. 2. and concerning the Jewes, in Chapt. 3. verse 21. Therefore Justification of both,

is onely by beleefe in Christ. Which conclusion is found, Chap. 3. verse 22, &c.

The salutation.

Vers. 1. I Paul, a servant of Jesus Christ, called to be an Apostle, put apart to preach the Gospell of God,

2 Which hee hath promised before, by his Prophees in the holy Scriptures;

3 Concerning his Sonne Jesus Christ our Lord, which was made of the seede of David, according to the flesh, &c.

TIM. **W**hat things were noted in this salutation?

SIL. Three things. First, the person saluting: secondly, the persons saluted: thirdly, the thing which he wished unto them, and prayed for.

TIM. What doe yee note in the person saluting? How is he described?

SIL. First his Office, both by the particular, that hee was an Apostle or Embassador: and generall, that he was a servant of Jesus Christ, that is, a Minister or servitor of Christ, in publishing his will by preaching the Gospell: and not onely a servant (as other Christians) by common profession. Secondly, by the Doctrine which he taught, whereof he entred into commendation.

TIM. Wherein had he this Office?

SIL. Not by men, nor of men, but immediately by the calling of Christ Jesus. Acts 9. 1, 2, 3, 4.

TIM. Wherefore doth he speake of his Calling?

SIL. First, in respect of false Apostles, who charged him to bee an intruder. Secondly, to shew that he had authority to teach, and that they were bound to obey, because he brought a Divine Doctrine, and did not offer to teach them by tradition and usurpation, but by a just, lawfull, and divine vocation.

TIM. *How came he by such a Calling from Christ?*

SIL. Not by his owne merits, either foreseene or present, as *Origen* thought: but by the eternal Decree of God, who set him apart for that service of preaching the Doctrine of salvation, as it is here said [*Put apart to Preach*; to wit, to the Gentiles, *Acts* 23. which was both from the instant of his birth, *Gal.* 2. 15. and at the time of his calling to the Apostleship, and from everlasting, by an eternall election, as *Chrysostome*, and after *Peter Martyr* affirmeth. From whence we learne, that our Callings, gifts, and fruits of them, depend upon Gods election, that all flesh may be humbled before God, ascribing to themselves none, but all praise to God, and free grace from every thing which is in them, or done by them, or to them. Furthermore, in that by the Will and Counsell of God his vocation was assigned for *Paul*, and he sanctified and put apart for it (as *Jeremy* was, *Chapt.* 1. ver. 5.) long before any manifestation thereof to themselves, or to the world; let us hereby be warned, neither rashly to rush into a Calling, running before we be sent of God, contrary to the practise of *Aaron* and *Christ*, *Heb.* 5. 4. nor being sent and called, withdraw our selves from our appointed Function, lest we be found to fight against God, whilst we would appeare to men to be shamefast. For such an infirmity sake, God was angry with *Moses*, *Exod.* 3. and punished *Jonas*, *chap.* 1. *Paul* commended for the contrary vertue, his readinesse to obey his Calling, *Gal.* 1. 16, 17. Also *John Baptist*, *John* 1. 7.

TIM. *By what argument or Reasons is the Doctrine of the Gospell commended to us in this place?*

SIL. First, by the Effects: It is a Doctrine of joy & comfort, for so much the word [*Gospell*] signifieth; as one would say, a good Spell, or word of good tyding, *Luke* 2. 10. Secondly, by the Efficient cause; it is revealed from heaven of God himselfe, and teacheth the grace of God: therefore called, *The Gospell of God*. Thirdly, by the Antiqui-

ty; it was first published and promised by the Prophets, *Gal.* 3. 13. Fourthly, by the Subject and Matter which it handleth, and that is, the Sonne of God incarnate, and made Man: also Saviour and Redeemer for mans eternall salvation. Lastly, by a proper End, which is, to engender the obedience of faith in the name of Christ, ver. 5.

TIM. *What doth this admonish us of?*

SIL. First, of the never-sufficiently loved and praised goodnesse of God, who would commit to us such a Doctrine; for quality, so comfortable; for authority, so divine; for continuance, so ancient; for matter and subject, so very excellent and glorious. Secondly, of our owne duty towards this Doctrine of the Gospell.

TIM. *What is our Christians duty towards the word of the Gospell?*

SIL. First, in our judgments to approve it and esteeme it above Pearles, and most precious & profitable things. Secondly, in our mindes to marke and heed it well. Thirdly, in our hearts to beleve it. Fourthly, in our affections to love, and put our chiefe delight in it. Fifthly, in our memories to keepe it, and treasure it. Sixthly, with our eares to hearken to it. Seventhly, with our mouthes to confesse it, and speak good of it. Lastly, to submit our whole man to the obedience and practise of it, in all sincerity and constancy.

TIM. *What other thing doth it admonish us of?*

SIL. Of their error which charge it with novelty or flexiblenesse, according to the wills of men, and circumstances of time; for it is alwaies one and the same, like God the Author, and it is very ancient; it is no upstart Doctrine, as ancient as mans fall; and that is most true which was first, as that is false which was latter.

TIM. *What learne we by this, that we have that accomplished and most clearly manifested to us, which was onely promised to the people of the Jewes by the Prophets?*

SIL. That as God hath shewed forth towards us the more excellent Grace, so our contempt and unthankfulnesse
(if

(if we endeavour not to walke worthy of that grace) will cost us deare, by pulling heavier judgements from Heaven upon us. *Whe to thee Coorazin*, Mat. 11. 21, &c. Also learne, that the Gospel promised to the Fathers by the Prophets, and performed by Christ at his coming, is one in substance.

T I M. *What doe ye call the Propets?*

S I L. Men called of God to the Ministry of the old Church, and furnished with speciall graces, both for interpreting the will of God set downe before by *Moses* in his Books, and also to foretell the will of God touching future events; and namely, touching the exhibiting of the Messias, and of the good things to be enjoyed by his sufferings, 1 Pet. 1. 11.

T I M. *What doth this admonish us of, that the promises of Christ are bid in the Scriptures of the propets?*

S I L. That there is a great correspondency and agreement for truth & matter of Doctrine betweene the Old and the New Testament, though great oddes in the measure of revelation. Hence it is said of one, that the Old Testament is the hiding of the New, and the New is the opening of the Old.

T I M. *What should this consent serve unto?*

S I L. It serveth to confirme us in this perswasion, that the Scriptures are Divine, and no humane thing or invention of man: as also it confuteth the *Manichees* and *Marcionites*, which utterly reject the Old Testament.

T I M. *What doe ye call Scriptures?*

S I L. Every thing that is written is scripture in a large and generall sense: but this word [Scripture] by an excellency, is given particularly to those books which containe the word of God, and were written by inspiration of the holy Ghost, for the perpetuall instruction of the Church, 2 Tim. 3. 16. This doeth put us in minde of Gods great goodnesse, that would have his Word put in writing, and so wondrously to preserve those Bookes in all Ages for his Church sake, without losse of one jot or tittle, notwithstanding great meanes to suppress and extinguish them.

T I M. *By what reasons can ye prove*

unto us, that these Bookes which are called Scriptures be the very Word of God, rather then any other writings?

S I L. There be hereof sundry arguments which may perswade all men, and some which will and do perswade Gods children. First (that which was touched before) the great harmony and constant consent of one part of this Booke with another, in such a huge variety of infinite matter, yet no repugnancy, howsoever some diversity may be found: Secondly, the Majesty of the matter in great simplicity of words. Thirdly, the efficacy; power, and virtue thereof, working in the hearts of sinners for their conversion, which no other Writing in the world doth or can effect. For mans natures in their reasons and wills being corrupt, are as contrary to the doctrine taught in these Bookes, as darkenesse to light, heaven to hell; yet are they by the mighty efficacy hid in them, reconciled to them; so as they willingly yeeld, approve, and honour them. Also, the power of them maketh even the wicked to feare & tremble, as in *Felix*. Fourthly, the events of Prophecies so many hundreds, yea so many thousand yeares fore-shewed: (As the seede of the woman promised to *Adam*, the bondage of *Jacob* in *Egypt*, the captivity of *Babylon*, the birth of *Iosiah* and of *Cyrus*, revealing of Antichrist, and innumerable such like:) and made before; yet accordingly fulfilled in their due times; doth bewray them to be from that all-seeing verity. Fifthly, the Pen-men of the Scripture (as *Moses*, *David*, *Iob*, *Matthew*, *Paul*) discovering their owne corruptions and infirmities, even to their owne great prejudice and crack of their owne estimation in the world, and so unpartially reporting the foule blemishes of their owne people and Countrey men, doth testifie that they were governed by the holy Spirit of truth in the penning of them. Sixthly, there bee sundry examples and stories in the Bible, to which even the *Heathen* and *Pagan*, yea and *Jewish Writers* (being enemies to Christ) do give testimony of the truth of them: (as in *Iosephus* and others) and the

the witnesse of an enemy is of no small credit and force. Seventhly, the strange preservations of these Books, notwithstanding the strange malice of the divell, and the mischievous policies and practises of his most wicked instruments, to suppress and extinguish them; yet that they should be so kept, as to remaine intire without losse of any Booke, nay, of any jot or title (as very judiciously learned men do thinke) this divine protection doth argue, that their authority is Divine. Adde unto all this, the constant testimony which so many worthy Martyrs by their death and blood have given to this truth. Lastly, every one of Gods Children have the witnesse of his owne Spirit, the Author of the Scriptures, to testifie in the consciences of them, that they are inspired of God, and do containe a divine infallible truth.

TIM. *Whereunto must this helpe and profit us?*

SIL. To arme our minds against that dangerous temptation of doubting the truth of Scriptures, whether they be of God. Secondly, to draw more reverence towards those Bookes and Writings with more study in them then towards all other writings whatsoever, being the Booke of Bookes, therefore by an excellency called the Bible.

TIM. *Why are the Scriptures called holy?*

SILAS. First, because they proceed from the Spirit which is holy, Luk 1.6, 7. Secondly, they teach a truth which also is holy, even the truth which is according to godlinesse, Titus 1.1. Thirdly, they be instruments whereby the Elect are sanctified and made holy, Joh. 17.17 *Sanctifie them with thy truth, thy word is truth.* Lastly, they were written to divers most holy ends; as to teach, to convince, to correct, to instruct in righteousness, 2 Timoth. 3. 16. also to give comfort, Rom. 15.4.

TIM. *What karne ye by this?*

SIL. First, that they have a sacred authority in themselves, containing a divine Doctrine, and do not depend on Church or Pope. Secondly, that the Scriptures are to be preached, read, and heard with holy affection. *Moses is*

commanded to put off his shoes, because the ground is holy, Exodus 3.5. Thirdly, they are never to be mentioned but with great reverence and honorable titles. Lastly, seeing they are holy, therefore to apply them to vaine and light, or to prophane and wicked uses (as in Charmes, Inchantments, in jests and merriments, in Playes and Enterludes) is a grievous sinne, even an horrible prophaneation of Gods name.

TIM. *What doth the third Verse containe?*

SIL. A description of our Redeemer and Saviour, who is the matter and substance, the end and scope of holy Scriptures, which teach us nothing else save Christ, as their maine subject, and leade to nothing but unto Christ Jesus, as to their furthest marke. Thus discerneth the Gospell not onely from other prophane Writings, but even from *Moses Law*, which hath the same Author, not the same Subject.

TIM. *How is he described?*

SIL. First, by his Person, which is but one (concerning his Son.) Secondly, by his Titles, which are three. First, Jesus: Secondly, Christ. Thirdly, our Lord. Thirdly, by his two Natures, which are distinctly set downe with their proofes: the humane first, (which was of the seede of David;) then the divine, verse 4. (declared mightily to be the Sonne of God.)

TIM. *What is the summe then of this Scripture?*

SIL. That Jesus Christ the Saviour of the world, is both true God and true Man in the unity of person. There is in Christ one thing and another thing, that is, divers Natures, but yet not one person and another person; for the person is but one, the Sonne of God made man by assuming the manhood into the fellowship of his person.

TIM. *The manhood of Christ then, hath no subsistence out of the person of the Sonne of God?*

SILAS. No, none, being considered apart, but wholly subiect in the person of the Sonne, to which it is inseparably and wonderfully united.

TIM.

TIM. *What is to be observed touching this union of Natures in one person?*

SILAS. That our Saviour hath his denomination sometimes according to one Nature; as here he is called the Sonne of God. Sometimes according to the other, being named the Sonne of Man, or the Man Christ, 1. *Tim.* 2. 5. Secondly, from the unity of person it cometh to passe, that that which is proper to the one Nature, is attributed to Christ, denominated or named after the other; as here the Sonne of God is said to be made of the seed of David, which is a property of his humane Nature, and yet affirmed of his divine, for his Union sake, because the person is one. See the like *Acts* 20. 28. 1. *Cor.* 2. 8, *Eph.* 4. 10. in all which, that which is peculiar to the Manhood, is affirmed of Christ as God, by reason the Person is one.

TIM. *But these Natures which are so straightly linked in one person, they are not confounded, but remaine diverse in themselves, their properties, and actions?*

SILAS. It is true, they doe so. The Manhood is not the Godhead, though the Man Christ be also God: nor the Godhead is not the Manhood, though the Sonne of God be also very Man; neither is the Godhead, mortall, finite, nor did it hunger, was weary, or suffer, or dye, or rise againe, or ascend, or pray; nor the Manhood is immortall, incomprehensible, invisable, present in every place, &c. but the Natures with their properties and workes, remaine still distinct one from the other; howsoever they be conjoynd most neerely in the person of our Redeemer. This is a great Mystery. 1. *Tim.* 3. 16.

TIM. *Wherefore was this union of Natures in one person needfull?*

SIL. For two purposes: both to effect the work of Reconciliation with God for Sinners, and to maintaine and continuelt, to enter them into Gods favour, and to keepe them in it for ever.

TIM. *Expresse this somewhat more fully.*

SILAS. The Sonne of God united to himselfe our Nature, that once on earth he might worke righteousness in it, and suffer death, and so make and

merit atonement for Sinners, and this humane Nature he keepes alwayes united to his Godhead, that hee may appeare for us in Heaven through his continuall intercession, to preserve this atonement that it be not interrupted by our daily finnes; hence called our eternall High-Priest. *Heb.* 9.

TIM. *Now tell us how our Saviour is called the Sonne of God.*

SILAS. There be Sonnes of God of divers sorts. First, by Creation, as Adam, *Luke* 3. 38. the Angels, *Job* 1. 6. Secondly, by Adoption: thus the Members of Christ are Sonnes by Grace of Adoption. *Rom.* 8. 14. If Sonnes, then Heires. Thirdly, by Grace of Personall union, thus the Man Christ is the Sonne of God, being knit to the person of the Sonne. *Luke* 1. *That holy thing which is borne of thee shall be called the Sonne of God.* Fourthly, by Generation: thus the second person in the Trinity, is the Eternall Sonne of God, by Eternall and unconceivable Generation, being begotten from all eternity of the substance of his Father: hereof called his onely begotten Sonne, *John* 1. 13. and that Son of the Everlasting God, *Math.* 16. 16. by an excellency, because he alone is in a peculiar manner, God with his Father coeternall, coequall in the substance and glory of the Godhead, before all Worlds; and the Head of our Adoption and sonship: this dignity being given to the faithfull to be Sonne of God, by believing in the name of this Sonne. *John* 1. 12. *Gal.* 3. 26.

TIM. *What be the Titles given to our Redeemer?*

SILAS. Three: First, is of his benefits [*Jesus*:] the second, of his Office [*Christ*:] the third is of his Sovereignty over his Church, and all the World [*Lord*.]

TIM. *Why is he called Jesus?*

SILAS. Because he saveth his people from their finnes.

TIM. *This then is the Name of his benefits?*

SILAS. It is so: for salvation containeth the whole masse of his benefits, which concerne Eternall life, whereof

Justi-

Justification and Sanctification bee two chiefe ones.

TIM. But can ye reduce his benefits to a few heads?

SILAS. Yea, unto two. First, Justification, which is a saving and absolving the Beleevers from guilt and condemnation of sinne, that they be accounted just by Imputation of Christs righteousness. Secondly, Sanctification, which is a saving or enfreeing them from the bondage and power of sinne, that they may walke in holinesse.

TIM. What signifieth Christ?

SIL. One annointed or consecrated with materiall Oyle, to some Office.

TIM. How doth this agree to Jesus?

SIL. To signifie how he was consecrated by the authority of his Father, and the spirituall Oyle of heavenly graces to his Office of Mediatorship, that he might worke the salvation of his Church.

TIM. How many be his Offices?

SIL. Three: first Prophet, to teach his Church. Secondly, Priest, to offer Sacrifice, and to make intercession for his Church. Lastly, King, to rule, to protect, and to enrich his Church.

TIM. Why is he called Lord?

SIL. Because of Dominion and Sovereignty, which he holdeth under his Father over all things created.

TIM. Why is he called Our Lord?

SIL. He is Our Lord by right, first, of Creation, being made by him: Secondly, of Redemption, being bought by him: Thirdly, of Preservation, being kept and upheld by him. *Heb. 1.3.* From whence we are admonished first, that Christ only hath interest in us, not Satan, nor the World. Secondly, that he lovingly and mightily careth for, and defendeth his Church, and every Member of it. Thirdly, wee are to rely upon his protection, and to render unto him due homage, loyalty, and subjection, as to our lawfull and gracious Lord. *Psal. 110.1,2.*

TIM. How many Natures be there in Christ?

SIL. Two, humane and divine: he proved to be a true Man, because he came

of the Seede of David, that is, of Davids loynes; to wit, of the Virgin; who was of the Limage, Stock, Family, and Kindred of David: first, for so it was promised: secondly, that it might appeare he came of a King: thirdly, to shew that hee disdaineth not Sinners, for David was a great Sinner.

TIM. Wherefore is it said rather he was made, then born or begotten? Also, what signifieth [Flesh]?

SIL. Because the terme [Made] doth better expresse the admirable conception of Christ of a Virgin, without the helpe of man, &c. To shew, that he did exist before his Incarnation, and thereby (remaining still what he was) was made that which before he was not: Christ being the Sonne of God eternally, existing by Incarnation, was not changed into Man, but assuming the humane nature into the communion of his person. To the same purpose serveth that which is added (according to the Flesh:) where Flesh signifieth the substance of Christ his humane Nature (not as corrupt, but) as it is weake and fraile: and moreover, distinguisheth his divine nature from his humane. The like limitation for distinction sake, see *1 Tim. 3.16. Rom. 9.5. 1 Pet. 3.18.*

TIM. Why must he be a true Man?

SIL. First, to suffer death for sinne. *Heb. 2.6.* Secondly, to worke righteousness in our Nature. Thirdly, to appeare alwayes in Gods sight for us. *Heb. 9.24.* Fourthly, to pity and succour us when wee are tempted. *Heb. 8.2.*

TIM. What comfort cometh to us by his being a Man?

SIL. That God hath infinitely set his love upon us, whose nature hee would have his Sonne to assume. Also, we are sure that hee pityeth us in our miseries, himselfe having beene tempted and had experience of all the infirmities and miseries of our Nature. *Heb. 2.4.*

TIM. What instructions take we from hence?

SIL. That wee ought to bee humble in our conversation, seeing Christ so humbled himselfe, as being God, to become a servant, and to dye, *Phil. 2.6,7,8.*

Secondly,

ans, or Jewes, (for the Church at Rome now consisted of many Strangers, and not onely of Citizens and home-born) with all respect of person; as God the giver of these graces, is free from exception of persons, both to comfort the meane onely, in that they were not passed over: also, to humble the great and mightie, in that they were sorted with the needy and little ones. Moreover *Pauls* example warneth all; namely, Ministers, that they bee ready according to their gifts and opportunities, to pray for, instruct, exhort, and comfort every one under their charge, all being alike deare to Christ, and a like account must be rendered for all.

TIM. How bee the persons Saluted yet forth?

SIL. First, by their Place (which bee at Rome,) Secondly, by their three titles: First, beloved of GOD; secondly, Called; thirdly, Saints.

TIM. What learne wee from the place?

SIL. That Gods grace was not tyed to Places, Persons, or times, but is freely given without respect of Country, &c. For they who now be at Rome, are degenerated, and enjoy not that Grace of God.

TIM. What bee the titles given to the Romanes?

SIL. First, beloved of God: secondly, Saints: and thirdly, Called.

TIM. What signifieth this, to be beloved of God?

SIL. Thus much; not to be lovers of GOD actively, but passively; to be right deare to God, of great account and price in his sight, even as it were his chiefe delight, being loved both by praedestination, and by present justification, without any merit.

TIM. What doth this commend to us?

SIL. The great worthinesse and dignity of a true Christian, that the great GOD sets his love upon him to take pleasure in him; which is more, then if all the Princes of the earth should joyne and conspire together, to love one man. Secondly, that they bee happie men, which be Gods Children, for they have GOD loving and favourable, in whose

favour is life, and upon whose love depends all felicity, both earthly and heavenly; they cannot bee miserable whom GOD loveth, and they cannot but bee miserable whom God hateth. Thirdly, that the love and free good will of God, is the roote of all other benefits: namely, Calling, Sanctification, and Remission of finnes are derived from hence, that God loving us, we loved not him, but he loved us first. 1 *Iohn* 4. 10. Also God so loved the World, that he gave his Sonne. *Iohn* 3. 16. Fourthly, this should provoke his Children to returne dilection and love to God, of whom they are beloved. Fifthly, godly persons ought to bee very deare unto us, and of great reckoning, sithence God our father loves them. Wee should love where hee loves, and deale well by them whom hee will honour so much. 1. *Iohn* 5. 1. Sixthly, that all the injuries done to the Saints, cannot but provoke God to indignation; as it would grieve us to see any abused whom wee love.

TIM. What is meant by Saints?

SIL. Such, as being separated from the World, are consecrated to Christ, and have his Spirit given them to worke holinesse in them: so as Saints bee persons sanctified by the Spirit, to live holily and justly. From hence wee learn, two things: First, that such as still abide in their sinnes, and wallow in the mire of a prophane life, serving divers lusts and pleasures, they are no beleevers, nor beloved of God; for all Beleevers are Saints; that is, they are holy persons, loving and practising holinesse. Secondly, that they shall never be Saints in heaven, who first be not Saints in Earth. Saints in *Via* inchoatively, ere they be Saints in *Patria*, perfectly.

TIM. What meaneth this, that it is said they were called to bee Saints?

SIL. That by an effectuall vocation, GOD Almighty (as it were) by speaking the word, did make them to bee such indeed and truth, as they were called and named to bee; to wit, Saints or holy: and that according to his gracious good will and pleasure, as was implied in the Word (*Beloved*) to shew, that our

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Christian vocation, floweth from his merits without doubt, yet it is also by grace. This is moreover well to be observed, that *Paul* having said of himselfe, in verse 1. that he was *Called to be an Apostle* and now twice, in verse 6. and 7. saith of the *Romans*, that they were *[The Called of Christ, and Called to be Saints]* that the word *[Calling or Vocation]* is used in a double sense, either in a more strict meaning; for a Calling to a Function or Office, either civil; as to be a Magistrate, a Captaine, &c. or Ecclesiasticall, immediately, as to be a Prophet, an Apostle &c. or mediate, called by the Church, as were Doctors and Pastors: or else in a more large signification, for calling into the common society of the Christian Church; and this is either unto the knowledge and profession of Christ, as of Hypocrites, by a generall and externall calling, when the word soundeth in the eare, to the enlightning of the minde, and some slight or slender change of the heart; or, it is unto the faith of Christ, and unto salvation through him, when both minde and heart are mightily perswaded by the Spirit, to obey the Caller, by beleiving his promises, and endeavouring to doe things commanded. This is an internal and effectual calling, which *Paul* here ascribeth unto all the *Romane Christians*; not that there were amongst them no counterfeites and unbelievers, but because by law and Judgment of Charity, wee are bound to esteeme all such for truly called, and Saints, who outwardly professe themselves to be so, and doe not by their conversation declare and evidence the contrary, leaving to GOD the judgement of certainty. Now, whereas he writeth of these *Romans*: that they were called to be Saints, or holy; we are further to learne a difference betweene Nature and Grace; that first wee are by Nature uncleane and unpure, destitute of personall holinesse, though not without federall holinesse, being the seede of faithfull parents: men are not therefore called of God; because they are holy, but therefore they be Holy, because they are called of his Grace.

Moreover, covertly the apostle herein takes away the difference betweene *Jews and Gentiles*, that the *Jews* may not boast, as if all holinesse were in their kindred, and were tyed only to their stocke (as they foolishly dreame), for the *Gentiles* are called to the same glorious condition of holinesse. Touching Saints, the word noteth not any absolute perfection where there is no want: for no doubt but both *Romans*, *Corinthians*, & others, whom *Paul* honoureth with the Title of *[Saints]* were sundry wayes faulty, but such as be consecrate to God, and besides the imputation of Christ his holinesse unto them through faith, have also an inherent holinesse in their affection wrought by the Spirit, though joynted with many infirmities, yet they be Saints by calling. Which name, if *Paul* gave unto all at *Rome* (amongst whom yet many were not such indeed) it is because the denomination must follow the better part, in whose name and praise he beautifieth the whole Church: so calling out, that in Societies, the priviledges of some members redound to all the members; withall, the Apostle might intend and propound the scope and marke whereunto all ought to strive and tend to come unto; namely, to walke in holinesse, to live like Saints, as they were called unto the Communion of Saints.

T. M. Shew me now what beeth these good things, which by his Prayer he wisheth unto the Believing *Romans*?

S. L. Two: First, Grace. Secondly, Peace.

T. M. What is meant by Grace?

S. L. Not the gifts which flow from Grace, but even that Spring and Fountaine of all the good things which we enjoy; to wit, the free favour and good will of God which he doth beare his Elect, when they are sinners and Enemies.

T. M. Seeing they have this already, how can he wish it to them?

S. L. He wisheth unto them a more full sense, and more plenteous fruits of this Grace, and a constant perseverance therein; that they may have a more

com-

comfortable feeling thereof, and the effects of it powred on them more abundantly, for increase of those Graces which flow from thence, and to continue in it forever. For, as it was meant them from everlasting, so some sense and tokens of it, were given them already, and some while they had abode in it. Therefore, that must needs bee the meaning, as is above said; which teacheth us, that God doth communicate his Grace upon his Children, not all at once, but by degrees, as he findeth them capable and fit to have it.

T I M. *What is the second thing?*

S I L. Peace, which is interpreted (according to the Hebrue Phrase and manner of speaking) all happy and prosperous successe from God in all things, which concerne our felicity of Soule and Body, but especially atonement with God, and tranquillity of minde, a fruite thereof.

T I M. *Why is our Lord Christ, here joynd with his Father?*

S I L. To teach us, that our Grace and Peace so comes from the Father as the soveraigne cause; as they are conveyed to us by Christ as Mediator, without whom we have nothing to doe with Gods favours and benefits, he being a most terrible Judge without Christ: who is called Lord, because of that authority & plenary power committed to him. Secondly, to teach us, that Christ is God, equall with his Father, because the same good things bee asked and received of them both. And though the Holy-Ghost be not named, yet hee is not excluded; since the same Grace and Peace which commeth from God the Father by the Mediation of the Sonne, is wrought through the holy Ghost.

DIALOGUE V.

Verses 8, 9, 10, 11.

8 *First, I thanke my God through Jesus Christ for you all, because your Faith is published throughout the whole World.*

9 *For God is my witnesse, whom I serve in spirit and in the truth of the Gospell of his Sonne, that without ceasing I make mention*

of you:

10 *Praying alwayes in my Prayers, that by some meanes at the least one time or other, I might take a prosperous journey by the will of God to come unto you.*

11 *For I long to see you, that I may bestow amongst you some spiritmall gifts, that ye might be established.*

TIMOTHEVS.

What doth this Scripture containe?

S I L. Paul having ended his Salutation, useth now an Exordium or Preface; wherein, he endeavoureth to winne and draw the good will of the Romanes towards him, to cause them more readily to hearken unto and embrace his Doctrine, performing (and that very pathetically) the part of a Christian Orator, by great Art to get and gaine their benevolence and attention.

T I M. *What Art doth hee use for this purpose?*

S I L. First, hee insinuateth his great love and good will which he beareth them, untill verse 16. Secondly, he layeth before them the worth and excellency of his Doctrine, in verse 16.

T I M. *By what arguments doth Paul demonstrate and prove his love towards them?*

S I L. Three wayes. First, by his rejoycing and giving thanks for their great measure of faith in the Gospell. Secondly, by his earnest and constant prayer unto God, for their spirituall prosperity. Thirdly, by his great care to come unto them, not for any earthly benefit or commodity to himselfe, but to do them good, by instructing them in the Gospell.

T I M. *Now expound the words, and tell us here, what is meant by the whole World?*

S I L. The Churches which be in the world, professing the Gospell of Jesus Christ, by a ~~synecdoche~~ synecdoche of the whole for the part, the world put for the Christian Churches, which were then in the world, or in many parts in the world; like unto that which is written in 1 Thes. 1. 8. *In every place your faith to God ward is spread abroad, &c.* Now by [Faith] is meant the fame and report of

their Faith, witnessed and uttered by their confession of Christ, *Rom. 10.* and other fruits of a lively Faith. Like to that, *Rom. 16. 19.* where obedience (that is, their faith, which made them obedient, and wherein consisteth the chiefe obedience of a Christian) is said to have come abroad; that is, the rumor of it. A *synonymie* of the subject for the adjunct. For Faith is a secret thing, and lieth hid in the heart, knowne onely to God; yet by signes manifested to men: who by the fruits are led to see the root, and commend it.

T I M. What meanes he hereby, that he gives thanks to God?

S I L. That he was glad, and with joy prayed God for their conversion to the Gospell, and that it was growne so famous, as that their Conquests over many Nations was not so renowned, as their zeale and fervency for Christian Religion was. From whence we learne, that it is the duty of every faithfull man, to rejoyce for the well-doing of others, when they thrive and prosper in godliness. The Reasons of this duty be these following. First, because wee are members one of another, and therefore ought to suffer together, and to rejoyce together. *1 Cor. 12. 26.* Secondly, the well-doing, and spirituell prosperity of other Christians, redoundeth to us, who have an interest in all their gifts, as touching the use and profit of them, though not for the propriety of them, for every Saint is the possessor of his owne graces, yet in the fruition & benefits, there is a communion, according to that which wee professe in our Creed, concerning the Communion of Saints; wherein wee have just and great matter of rejoycing and thanksgiving. Thirdly, to rejoyce at the welfare and the well-doing of the Brethren, is a Testimony, that wee have Christ his Spirit, which is a Spirit of Charity, chasing Envy out of the heart, and in stead thereof, planting brotherly love. *Gal. 5. 22. 1 Cor. 14. 4.* This Doctrine serveth to reprove the envious and malicious, which either little regard and rejoyce not at all; or, which is worse, do repine

and fret at the good estate, and good workes of others; carping at them, crossing and hindering their good courses and indeavours: as *Saul* envied *David*, the *Jewes* Christ, and the false Apostles *Paul*. Secondly, it ministrereth comfort to the Godly, when they seele their heart stirred up to chearfull thankfulness towards God, for such as they see to be blessed with spirituall blessings in heavenly things, *Ephes. 1. 4.*

T I M. Why doth hee give thanks to God [through Christ?]

S I L. First, because all graces come to us, through him our Mediator, *Iohn. 1. 14. 16.* Secondly, because all thanks are accepted for him, *1 Peter 2. 5.* Thirdly, all ability to be thankful is given of him: for hee with the Father and the Spirit is Author of every Grace. Now the same way which God takes in bestowing his graces, we are bound to follow it in returning thanks; that is, by Christ our high Priest.

T I M. Why doth he say [My God?]

S I L. He spake this, as the Saints do out of a private feeling; not to exclude others, but to expresse his faith and peculiar affiance, which he hath in Gods goodness; confessing, that God is his in speciall, who was a common God to all the faithfull.

T I M. Is it enough to have a generall faith?

S I L. It is not sufficient, but every one must privately apply to himselfe the mercies and promises of God: Generall and Historicall faith is common to Hypocrites and beleevers.

T I M. What doth this teach us, that it is said their faith published, why he nameth their faith, rather then any grace of theirs?

S I L. To teach us, that Faith is the Queene and Mother of all other vertues. Secondly, that God honoureth them with good Fame and renowne, which honour him, by placing their Faith in his promises. Thirdly, that the power of God in spreading abroad the Gospell, is very mighty in so short a time, to carry it so farre, notwithstanding all oppositions.

T I M. What learne we, that he [Called God to witness?]

S12. That it is lawfull to ſwear in private matters, ſo we obſerve theſe conditions. Firſt, that the matter bee true and knowne to us ſo to bee. Secondly, that God onely be called upon, as a witneſſe of the truth. Thirdly, that the matter bee of weight and importance, not ſlight and triviall. Fourthly, that there be ſuch neceſſity, that without it we cannot be beleevd, it being a thing very requiſite for the good of others, that credit ſhould bee given to our words, as it did very much behoove the *Romanes* to thinke well of *Paul*, whom they had never ſcene, and to beleve him. From hence, are taxed three ſorts of men: Firſt, ſuch as are common ſwearers upon every light occaſion, as prophane worldlings do. Secondly, for ſuch as reſuſe to take an Oath before a ruler; for the Ceremony of kiſſing the Booke, or laying their hand upon it (as the *Browniſts* doe) which is a meere circumſtance, and a very indifferent thing, being void both of ſuperſtition and ſcandall, like unto the geſture of the angel in the *Revelation*, ſitting up his hand when hee did ſwear: which cuſtome is uſed in *Ethiopia* unto this day, when they take an Oath: as *Abrahams* ſervant put his hand under his Maſters thigh, when hee did ſwear, *Gen.* 24. 9. Thirdly, ſuch as are too ſcrupulous of an Oath, when there is juſt cauſe to take it: as the *Anabaptiſts*, who deny unto the Chriſtians, lawfull uſe of Magiſtrates, Lawes, and Oathes, contrary to theſe evident Teſtimonies of Scripture, as *Deut.* 13, 10, 12. *Pſal.* 110. 5. *Gen.* 21. 29. and 31. 35. 1 *Sam.* 24. 23. 2 *Cor.* 11. 21. *Gal.* 1. 2. *Eſay* 19. 18. and 43. 23. beſides many other.

T1 M. Of what Spirit doth *Paul* ſpeake when he ſaith (whom *Herve* in my ſpirit?) tell us alſo how God will be ſerved; wherein his ſervice conſiſts, and for what reaſons we are to performe ſervice to his Majeſty?

S1 L. This Particel [*My*] ſheweth, that he ſpeakes not of God his Spirit, but of his owne Spirit, and ſervent affection, 2 *Tim.* 1. 3. and it teacheth us in what manner God is to bee ſerved (1. Religiouſly worſhipped) not in ſhew & oſtentation; not in hypocriſies; not coldly and

perfunctorily; not conſtrainedly, and by compulſion; not in body only, but in ſoule alſo, with Readineſſe, 2. Cheerefulneſſe, 3. Sincerity, 4. Freency and innocency of heart; for theſe are things wherein Gods ſervice conſiſteth. His internall worſhip ſtandeth in Faith, hope, Love of God, feare of his name, Confidence, Peace, Joy in the holy Ghoſt, patience in ſuffering, and obedience in doing his will; Prayer for his protection and benefits, and thankfulneſſe of heart, for his mercies of all ſort. His externall ſervice, is placed in publique prayer, reading and hearing his word with reverence and attention, communicating in the holy Myſteries, prayſes, ſinging of *Pſalmes* &c. All which parts of his ſervice, we are bound to performe upon theſe reaſons. Firſt, becauſe we are created of God, out of nothing. Secondly, becauſe by the blood of his Sonne, we were redeemed out of hell. Thirdly, out of many dangers of body and ſoul, we have been preſerved. Fourthly, with many and manifold good things, we have been all our life long, plentifully and graciouſly bleſſed. Fifthly, God hath given us both commandment by his authority, & freedom with happy liberty, that we may ſerve him. And laſtly, promiſeth to us not only felicity on earth, but in heaven, ſo we will ſerve him: for godlineſſe hath the promiſes both of this life, and of that which iſt to come.

T1 M. For whom muſt we pray?

S1 L. For others, as well as for our ſelves; eſpecially for the Paſtor, and the people one for another.

T1 M. What things binder Prayer?

S1 L. Foure things: firſt, our unworthineſſe compared with Gods Majeſty: ſecondly, our inſufficiency to pray, being deſtitute of meetneſſe and gifts therein: thirdly, hardneſſe of the worke, being one of the hardeſt workes of a Chriſtians fourthly, opinion; that God will heare us without asking, and that prayer is needleſſe. This hindreth ſome.

T1 M. What things binder perſeverance in Prayer?

S1 L. Deſerring the profit and fruite of our prayers, ſo long as men waxe

weary of calling, because God heares not.

TIM. What remedies against these Lets?

SIL. First, consideration of Christ's merits and worthinesse, in trust whereof, our prayer be offered up. Secondly, Gods acceptance of our upright desires and endeavours, notwithstanding imperfections. Thirdly, his commandment laying the duty upon us. Fourthly, his promise of hearing us. Fifthly, experience of the Saints, who notwithstanding all lets, have both prayed and obtained: and why may not other the Children of God, hope to finde the like favour, having the like encouragements?

TIM. We have seene Pauls Prayers were constant without ceasing, what doe ye learne hereby, that hee [Made mention of the Romanes alwayes in his prayers?]

SIL. Even thus much: First, that it is the duty of a Minister of the word, when hee prayeth for himselfe and others, not to forget his flocke whom he feedeth, but to remember them in all his prayers: because teaching by Prayer, becomes successfull and effectuell. Secondly, it may be meeke that the flocke should know this love and care of their Pastor for them to enkindle the respect of him the more: and especially, to gaine their hearts to receive his instructions. Lastly, that if the successe of our prayers appeare not straightway, yet we ought to persevere, as in Lu. 18. 1. & Thel. 5. 17.

TIM. What was the matter of Pauls Prayer?

SIL. He expresseth one part of his prayer, which was: He besought God that hee might have a prosperous journey by the will of God, to come to them.

TIM. What branches hath this Prayer?

SIL. Two: First, that all hindrances removed, he might have opportunity of a journey to Rome. Secondly, that this journey might be made prosperous both for safe comming to them, and for doing good when hee comes.

TIM. What should this teach us, that [He beggeth this of God, and referreth all to his will?]

SIL. That Gods Children should in

all things hang upon Gods providence, submitting their will for journeying, or for staying at home, and for all other matters, and for the good successe of all things unto his good pleasure. *Iam. 4. 15.* Secondly, they in their journeyes, and all other lawfull workes that they take in hand, must begin with prayer to God. For God directeth all things as he will, and hee knowes best what is good and meeke for his Children. Also, this is a service and honour which they owe to God, to do all things by calling upon his name, *Colos. 3.* and distinguishing them from the Wicked, who doe not call upon God, *Psal. 14.* This condemneth the impiety and rashnesse of many, who as if they were Lords of their owne actions, do not rest upon Gods will revealed: nor upon his secret will, for events of their counsels.

DIALOGUE VI.

Verses 11, 12, 13, 14.

For I long to see you, that I might bestow on you some Spirituall gift that ye might be established, that I might have consolation together with you, and each with others Faith, yours and mine. I would that you should not be ignorant, &c.

TIMOTHEVS.

What doth this Text containe?

SIL. Three things. First, the next prooffe of Pauls love in his purpose to travaile unto them for their good. Secondly, by an answer unto an objection; [*Tis but why did ye not come all this while?*] To which hee answereth [*I have bin let hitherto.*] Thirdly, a reason of his purpose (to wit) because he was a Debtor to them, as being their Apostle, and having received gifts for their instruction.

TIM. What was the end of Pauls purpose to travaile unto Rome?

SIL. To confirme them in faith.

TIM. In what respects did they lacke confirmation or strength?

SIL. In five respects. First, because their faith was weak: for we all know in part, and beleve in part: *1 Cor. 13. 9.*

Secondly,

Secondly, their enemy Satan was crafty and strong. Thirdly, the assaults against their faith, both many and manifold. Fourthly, dangerous it was to be overcome. Fifthly, very many seeming strong, have bin overthrowne by Satan. From whence we may learne, that they which have bene confirmed by the comforts and exhortations of the word, have still neede to receive Spirituall strength, to arme them against new encounters.

TIM. Whence had they this strength? Or by what meanes it is obtained?

SIL. From the ordinance of Christ in the Ministry of the word, and from publike prayer to Christ, to blesse his owne appointment: as also from earnest private prayer and conference with the godly. From diligent reading and meditation.

TIM. By what similitude may this be expressed?

SIL. Of Raine, which refresheth the thirstie land: and of Meat, which cheareth the faint bodies through Gods blessing upon them: for the raine and food of heavenly doctrine, by the blessing of God, refresheth the Christian soule, being made faint and weary with sinnes and temptations.

TIM. What use is there of this point?

SIL. First, that as we desire to be inwardly strengthened, we should give eare unto exhortation. Secondly, that exhortations must bee given with a sanctified minde, that onely our Neighbours profit be sought with Gods glory: all corrupt respects whatsoever being abandoned. Lastly, that we do constantly and humbly use all the former good meanes, ordained to be meanes of our confirmation.

TIM. But wherefore doth the Apostle say, [That he would take comfort from the Romanes, as well as give Consolation unto them?]

SIL. To shew, that the strongest may be edified and holpen even by the weakest: and not onely to declare the great modesty of the Apostle, who wrote (as he thought) feeling a want and weakness in himselfe, both in knowledge, 1

Cor. 3: and in the gift of regeneration, Rom. 9: 19.

TIM. What Reasons of this?

SIL. First, God doth not give his gifts all to one; but so as one Christian shall need anothers helpe. Secondly, he will try and exercise the humility of the most perfect. Thirdly, he will thereby nourish love among his Children, whilst one stands another in such need. Fourthly, he will get himselfe glory, by doing his owne worke by the feeblest meanes. Lastly, he will allow, that absolute perfection is not to be found out of heaven.

TIM. What use is to be made of this truth?

SIL. First, it comforteth them of the least gifts, seeing God can and doth use them, to strengthen men of the best gifts, and strongest Christians. Secondly, it serveth to admonish the stronger, to suffer exhortations and counsell from their inferiours: as Moses did from Ishbro, Apollon from Aquila, David from Abigail. Lastly, it reproveth such as scorne the counsell and helpe of such as be their inferiours in place and gifts.

TIM. What other thing may bee taught from this twelfth verse?

SIL. The Nature of faith, which is to communicate and impart it selfe to others, by the worke of love. Faith workes by love. Gal. 5: 6.

TIM. By what Similitude was this set forth?

SIL. Of Leaven, of Fire, of the Sun, and of God the Author of it; all which, doe communicate their properties to others: and so doth Faith delight to expresse its inward force and virtue.

TIM. What doth follow hereof?

SIL. That such as do not endeavour to strengthen others according to their gifts and calling, it is a token that there is no Faith in them, but that which is dead, and like a withered Tree and dried wombe, which be unable to bring forth fruite.

TIM. How may the Faith of Paul profite the Romanes?

SIL. Two wayes: first by his faith he obtained increase of such spirituall gifts as he bestowed on them, even as their

owne faith made them fit to receive those gifts. Secondly, his faith stirred him up to receive and use those gifts he had, to the good of others, and to Gods glory.

T. M. What good came to him hereby?

S. I. L. In comforting and instructing others, hee comforted and instructed himselfe; even as Iron wheteth Iron, & one hand walseth another: otherwise, then it is with the stone, which whets the knife, but it selfe remains blunt and dull; whereas Christians by teaching others, doe teach themselves.

T. M. How was this further declared?

S. I. L. By a dissimilitude betweene earthly & heavenly goods, as thus: Our earthly goods being given out, we have the lesse, but heavenly blessings encrease and multiply towards our selves, by the use of them towards others. For the faithfull by mutuall exhortation doe profit in the faith; and it is knowne, that Ministers comforting the sick, are comforted againe by them.

T. M. How might the Faith of the Romanes profit Paul?

S. I. L. In provoking them to pray for him, and for the successe of his Ministry; and also, in moving them to minister to him consolations, both inward and outward; according as his occasions required: all which, bee the fruits of a lively faith.

T. M. What was taught from these words, [I would have ye know? &c.]

S. I. L. That it is fit and requisite, the people should know how well and heartily their Pastor loves them, for it will breed love in them towards him: or else, make them excuselesse. Also, it breedeth a boldnesse in them, to resort to him upon just occasions, as his wisdom and gravity will cause them to come reverently.

T. M. Wherin did Pauls love further appeare?

S. I. L. In a purpose to come to them for their spirituall good; of which purpose he was letted, either by Satan, or by Gods speciall direction, or by incident occasions of the Church. When Paul would have come to *Thessalonica*, he

faile: That Satan was the let that he could not come. *1. Thess. 2. 18.* Satans impediments which he casteth in the way of Teachers, to hinder them in their course bee; partly, by raising up Schismes and heresies, as in the Church of *Corinth* and *Galatia*; partly, by stirring up persecutions and adversities, as he got *Timothy* and *Peter* cast in prison at *Jerusalem*, *Acts 12.* and *Andronicus* to be staine at *Smyrna*, *Revel. 2. 13.* And *Paul* himselfe, complaineth of a grievous persecution which hee suffered in *Asia*, beeing tempted beyond his strength, & brought into despaire of his life. *2. Cor. 1. 8.* Sometime *Paul* was letted by GOD himselfe, who by manifest Oracles called him back from his intended enterprises. *Acts 16. 7.* Where *Paul* purposing to preach the word in *Asia*, was commanded in a vision, to goe into *Macedonia*, *verse, 9. 10.* Thirdly, the necessities of the Churches encreasing every day more and more, occasioned the alteration of his purpose. *Paul* seemeth to give this reason of his not coming to the *Romanes* when he had decreed it: That the estate of the Churches where he remained, required his longer presence and helpe, for their better profiting in the Gospell, *Rom. 15. 22.* His employment in other Churches deferred his coming to *Rome*, though he much and long desired it. Whence let us learne, that GOD according to his uncontrollable wisdom, doth order and direct the course of the Ministry to whom he pleaseth: sometime causing the raine of Doctrine to fall upon one City or Countrey, and sometime on another: as hee seeth it meets for the commodity of his Children, and for his owne name and honour. Also observe, that GOD useth to crosse the purposes of his Servants and Saints being in the good and holy, bringing to passe his owne decrees, at a further time; and after some other manner and way then men had determined. When GOD would preferre *Isaiah*, it was disliked of his Father and Brethren, yet God brought it to passe by another meanes then they dreamed. *Paul* purposed to come

come to Rome to establish them, but he must doe it at such a time; and in such a fashion as God would: for after many troubles suffered at Ierusalem, he was sent bound to Rome, and GOD turned Paul to preach to the Macedonians, whereas he had meant to teach in Asia; yet Paul sinned not herein, that his will was not agreeable to Gods secret will, for it is sinne to a man to transgresse his revealed will. Hence it is, that a Christian with a good mind, may will that which God willeth not: as a good Child, with a good affection may wish his Fathers life, whom the Lord will have to dye. Againe, a man may wish with an evill mind, that which GOD willeth well; as a wicked child may evilly desire his Fathers death, which God justly purposeth. Finally, note that Satan casteth innumerable hinderances in the way of Gods Ministers, to stop the edification of the Church: which should provoke all the Servants of Christ, with greater fervency to pray for the free passage and good successe of the Gospell; that the word of God (maugre Satan and his instruments) may runne and be glorified: and if their prayers be not heard, yet to wait upon GOD with patience, and to continue constant: considering, that Paul did not at the first obtaine what he earnestly and often craved touching his repaire to Rome: but at length, if they persevere, God will grant that which shall be expedient for his Church.

TIM. What is furthermore to be learned from hence, that man cannot doe whatsoever he purposeth?

SIL. That all things in the world are justly, wisely, and powerfully ordained and ordered by Gods providence; more especially, GOD disposeth of all mens purposes, as it is written; Man purposeth, God disposeth, and the wayes of man are not in himselfe, Ieremy 10. 23. This teacheth all men patience, prayer, and thankfulness, to commend all their purposes to Gods providence; and to blesse him in all events. Secondly, it reproveth such, as attribute all things to Nature or Fortune; as A-

theists and prophane worldlings doe. Thirdly, it comforteth Gods Children, to know that their heavenly Father looketh to all things, so as nothing falleth out in the world, but by his decree and will.

TIM. What doe ye call the fruit here spoken of?

SIL. First, the conversion of some, who yet are in unbeliefe, and sinne. Secondly, the confirmation of such as bee converted. Thirdly, the encreasing and bringing to perfection, such as bee converted and confirmed, this is the threefold fruit of the Ministry, Iohn 15. 16.

TIM. What doe ye learne hereby, that be termed strengthening (such as bee converted) a fruit?

SIL. Sundry very profitable Lessons. First, that the Gospell is fruitfull (wheresoever it is preached) either for conversion, or for confirmation, or for growth and profiting. Secondly, that the people converted by it, are as an acceptable fruit to God: and to their Teachers, as delightfull to them, as good fruit is to the Husbandman: or as the good state and disposition of the flocke, is to a good Shepheard. Thirdly, Ministers are to be glad, and to account it as precious fruit, when any be converted by them to Christ. This is a remaining fruit, and most excellent, Iohn 15. 5, 8, 16.

TIM. What was taught from these words [as amongst other Gentiles?]

SIL. First, in that Paul provoketh the Romanes to the obedience of the Gospell, by the examples of other Gentiles, wee learne, that great is the force of good examples, to move to good; as of evill examples, to move to evill. The first reason hereof, is, because wee are like Apes, apt to imitate others: and secondly, examples affect our senses as well as our minds. Furthermore we learne, that where the Gospell is truly preached, it is never preached without fruit to life; because, wheresoever the Gospell is preached, there GOD hath a people; which must serve to a double use: first, to encourage Ministers to teach: and secondly, to encourage the people to live under teaching Pastors.

TIM.

It is a certaine token of a faithfull Minister, when he can account the profit of the hearers, to be his fruit and vantage.

Paul his presence and preaching, was fruitfull to other Gentiles, and he wished and hoped it to be toward the Romanes.

T I M. *What learne wee hence; that Paul reckoned himselfe [A Debtor to the wife and unwise: For, there were men of both sorts among the Grecians and Barbarians] which here signifyeth all people save the Jewes?*

S I L. That the Doctrine of the Gospell, is not too light, nor too hard for the simplest: wherein appeareth the facility and excellency of the Gospell, propounding life to all sorts. Secondly, that the wisest of the world, may be glad to become Schollers of the Gospell, which is worthy the searching of the most learned. For it is no disgrace with *Mary* to sit at Christs feet, no nor for *Paul* himselfe. Thirdly, that every Minister by vertue of his Calling, is a Debtor to his people, and oweth them diligent feeding. Fourthly, that a man who hath any Calling or gift, it makes him a Debtor to others, according to his measure of grace, and compasse of his Calling, when opportunity serveth him, to be ready to do others good, as an honest Debtor is ready to satisfie his Creditors when hee gets wherewith.

There is first a Debt of money borrowed, which is a civill Debt, *Rom. 13. 3.* Secondly, of Nature, to those of our owne household, *1 Tim. 5. 8.* Thirdly, of Charity to all men, inasmuch as they be men; even to our enemies, *Esay 58. 7. Luke 6. 27.* Fourthly, Debt of a Vocation, or Calling, which the Apostle here hath respect unto, according to that which is written, *1 Cor. 9. 17.* These three last hath allusion to the first, the Apostle speaking by similitude (as his manner is) to shew; that as Worldly so Christian Debtors, ought to be willing to discharge the Debt, both to their Brethren, and unto God, especially that great Creditor, of whom men do receive all that they have.

T I M. *What doth this 15. Verse contain?*

S I L. A profession of the Apostles readinesse, to declare and preach Iesus Christ to such Christians as dwelt at *Rome*, so it might seeme good unto God to have it so. For he was prepared for his part, according to his Office.

T I M. *What learne ye hereby?*

S I L. First, that it came not of *Paul* his

owne purpose that he did preach to the *Romanes*; but of *G O D*, whose Calling must be expected. Secondly, a lesson not onely for Ministers of the Word, but for all others; that what is in ones power to doe for others good (and namely, for them to whom we are more especially indebted) wee should not faile to do it, and that to the utmost of our power, with a chearfull and prompt minde, according to that counsell given us in *Ecclesiastes*, *Whatsoever is in thy hands to doe, see thou do it with all diligence, Eccles. 9. 10.* Lastly, let us learne by *Pauls* example; First, to overcome any discouragements whatsoever, by the consideration of our Calling. Secondly, the goodnesse of the things wee have in hand. Thirdly, the hope of great gaine and successe by our labours.

DIALOGUE VII.

Verse 16.

For I am not ashamed of the Gospell of Christ: for it is the power of God unto salvation to every one that beleeueth, to Iew first, and also to the Grecian.

T I M. *What is the summe of this Scripture?*

S I L. That we ought to glory in the Gospell, because thereby God is truly powerfull to save all that beleeve it. Here doth end the holy apostles Preface; and his Tract of justification by Faith, beginneth at the 16. verse: where hee entereth upon the Treatise by a *Prolepsis*, making answer to a secret Objection. For *Paul* having written in the latter end of the 15. verse, [That he was ready to preach the Gospell at *Rome*,] it might be objected unto him, the Gospell is every where spoken against, the Precepts thereof be scorned, and thy selfe accounted little lesse then mad, which thinkest to teach the wise more wisdom by the Gospell? To which the Apostle answereth, professing, that [He is not ashamed of the Gospell] though it seem never so contemptible and base unto the world. Whereof hee rendereth two reasons: One, because it is not his

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phie, which
is not made
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only.

owne Gospel, but of Christ as Author; and concerning (no frivolous or feint-like matter) Christ, as matter and subject. The second (from the Force and Efficacie thereof) because it is a most healthfull and powerfull Organ or Instrument of G.O.D. to save beleivers. So as this Text consisteth of two parts: First, a profession, [*I am not ashamed;*] Secondly, a Reason [*For*]. And whereas hee saith [*He is not ashamed;*] it is a *Lippos* or *Meiosis*, because more is meant, than is spoken. For, it is as if hee had said, I am so farre from being ashamed, that I doe glory and rejoyce in it so, as I esteeme nothing so honourable: insinuating to the Romanes, that they ought likewise to doe, as hee their apostle did: according to that which hee spake plainly (and without any figure) unto the Galatians, Chap. 6. 14. Now when hee termeth the Gospel (the Doctrine of free Justification by Christ) [the power of G.O.D.] hee meaneth not of his Creating power, or his revenging power unto destruction; but of a power joynt with favour and love for salvation; not of his Essentiall power, but of his Organicall Ministeriall power; or (by a *Metonymie*) of the declaration of his power, when it is manifested in the preaching of the Gospel, to make it effectuell. For, by the Gospel, G.O.D. mightily moveth the hearts of the elect (when the houre of their conversion cometh) infusing the holy Ghost, which stirreth up the unbelieving heart, and makes it able to beleieve, whereby righteousness and salvation is obtained through Christ.

T.M. What is the profession meant in this present verse?

S.L. That Paul is not ashamed of the Gospel howsoever? for in all ages since the Gospel did first come abroad, many have bin ashamed of it; and from the shame which accompanieth it, have they forsaken it, or coldly professe it. Yet Paul professeth, that for no cause would he be ashamed thereof. A Confession worthy of such an Apostle.

T.M. How many wayes may wee be ashamed of the Gospel of Christ?

S.L. Two wayes especially. First, if wee be ashamed of the Doctrine or duties of the Gospel; or secondly, of the Preachers and professors of it.

T.M. What things usually make men ashamed of the Gospel?

S.L. Four things. First, the strangeness of the Doctrine, being above natural reason. Secondly, the simplicity and meanness of the Gospel, being without earthly pompe and Glorie. Thirdly, the troubles and crosses of such as are the Disciples and hearers of the Gospel. Fourthly, the plainness of the Gospel, being void of humane wisdom, and excellency of words. From whence wee may observe, that great is the corruption of mans heart which is not ashamed of things shamefull, and yet doth shame at things, wherein they ought to glory.

T.M. What reason should preserve us from being ashamed of the Gospel?

S.L. Three. First, the example of Paul, such an Apostle which had abid much shame for the Gospel, and yet saw no cause to be ashamed of it. Secondly, the Nature of the Gospel, being a gladfome and joyfull message. Thirdly, the subject of the Gospel, which is Christ: of whom, if we be ashamed before men, he will be ashamed of us before God. Fourthly, because it is the instrument of Gods power, to beget Faith. Fifthly, the effect of the Gospel, which is salvation, the greatest of all benefits; or rather it hath all safety in it, comprehending deliverances of all sorts, both Temporall and Spirituall. For, whereas there be sundry and many kinds of salvations or safeties; as of our goods and persons, by good lawes and just Magistrates; against sicknesse and diseases, by Physicians and wholesome medicines; from violence and injuries of enemies, by valiant Captaines and Souldiers; from extremities of weather, by builders of houses or Masons; from cold, by garments; from all these enemies, dangers, effects, and evils, came by sinne, and be effects of transgression, so our deliverance and safety from them, is a fruite of Christ's redemption, and of that faith which embraceth

braceth it. But here is chiefly meant, that salvation which is spirituall, and is of the soule, from sinne and eternall death, whereof there be two parts; the first part, is deliverance from guilt and punishment of sinne, by remission: the second, is blessednesse and eternall life in the possession of Gods favour and love, whereof there be three degrees. First, in this life, at the time of regeneration, when sinne being pardoned through faith, and the soule renewed by the holy Ghost, it beginneth to live that life which is eternall. The second, at death, when the soule severed from the body, is received into *Abrahams* bosome, to rest in heaven, with the spirits of just men. The third, at the day of Resurrection, when the whole man shall bee glorified with Christ everlastingly. This is that salvation, whereunto the Gospell bringeth the embracers of it. Moreover, whereas it is preached to some unto destruction, it happeneth by the infidelity of men. For the Gospell of it owne Nature, and by the Counsell of God, is appointed to be cause of Salvation. Wherein it differeth from the Law, whose effect is to reveale wrath for sinne, not to justifie and save sinners, propounding life indeed, but it is unto the perfect keepers: whereas the Gospell offereth and performeth Salvation to the beleevers, even to every beleever, without difference of Nation; and so the promises of the Gospell are universall, both in respect of all beleevers which receive it; and also, because no Age, Sex, Nation, Estate or condition, is excluded from participation of Christ, and life eternall, so they beleeve. Lastly, in the tenth Chapter of this Epistle, verse 13, 15, 16. *Paul* frameth the Ladder (as I may so speake) by which the Gospell causeth men to ascend, and climbe unto the marke of eternall Salvation in Heaven; whereof, the first step is sending of Teachers to preach the Gospell. The second, is preaching. The third, is hearing of the Gospell preached. The Fourth, Faith by hearing. The fifth, Confession and Invocation of God. The sixth and last, is Salvation it selfe.

TIM. *What reasons may move men to beleeve?*

S 1 1. First, the commandment of God, *Marke* 1. 15. Secondly, the promises, even of eternall life, and of all other good things, bee made to Faith. Thirdly, examples of good men in Scripture, who beleeved. Fourthly, the danger of unbeliefe, which is eternall death, besides manifold temporary miseries. Fifthly, the profit of beleeving. Sixthly, the truth of GOD the promiser, who cannot lye or deceive. Seventhly, his Almighty power; being most able to keepe his promises. Lastly, wee beleeve men which are lesse faithfull then God, by many thousand degrees; and if we beleeve the witness of men, how much more ought wee to receive the testimony and record of God? *1 Iohn* 5. 9. By these reasons, wee must fight against all motions of unbeliefe, and inforce our selves to use all good meanes to preserve and increase Faith.

DIALOGUE VIII.

Verse 17.

For by is the righteousness of God, is revealed from Faith to Faith.

TIMOTHEUS.

What coherence and dependence hath this Verse with the next before? How are they knit together?

S 1 2. It containeth a prooffe, or rendereth a reason of that which hee had said touching the Gospell, by the proper effect whereof (to wit; that by Faith we should be justified) he now confirmeth the Gospell, to be [The power of God to Salvation:] for wee are certainly saved by that whereby we are justified. This Text then, doth well and fitly serve to a double purpose and end. First, it is brought in, as a reason of the definition of the Gospell, set downe in verse 6. For, if by the Doctrine of the Gospell bee plainly and effectually shewed and taught the onely right way of attaining righteousness before God, (which neither Law, nor Philosophy, nor any other learning can teach) then

is the Gospell the mighty Instrument used of God, to save beleivers. Secondly, it briefly putteth forth the whole state and proposition of the disputation following to the end of the 11. Chapter; to wit, That by Faith alone (without Workes) elect sinners be justified, before the judgment of God. Which is proved by a testimony of *Habakkuk*.

TIM. What is the summe of this Scripture?

SIL. That the Gospell doth open the way how to come unto perfect righteousness, such as shall make an Elect sinner, stand unblameable at the Tribunal of God.

TIM. What is the drift?

SIL. To prove that salvation is had by the Faith of the Gospell, because perfect justice and salvation cannot be divided: therefore from whence Justice doth come to us, from thence also eternal life in heaven doth proceed and flow.

TIM. What is here meant by righteousness?

SIL. The integrity of humane Nature, being conformed wholly to the will and image of God: this integrity is onely to be found in Christ inherently, and such as he will impute it unto of favour and mercy. By the righteousness of God in this place, we may neither understand his essentiall righteousness, whereby he is just and righteous in himselfe; loving innocency, hating iniquity, *Psal. 11. 7. & 45. 7.* nor yet his Distributive Judiciary righteousness, whereby he rewards the Good, and in severity of judgment is revenged on the Wicked, *Rom. 1. 23. 2 Thess. 1. 5.* for these are not, or can bee communicated to men by Faith: neither yet by Righteousnesse is meant, that habit of Justice and Charity, infused of God into our minds, whereby we are made apt to do good workes. For this is manifested by the Law, and stands in working, not in believing, *Rom. 3. 20. 21.* But whether we understand the perfect Justice of Christ in his Nature, actions, and sufferings, satisfying fully Gods wrath for sinne, with the communicating and applica-

tion thereof, to elect sinners by Faith: or the Mercy, Grace, and Clemency of God, declaring it selfe in freely pardoning sinners, justifying them also, renewing their hearts withall, that they may love the Law, and abhorre vice. Lastly, giving them pure and sincere actions and manners, which bee the necessary fruits and companions of forgiveness of sinnes and imputed justice, it skilleth not much. For, in many places, the word [*Righteousnesse*], signifieth the goodnesse and mercy of GOD, remitting sinnes, and delivering from the punishment thereof, for the merit of Christ, as *Psal. 31. 2. and 25. 4. and 1 Sam. 12. 7.* and often elsewhere; and may so bee taken here. Howbeit, the best interpretation, is to expound it of the full obedience of Christ to death, imputed to faithfull persons for remission of sinnes, and perfect justice before God: which is therefore called [*The Righteousnesse of God*] because it is his mere gift, and cometh not by workes, or any humane strength, *Rom. 9. 30.* Secondly, it alone satisfieth the most rigorous exact justice of God; and makes sinners just, not before men, but in the sight of God.

TIM. Why is this righteousness called [*Righteousnesse of God*]? shew this more distinctly.

SIL. First, because it is his gift. Secondly, because he giveth it to shew himselfe righteous and true of his word. Thirdly, it is that righteousness alone, which hee in his most strict and exact Justice approveth, and will crowne. Lastly, because his righteousness is opposite unto the righteousness of Workes, *Rom. 10. 3.*

TIM. How or in what manner and respect is this revealed by the Gospell?

SIL. First, it is there contained, taught, and read of. Secondly, it is unknowne to the *Gentiles*. Thirdly, the propheties of the prophets, do but obscurely shadow it, and not plainly teach it as the Gospell doth. Fourthly, the Gospell (as an Instrument) both openeth it, and giveth it to us which beleeve. From whence wee may learne, that the Gospell ought to be most preci-

ous unto us, seeing wee have such a treasure by it; and therefore, all they are most wretched, who either neglect, or despise the Gospell.

T I M. *How may wee declare our precious reckoning, which we do make of the Gospell?*

S I L. First, by our continuall and hearty thankfulness to God for it. Secondly, by our study to know it soundly and distinctly. Thirdly, and chiefly, by our beleefe and practise of it. Fourthly, by our dayly and earnest prayer to God, for encrease in the knowledge and obedience of the Gospell.

T I M. *What other things learne wee here in this Text?*

S I L. That naturally we are ignorant of the Gospell, because we cannot know it, without revelation from heaven. We are not borne believers.

T I M. *Tell us now, what Faith is; that which is the Justifying Faith, and wherunto the righteousnesse revealed in the Gospell, is imputed and applied?*

S I L. Not that Historicall Faith, which is but a bare knowledge: nor the Miraculous Faith, by which wonders are done; nor the Temporary Faith of Hypocrites, which vanisheth in time of affliction, *Matth. 13.* but that Faith which hath application of the things beleaved, joyned with the true knowledge and assurance of understanding, whence commeth confidence and boldnesse.

T I M. *How many things are comprehended in this Faith?*

S I L. Five things: First, apprehension in laying hold on Christ. Secondly, approbation in esteeming Christ above all, or more then all. Thirdly, expectation, in desiring him before all. Fourthly, oblectation, delighting in him more then all. Lastly, expectation, looking for the full enjoying of his presence and glory.

T I M. *What meaneth he to say [from Faith to Faith?]*

S I L. Not from one Faith to another, but from one degree of Faith to another: from weaker Faith to stronger, from a lesser Faith to a greater. Whereas this phrase [from Faith to Faith] by divers Interpreters is diversly

expounded: as from an unformed Faith, to a formed, which is Popish; from the Faith of the Preacher, to the Faith of the hearer: (Thus *Augustine*, but a misse) for a mans owne Faith justifieth: therefore, from Faith of Parents, to faith of posterity, is a misse: also, from the faith of the old Testament, to the faith of the new (as *Chrysostom* thought) not well, nor fitly: from the Faith of one Article, to the Faith of another, (as *Anselme* writeth;) from the faith of things present, to the faith of things to come, as the resurrection, &c. From the faith of God promising, to the faith of man beleiving, as *Ambrose* and *Adartyr* thinke, yet the fittest and best exposition of the measure of one and the same faith: from Faith beginning, to Faith encreasing toward perfection. Faith so much the more it groweth, so touch the more it maketh men sure of their Justification. There be the like phrases to this, else where, in holy Scripture, as *Psalm 84. 8.* from strength to strength; and *2 Cor. 3. 16.* from glory to glory: first, from one degree of strength and glory to another; so here, from an infirme Faith, to a firme Faith. Therefore the meaning of this forme of speech, is as if it should be said, that the righteousness of God is gotten not by the works of the Law, but by the Faith of the Gospell alone; for degrees of Faith alter not the kind of Faith; a weake and a strong Faith be but one Faith, which without deed doth justifie, according to that which is afterward written for explication of this Text, in Chap. 3. verse 22.

T I M. *What do ye call the weake Faith?*

S I L. An earnest and constant desire to know Christ, and to make application of his merites to our selves.

T I M. *What is the highest degree of Faith?*

S I L. To be fully persuaded of a mans owne Adoption, and of his owne salvation, as *Abraham*; and *Paul*, *Rom. 8. 11.* & *38. 39.*

T I M. *Who are hereby admonished?*

S I L. Such as presume of full Faith, when they have none at all. Secondly, such

such as thinke they have none, because they have so little, and mingled with many imperfections. Presumption and distrust, are the extreames of a true Faith.

TIM. What be the fruits whereby a weak Faith may be knowne?

SIL. These: First, daily exercise of private prayer. Secondly, true love of the word, and of Gods Children because they be so. Thirdly, true sorrow for sinne, and earnest endeavour to mortifie our lusts. Fourthly, diligence in the duties of our particular calling. Lastly, patience in adversity. Also, the fruits of a strong Faith be these. First, to cleave to God, in great danger, as *Stephen* and *Paul* did. Secondly, to suffer joyfully the losse of Goods and life for Christ and his word, as *Ananias* and *Hebrewes* did, *Heb.* 10. 34. *Revel.* 2. 13. Thirdly, to beleve the promises when all meanes fight against us, as *David* and *Abraham*. *Romans* 4. 3, 4, 5. Fourthly, great contempt of the world. Fifthly, great fervency and confidence in prayers. *Rom.* 8. 15. Sixthly, burning love of the Brethren, *Iohn* 3. 14. Seventhly, bountifull relieving the poore members of Christ Jesus, even to the empaire of our owne substance. *1 Cor.* 8. 3. for Christ his sake, is need and cause so require.

DIALOGUS IX.

Verse 17.

As it is written, I be just shall live by Faith.

TIM. What is the drift of these words?

SIL. To prove by authority of Scripture, that whosoever beleeveth the Gospel, shall be accounted righteous, and so be saved. This sentence of *Habakkuk* is also an illustration, as if *Paul* should say, This Doctrine, by Faith to be justified, agreeth with the Prophets, and is neither new nor absurd.

TIM. What may we note in this Text?

SIL. Two things: First, the manner how this authority is brought in [As it is written.] Secondly, the authority it selfe [I be just shall live by Faith.]

TIM. What was observed in the manner of alleadging this authority?

SIL. These few things: First, that *Saint Paul* citeth not so much the verse, as the Booke of Scripture wherein it is written. Secondly, that he contenteth himselfe, to prove Doctrine by authority of Scripture. Thirdly, that he citeth but one Testimony. Fourthly, that the Doctrine of free pardon and imputed righteousness, is hard to be perswaded unto men, yet hath witness from the Prophets. It hath ever seemed to humane reason very repugnant, and a thing unlikely to be true; that a wicked liver, a perjured person, a common lyer, a railer, an oppressor, an unchaste liver, a blood-sucker, or such like; onely by beleiving the Gospel, should suddenly become just, and be accounted righteous and unblameable. Against which Doctrine, the Papists to this day like Dogs doe barke, railing at it, and the Preachers of it, saving; that it overthrowes all Lawes and Discipline, and takes away out of mens society, all use of punishments and rewards, laying open a gap to all wickednesse, (if it should be preached,) that without righteous workes, without any habite or actions of justice, onely by Faith in Christ, sinners may be justified with God. Therefore, out of good discretion, to stop the mouths of calumnious slanderers, and to put humane reason to silence, *Paul* citeth this place of the Prophet, lest he be thought to have brought in a Doctrine full of novelty and absurdity, it being received long before in the Jewish Church, by authority of propheticall Oracle, which is three times alleadged in the new Testament. First, Here: Secondly, *Gal.* 3. 11. Thirdly, *Heb.* 10. 18. to illustrate this Doctrine of justice and life eternall, to be had by faith alone, and howsoever the Prophet who first used these words, might aime (in part) at the refreshing and comforting of the godly in those troublous times under *Nebuchadnezzar*, when their captivity was sharpe, and their deliverance long deferred, yet because temporall deliverance were Types of eternall, and depended upon Christ, it is not to

Papists
must blame
the Pro-
phets and
Apostles,
and not us.

be doubted, but Paul hath rightly appli-
ed it to the spirituall deliverance, by the
Messiah to come, through Faith. Where-
by the elect (both under Law and Go-
spell) were safe, and made partakers as
well of Justification and remission of
sinnes presently, as of life eternall in the
heavens. Which concord, in this great
truth of righteousness by faith, between
the Prophets and Apostles, it is implied
not obscurely, by this Particle [*At*] and
whereas Paul ascribeth unto holy Scrip-
ture, the authority to prove the question
in hand, whether faith or workes do
justifie before God, we may note further
in what estimation we ought to have
the written word; namely, to account it
the perfect rule of all divine teach: ac-
cording to which, wee ought to exa-
mine and judge of all controversies in
matter of faith and religion. For it is
the woe of this blessed Apostle when he
will confirme any Christian Doctrine, or
determine any doubt or question, which
may arise about it, still to runne unto
Scriptures for probation: which shewes
the Scriptures alone to be a sufficient
directory, and a competent judge of all
controversies in religion.

*Text. What difference offereth in the autho-
rity of these?*

S. 1. The reading and the interpre-
tation. The reading standeth thus [*The
just by faith shall live*]: this is the better
reading; or thus, [*The just shall live by
faith*]: this is the worse, as though we were
first just, and afterward should live by
faith. Also, the word [*shall*] is in the
Prophet, [*The just shall live by his owne
faith*]; but it is left out by Paul because
it is sufficient (without the pronome)
to prove his purpose, that [*The just by
faith shall live*].

*Text. What is the interpretation of such
words as they were first said of the Prophet
Habakkuk?*

S. 1. To shew the duty of just men in
dangerous times: namely by faith to
waite and rest upon God, if they would
live and be preserved; whilst other which
had confidence in themselves were de-
stroyed.

Text. What is the meaning as Paul is

*Text. To teach thus much: that such
as embrace righteousness by faith, shall
be saved from Sinne, Hell, and Satan,
and live eternally in Heavens; as well as
be delivered here in earth, from tempo-
rall dangers.*

Text. What Doctrines were gathered here?

S. 1. These three chiefly: First, that
none shall live but the just. Secondly,
none just but by faith. Thirdly, every
one is justified by his owne faith.

Text. Why shall none live save the just?

S. 1. Because God hath not promised
life but to such as are just: as *Isa.* wri-
ters [*Do this, and live.*] Secondly, he
threateneth death to sinne, and to all un-
righteousnesse; therefore, all unrighteous
persons are certain to perish; which shew-
eth the necessity of feeling and getting
perfect justice by believing the Gospel.

Text. Why is none just save by faith?

S. 1. Because all men (even the best)
doe lack righteousness of their owne;
therefore, they must seek it elsewhere in
Christ, by Faith. *Rom.* 10. 3, 4, 5. *Phil.*
3. 9.

*Text. How is it shewed, that none is
justified but by his owne faith?*

S. 1. As none seeth his own face with his owne
eyes, or taketh hold of anything but with
his owne hand, or saith but with his
owne mouth, or walketh but with his
owne feet; so none seeth Christ to bee
his Saviour, or taketh hold of his merits,
or feedeth on him, or walketh and com-
meth to him, any other wise than by his
owne faith, which is the eye, hand, and
mouth of the soule.

*Text. What other things learned we from
this Text?*

S. 1. That we have many notable be-
haves by faith; to wit, Salvation, Peace,
conscience, any life, who of all ought to be
most principall; Secondly, that to live
by faith, is to exercise Patient, Hope,
Wisdom, Love, Obedience, out of a
lively Faith; by which a Christian is
made able to move himselfe to all good
duties: unto which, by power of Na-
ture, we can by no means attaine.

*Text. Is there any further thing to be
served in this Text for our instruction?*

S. 1.

S 11. Yea, it commendeth unto us the difference between the Law and the Gospel, how the righteousness of the one is distinguished from the other. For the righteousness of the Law requireth works, and the fulfilling of the commandments. *Levit. 18: 4. Gal. 3: 12.* But the Gospel faith [*The law by Faith shall live.*] The righteousness of the Law is a perfect obedience; the righteousness of the Gospel, is an imitation thereof to the effect, *finer*, at what time he believeth, *Rom. 4: 24.* The righteousness of the Gospel, God giveth unto us, but the righteousness of the Law, men do give it to God. There is good use of this difference, and it to be held constantly, because it freeeth the troubled conscience from snarcs and perplexities, when hee shall perceive, that though hee lacke good workes, and bee full of wicked manners, yet unto the forgiveness of sinnes and absolution before God, it is enough onely to believe in Christ, according to the Gospel. Secondly, it takes from man all cause of reioycing and glorying in himselfe, that hee may glory only in this, that hee trusteth in God to be mercifull, to pardon his sinne, and accept him for righteous, when by his sinfull workes and transgressions of the Law, hee deserved death. *Act. 9: 23.*

Dialogus X.

Verse 19.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousnesse of men, which will hold the wrath of righteous judgement.

TIMOTHYUS.

What is the drift of this Text, and how doth it depend upon, and fit with the former verse?

S 1. The drift and purpose is to confirme the maine and grand proposition, that sinners are justified and saved by the faith of the Gospel. The argument is from the contrary; sinners are not justified by their workes, therefore by faith. For in the cause of justification, faith and workes have the condition of

contraries. *Rom. 11: 6.* Now, touching things which be immediately contrary, the maine and rule is, that when the one is denied the other is affirmed, and what is taken from the one, is given to the other, in such then necessarily follow, that righteousness must be had by faith, seeing it cannot be had by workes, and why not by workes? And it was the common and generally received opinion, both amongst Philosophers, and the Jewes themselves; that man was the cause of righteousness. To this for an objection, the Apostles answereth by a reason taken from the contrary effects, as thus; Men cannot bee righteous by their workes, because their workes were wicked and unjust, and therefore punished of God, which hee proveth by a distribution of Gentiles, unto Chap. 2. verse 17. And thence forward of the Jewes, till Chap. 3. verse 22.

T 11. How many things are noted in this Text?

S 12. Threes First, that the Gentiles had knowledge of God and good things, naturally ingrained in them, signified by the word *know*. Secondly, that they violated the Law or nature in respect of duties to God and man, by ungodliness and unrighteousnesse. Thirdly, that they were punished of God mightily, [*What from heaven.*]

T 12. Begin with that part, yet named *God*, because it is first mentioned in the Text. What is meant by [*Wrath*]? is there any such passion of anger and wrath in God?

S 13. In holy Scriptures [*Wrath and Anger*] bee otherwise attributed unto men, then unto God. For, it is in men properly, as it is a perturbation of the mind, inflaming or stirring up to revenge. Wrath, in his proper acception, is an appetite or desire of revenge, for some contempt or hurt, done or supposed to bee done to our selves or others, whom we affect. When men see themselves neglected or wronged, straightway they are moved to take vengeance on the party: thus it is in men; the truth whereof, appeareth in *Gen. 4. 8.* *Abel, &c.* Whereas in God, wrath is (no affection) but a just act of God, punishing

being wickedness, or the punishment thereof, where, finally, the punishment is inflicted for inquiry: so it is said in the Text. For this cause for a punishment of God's (as here said) the which is in his merciful goodness, freely forgiving justice and life eternal upon his own and also, justice or life, given without fail graciously. Therefore, by wrath, we must understand both his indignation, avenging impiety, and the damage or paines themselves, according to the Hebrew phrase. Now, this wrath is said to be [Revealed] that is, to be declared by examples, and by experience justified. For howsoever sundry wayes Gods wrath be revealed against sinne (as by the light of nature) every mans conscience, naturally accusing and tormenting him for evil doing, Rom. 2. Secondly, by the Gospel, whose voice is not onely Consolatory, speaking pardon and life unto believing offenders, but Condemnatory, threatening death eternal to impenitent persons and unbelievers, as Mat. 3. 10. Lu. 13. 3. John 3. 36. Thirdly, by the Law, whose office is to reveale wrath, and the curse against every transgression, Deut. 27. verse last, Deut. 4. 15, yet our present text, would be taken out of that daily experience, which witnesseth, that God is wrathfully displeased with the world for sinne; and even at that time when the Apostle wrote, there were grievous miseries of sword, plague, and famine abroad in the world. Also, it is plain by the verses following, that Paul speaks of such judgments as God had executed upon all men, for contempt of his Majesty, especially of spiritual punishments in hardning mens hearts, and giving them up to vile lusts, and a Reprobate minde, verse 24. 28.

¶ *What learne we from hence?*

¶ *S. 1.* Seeing sinne provoketh Divine wrath, it is necessary to take heed of it. Secondly, that this wrath appeareth most in spiritual judgments, because they not only are tokens of wrath, but declare more wrath: they are punishments for sinnes past, and encrease of

sinne future.

¶ *S. 2.* What shall we doe? Consider of Gods wrath, and be afraid to offend him.

¶ *S. 3.* Yet, as appeareth in the example of Adam, David, Solomon, and of many in our daies, which have fallen into some fits of despaire also, have had the sinne purified by sinne, as Paul affirmeth here of the idolatrous Gentiles.

¶ *T. 1.* In what sense may it be said, that this wrath of God is revealed? From Heaven?

¶ *S. 1.* Howsoever men very learned, and not a few have drawn the sense of these words unto the Heavens themselves, which be instruments of wrath against such as contemne their Master, as *Ambr.*: some to the evils which are above in the ayre, as verbe by Gods appointment) wicked liars, as *Origen*: some to the second coming of Christ from heaven to judge the world, as *Theophylact*: others referre this to the universality and large extent of his judgement, which were and shall be upon all men under heaven that are wickedly, & on others, to the evident declaration of his judgement from heaven, as from an high and eminent place: they say, might be most manifestly and manifestly, as *Martyr*, *Beza*, *Fletcher* (thinker yet the best) and *Calvin* (say by a metaphor) to expound Heaven for God, as *Isa.* 20. 5. and 17. 20. and to apply it to the fancy and opinion of astrologers, Epicures, and other such persons, which ascribe the punishments that happen unto men, unto chance and misfortune, or to the malice of men, or unto the malignity of the Starres, Elements, or other such our causes, pulling by the justice of God and denying his providence in the government of the world; against which, Paul affirmeth here that the evils which be, are scourges sent from God, who though he may use ordinary and natural means for the plaguing of men, yet himselfe is author and ruler; as is every where in Scripture testified of him, that no evill cometh but from him, as in *James*: that he createth darkness, in *Esa.* that he sendeth the sword &c. in *Lev.*

This is by accident, and not of the Essence and Nature of the Gospel.

Let us, that bee rained fire and brimstone
into hell, on fower, in God that he
doe punish us. Finally, it is
God which delivereth us up to uncleannes
and to a reprobate minde in this Chap-
ter verse 28. The Doctrine hence is
this: that punishments come from God
in token of his justice against unne. The
dunies whereunto it should provoke
us, first, to bewave of murmuring;
in token of calamity: for this is to light
Gyves like against God. Secondly, to
bee patient, and contented, because it is
Gods doing for just ends: this is to sub-
mit unto God. Thirdly, to sue and
beseech, first and principally unto God for
removing calamities as Israelites in Iud-
ges Ninivites in Iona did.

Q. What may we learne from this that
is said to be revealed against all un-
godliness and unrighteousness of men?

A. Two things: First, by the or-
der of words we learne, that the breach
of the first Table is more grievous then
the breach of the second Table. Second-
ly, that it is against all therefore there
is no time how little, forever, that can
escape punishment. Thirdly, by using the
abstract, rather then the concrete, we
learne, that Gods anger is not against
men themselves, but against their wicked
deeds and ungodliness.

Q. To make conscience of small
sinner. Secondly, it requireth such as
think themselves safe because they have
no great sinnes: whereas vengeance is
due to every disobedience.

Q. The remainder of light which
since the fall of Adam is in every mans
conscience, to show him what God is;
most good, bounteous, iust, and mighty:
how he is to be worshipped, by loving
and fearing him above all; and what is
right, and what is wrong, what good,
and what evil: for these things even na-
tural light doe teach every man.

T. M. What is the nature of this truth?

A. It delighteth and delighteth to
express it self: that is, it would come
forth and appeare in our works. It
horreth to be smothered & imprisoned

by wicked affections.

T. M. What doe we hold the truth in
our hearts?

A. Such as by force suppress or
keepe it backe, as if they would impris-
on it, till it come abroad, when it is
not onely not followed and obeyed, but
resisted: and the quite contrary to the
direction, truth is done, then it is as if
were lettered in the Gyves and Manacles
of our lusts, which keepe it backe.

T. M. Take the truth very hartly, pray?

A. None at all, but the hurt is to
our selves, even great vexation and un-
quietnesse of minde. Secondly, a greater
inclination and pronenesse to all man-
ner of evil; this may bee declared and
illustrated by the similitude of prisoners
kept in prison against their will: also,
by the example of such Gentiles, Jewes,
and Christians, as knowing what they
ought to doe, yet did against their
knowledge, Rom. 1. 32. Rom. 2. 17, 21.
Phil. 3. 18.

T. M. What counsell was given here?

A. That all men endeavour to take
part with the knowne truth against
their affections; and endeavour to do ac-
cording to that truth which they know.
For first, if men will not have truth to
rule them, they shall have their corrupt
filthy lusts to be their guides. Secondly,
if men keepe truth in prison by their
disobedience; themselves at last shall be
cast into the prison of darkenesse,
whence they shall never come out, where
the fire never goeth out, and the worme
never dieth.

DIALOGUE XL

Veres 19, 20.

Forasmuch, as that which may be knowne of
God, is manifested in them: for God hath
shewed them these things.
For the invisible things of him, that is, his
eternall power and Godhead, are shew by
the Creation of the world, being considered
in his workes, so the truth is that they should
bee without excuse.

TIMOTHY.

What sheweth and agreeth with
the Text with the former, and how
doth Paul proceed?

SIL.

S 1 L. This verse with the rest that follow to the end of the first Chapter, do by a very plaine and distinct order, more fully explicate and declare the matters briefly and concisely set downe in the 19. verse; as first, what that truth is which the Heathens did unjustly detain, viz: the principles of Nature imprinted within them; both of God and of morall duties; and how they came by this naturall light, in this verse and next. Secondly, how by unjust detaining that truth, they proved impious to God by unthankfulness and idolatry, and injurious towards themselves and their neighbours, from verse 20. till 22. in which verse, lastly, is taught what that wrath and punishment is, which is from God in Heaven, revealed and sent upon such wickedness of men. Now the first word or particle of this present Text [*Because*] or [*For*] bewraileth this verse, to depend upon the former, as a reason thereof taken from the effect. He had said, the Gentiles violently oppressed truth, and as a Taylor his Prisoner, so they kept in the same, which yet desired to burst out into actions, as the smoke out of the clouds. This he proves thus, because such as had a certaine light and knowledge to lead them to God, in some sort to know him, and to discern betweene good and evil in common life, could not commit such impieties toward God, such uncleanness against themselves, and such injustice to their Neighbors, but that they must be judged guilty of unrighteous detention and suppression of the truth. If happily any would alledge for the Heathens in their defence, that they wholly wanted the knowledge of the truth, and so are untruly charged for with-holding it; for answer to this secret objection hee affirmeth; that the Gentiles had the knowledge of God, both by light of Nature, verse 19. and by the view of Gods workes, verse 20.

TIM. What is the drift of this Text?

S 1 L. To shew what truth that is which the Gentiles described in unrighteousness: It was a certaine knowledge of God, which they learned by naturall

instinct, and by the workes of Creation, and that they are justly charged for with-holding the same knowledge.

TI. How many things may be considered in this Text?

S 1 L. Five things: First, that the Heathens had the knowledge of God, the second, that they had it from God, for God shewed it them. Thirdly, what things they knew touching God his eternall divine power. Fourthly, out of what books they learned it, not Scriptures but Creatures, from his workes, not from his word. Lastly, what was the event of such knowledge.

TI. Did the Gentiles learn all that was to be knowne of God?

S 1 L. No, but knew so much as they were capable to know, according to such means as they had; yet the Philosophers and wise men knew much of God, which they did not reveale to the common people. There are some things to be knowne of God, which are incomprehensible simply, and therefore unknowne of Gods creatures, as the immutability of Philosophers, and perfect divine essence, and most glorious Majesty, which dwells in a light that none can handle or apprehend. Tim. 4. 16. Also the nature of the world and counsell touching the government of the world, and especially of mankind, for they ought not to be searched, nor can be traced or found, Rom. 11. 33. And other things there bee, which though they be comprehensible, yet are not knowne without revelation of the word and spirit, (which Heathens lacked) as the Doctrine of the Trinity, of Christ his incarnation, free justification by faith, Remission of sinnes by a crucified Christ, Resurrection, &c. By that therefore which may be knowne, is meant that which by in-bred principles of truth, remaining in man after the fall, as some sparkes and fire-brands after a great fire, and by strength of naturall reason, as also by sight of the creature the Gentiles could attaine unto, viz. that there was a God, and he invisible and spirituall, and for properties most mighty, most just, most wise, and good, which

dulry, or to the second causes which were used: for this is to rob God of his glory. Withall it must admonish us, that since God delights in meanes and workes by them, (albeit hee is not tyed to them) that therefore howsoever it is our sinne to set them in Gods roome, by trusting in them, or referring all the praise to them: yet it is our duty not to neglect them when we have them at hand, lest we be found to tempt God.

Now I pray you passe forward unto the 20. verse, which seemeth (as I conceive it) to bee joyned to the 19. by a Pre-occupation; For it might be objected, that God being invisible, is unsensible also, & therefore could not be knowne, because nothing cometh to the understanding but by the senses: to which the Apostle replyeth, first by concession, that indeede God is not seene and perceived by senses, and then by a secret correction, that (notwithstanding) beside that inward manifestation of himselfe by naturall instinct, or imprinted light, hee hath outwardly by the things created, revealed himselfe, and what may be knowne of him.

Tim. You say aright, for now he carrieth us forward to another new externall kind and way of knowing God, touching whom, tell me what things did the Gentiles know by this exterior way.

S I L. His eternall Power and Godhead, that is, his Eternity, Power, Deity, under which be meant his properties, which they learned of the great booke of the creatures, out of which they might learne many things. First, that they had a maker. Secondly, that this maker being before the things made, is Eternall, without beginning or ending, also of a spiritual Essence. Thirdly, that he must needs bee Almighty, which made all things out of nothing, and sustained such a masse of creatures. Fourthly, the order, variety and distribution of his creatures declare his marvellous wisdom. Lastly, this sheweth his great goodnesse, that he made them all for our good and benefit. And finally, that he was a most excellent workman, a rewarder of good and evill.

Tim. Whether ought this knowledge to lead the Gentiles, and whereunto should it have moved them?

S I L. To praise God, and to love him, to depend upon him, and so seek to please him, as also to serve him with willingnesse.

Tim. What event had this knowledge in the Gentiles?

S I L. It made them excusable (that is) it took from them excuse of ignorance, which they could not plead for themselves. That this must be the exposition of these words (so as they are without excuse) appeareth not onely by the testimony of sundry learned men; as of *Peter Martyr*, avouching that God revealed himselfe to Heathens, not to this end, on Gods part to take away excuse, but the same happened through their owne default, that they had no other use of their knowledge. So saith *Paraw*, this came *ex causa*: so doth *Guiler*, *Gentium vitiis*, by their owne fault: so *Chrysostom*, by a consequence and event upon abuse of their knowledge, not as a proper directly intended end: but also by strength of reason for the end properly, principally and by itselfe, why God by those two bookes of Nature and Creatures did manifest himselfe so farre as he did to men, was his owne glory and mans happinesse subordinate thereunto; that men acknowledging and glorifying him whom they knew might be blessed, as verse 21. doth not obscurely insinuate. In that it fell out otherwise, this was accidentally through sinne, blotting out & defacing Gods Image, the remainders whereof (being withall perverted) are weaker then to lead men to their gods, strong to remove excuse of ignorance.

Tim. But they might alledge many of strength to doe that they knew.

S I L. They could not do so, because they thought vertue was in their owne power. Secondly, they had power given them in their creation, which they lost by their owne fall. Thirdly, they did not so much to the glorifying of God, as they were able to do even in their corrupt estate, for the which God might

might justly condemne them.

TIM. What may this teach us?

SIL. First, that God loves to cleare his justice, from murmuring and complaints. Secondly, that if Christians do not use their knowledge well, they are much more without all excuse and defence, because they have a better and a greater knowledge; for unto the law of nature, they have joyned the law of Moses, and the Doctrine of the Gospel: where God giveth much, there he requirerh much, and asketh much of them, to whom he committeth much.

DIALOGUE XII.

Verse 21.

Because that when they knew not God, they did not glorifie him as God, neither were thankfull, but becameaine in their thoughts.

TIMOTHY.

Howe shall we take the drift and interpretation of this Text, speake something of the commendation, with which god is bestowed upon the Gentiles?

SIL. The Apostle readeth a reason why the Gentiles were without excuse: as if he would say, they have no place of defence for ignorance, because they had a knowledge of God; yet they honoured him not, as was comely, but offered unto him rather a double injury, For first, they denied unto him his due worship, which consisteth in glorifying God, and giving him thanks, in both which they failed. Secondly, they violated and hurt his Majesty, by putting upon him false worships, and by their wicked manners, whereof a Bead-roll and Catalogue is afterward rehearsed.

TIM. What is the drift of this Text, which we have now in hand?

SIL. To accuse and convict the Gentiles of unthankfulness, and contempt of Gods worship, that is, of ungodliness, which did appeare in this: that they did not glorifie God according to that knowledge they had of him; nor were thankfull unto him, according to that goodnesse which hee had be-

flowed on them.

TIM. Seeing we finde up wicked men recorded in Scripture, that they knew not God, Psal 95. 10. and in this Chap. verse 28. How is it to be taken, that here Paul saith [they knew God?]

SIL. There is a contemplative, bare, and cold knowledge, which not changing the minde, nor appearing in actions, maketh men never the better: and this knowledge the ungodly have. But Scripture denyeth unto them that effectuall knowledge, which moveth and stirreth the heart to God-ward, to put confidence in him, and to be governed by his will, delighting to expresse it selfe in good workes. This onely deserveth the name of knowledge; and not that other, which is idle and dead, separate from study and care, to give unto God his glory, by submitting to his pleasure.

TIM. What thinke you to be meant by the glorifying of God, and by thanksgivings, is there any difference betwene these two? be they not all one, and what may they import, if they bee diverse?

SIL. Some take them to bee one; and the former to be opened by the latter. But the distinctive particle [*Neither*] sheweth them to bee distinct things; one from the other. By [*glorifying*] is understood an inward reverent opinion of God, to thinke honourably of his Nature, Properties, Meres, Wisedome, Justice, &c. of his workes and benefits; also, to tender unto him, the worship due to him. Thanksgiving comprehends a due acknowledgement of his benefits, with a gratefull mention of them: also, with desire that others should take notice of them, to magnifie and praise his name with us. Now, the Gentiles are here to be blamed, that they did neither the one nor the other. God being the end and marke whereunto all things tend, and the beginning or fountaine, from whom all good things flow; (whereof the Heathens were not ignorant) yet by their knowledge, they were provoked and brought neither to glorifie him, nor to praise & thank him.

TIM. What instruction may we take from hence to our Edification?

SIL.

SIL. See the answers in the other Booke in the last line of the Page.

TIM. What may be our instruction from hence?

SIL. That the knowledge which we have of God and his properties, should lead us to glorifie him, whereof the reasons be, because else it were in vaine and frustrate, and we were better to be without it, then not to have the right use of it.

TIM. By what comparison may this instruction be declared and set forth?

SIL. As our knowledge wee have of men, doth serve us to some use, to helpe us to content and please them: so the knowledge we have of God, should lead us, and further us to the honouring of him. For the knowledge we have of his wisdom, should worke in us obedience, and patience, and reverence. His goodnesse being knowne to us, should engender in us Prayer, Love, Confidence, and Thankfulness. Also, his power and truth should provoke us to trust in him, and to depend upon him. Also, upon the knowledge of his justice, we should be moved to feare him. His holynesse should drive us from sinne, to live in purity and unrightnesse, as we may resemble God and be like him.

TIM. Are not these things better knowne to Christians, then to the poore Heabens?

SIL. They are so: for the wisdom, power, and goodnesse of God, more appeareth in the worke of Redemption, then in the Creation: and the Scripture doth more clearly reveale God, and our duty, then the booke of the Creatures could do.

TIM. What followeth of this?

SIL. That we are so much the more bound to glorifie God; and the more to be blamed and punished if we doe not. For God ought to be worshipped of us more carefully, the more excellent knowledge we have of him.

TIM. What is the other fault that the Heabens are charged here withall?

SIL. The sinne of unthankfulness, which is odious to God and man. This their unthankfulness did appeare in that they did attribute

unto Fortune and destiny, unto Starres, to their owne wisdom, forgetting that God did guide and rule all things by his most wise and just providence.

TIM. How many wayes may men show themselves unthankfull?

SIL. Very many wayes: first, by utter forgetfulness of God, the fountaine of all good. Secondly, if men doe remember him, yet faile to mention and prasse Gods goodnesse. Thirdly, if they mention it of self-love, that it might be thought that they are great with God. Fourthly, if in words men doe prasse him, and in workes dishonour him. Lastly, if they part this honour between him and his Creatures, as the Gentiles did.

TIM. Wherein consisteth true Thankfulness?

SIL. In these three things. First, in joy of heart, rejoycing at the feeling of Gods goodnesse. Secondly, in profession of his holy name before men, provoking them to extoll him. Thirdly, in an earnest desire and care to please God, by doing his will.

TIM. What Reasons are there to move us unto Thankfulness?

SIL. First, it is commanded of God, *Psal. 50.* Secondly, it is a part of his service, *1 Tim. 2. 3.* Thirdly, it tendeth to his honour, to be acknowledged disposer of the world. Fourthly, it is due to him, and without wrong cannot bee kept from him. Fifthly, it joyneeth men with Angels, whose worke in heaven, is to praise and thanke God. Sixthly, it is a duty that continueth in heaven in the next life after this. Lastly, it is the recompence that God looketh for at our hands for all his mercies, as it were our rent charge, or homage, *Psal. 116. 12.*

TIM. What may be the meaning of the latter words of this Verse [That they became vaine in their imaginations, and had their foolish hearts darkened?]

SIL. The Greeke word, Englished [Imaginations] signifieth more than thoughts, even Reasonings, Disputations, Discourses done with weighing and poising things: whereunto the Heathen Philosophers, attributing more

1 Cor. 8. 5.

See A. 6. 14
II. 13. 18
1 Cor. 10.
20, 21.

through the pride and honesty of their
own wits, and subtle inventions and
disputations they fell into strange opi-
nions and inventions concerning God,
others doubting at it: some coyning
a plurality of Gods, whom some would
have to be corporall, others incorpo-
rall, the Romanes decking and numbering
many lewd and abominable men (as
Jannes, Jannes, Magus, etc.) into the
registers and ranks of Gods: the Egyp-
tians doing worse then they, accepting
Beasts, as Oxen, Cows, Hens, Geese,
Birds, Crocodiles, yea Ontons and
Lacques for Gods, putting to death such
as killed any of these: withall they as-
cribed to God corrupt worship, think-
ing to appease him by gorgeous Sacri-
fices devised by themselves, by dainty
Banquets, sumptuous Playes, and goodly
Spectacles, robbing him of his pro-
vidence, withdrawing from him the
government of subllunary and inferiour
bodies, as being too high for God to
manage with, appointing representa-
tions of him, unbecoming his Maie-
ty, and Gods pretending they must
come to God by Images, as do Kings
by Counters, as all which the Apostle
saith they grovelling, and foolish because
they were divided of their opinion,
rather than of the truth, as he saith.
For whereas they thought (by such
their dumb and vile inventions) to have
procured Gods favour also, to enjoy
his blessings, and escape calamities, and
to give into themselves an opinion of
great wisdom, they fell with the
greatest error. For they offended God,
purchased many temporall plagues,
and spirittuall too, and at last were
wrought into eternall destruction, because
like foolish which had their wits
standing in the mire, they were their
own enemies before they had any bet-
ter friends. For as the Apostle saith, the
God of the Gentiles, which he saith
by a rarer and coyned word, that is
Gold, and silver, have of themselves
no life, nor understanding, nor reason,
nor will, nor power, nor any thing
at all, but are inventions of Gods
and men, which they follow from as

foolish, who frame their opinions and
worship of God not according to the
truth, but to the heart by God, and
shining in his works, or after the pre-
script of his word. All such will not
poorly bee frustrate of their expectation,
and finde that all their glorious wise-
dome, is but mere blindness, foolish-
nesse, and darknesse: but will incur
the high displeasure of Almighty God,
and pull on their own heads his heavy
vengeance, as these Idolatrous Gentiles
did. An happy thing were it for Pa-
pists, and all other superstitious per-
sons, which following the sure direc-
tions of God, follow their owne per-
verse reasonings, and trust upon God
Will worships and good intentions (as
they bee called) to take warning in
time by the harmes which come unto
the Heathens, for their rash godlesse
presumption in this kind, whereof
more shall bee said in the subsequent
Verses.

DIALOGUE XIII.

*When they professed themselves to bee wise
they became foolish.*
For they turned the glory of the incorruptible
God, into the similitude of the Image of
of a corruptible man, and of Birds, and of
beast, and of creeping things.
Therefore also God gave them up to their
beasts lust, unto uncleannesse, to a filthy
ambulation between themselves.

How is this Text true and
how is it in with the list? by
what orderly steps doth Paul go forward?
SAY. This is a new anticipation, or
foretelling of a privy objection: the
objection not expressed, but understood
is this. O Paul, why doe you accuse the
Gentile people of foolishnesse and
stupiditie of wits, do you not know
that they took themselves to bee wise,
and such a time among men for great
wisdom, yea and had the name (their
wisdom) learned of Philosophers, that
larger long studies, and lovers of wis-
dom? The Romanes had their Cato,
and

11. 14. 15
AA. 7. 22

and divers others renowned for great wisdom: and Greece had her seven wise men. In Egypt were men learned in all wisdom; and do we not read of wisdom which came out of the East from amongst Heathens, to enquire where the King of the Jewes should be borne? To this objection the Apostle answereth, first granting indeed that in their owne opinion, and by professing to the world, they were deemed for wonderfull wise men: yet indeed and very truth they were foolish, because by leaving and leaping out of the bounds of that knowledge which God had imprinted in their mind, and manifested in his workes; and following their owne witty inventions and sharpe conceits, they fell from that worship of God whereunto their engraven light, and the light of the creature called them, unto most grosse and abominable Idolatry; not onely making such their Gods as were but creatures, yea the best creatures, even creeping things had divine honour given them: but changing (what lay in them) the true Immortall and Spirituall God, and his glorious Majesty into earthly, corruptible, and contemptible shewes and similitudes, which they adored religiously, forsaking the right Spirituall worship of the onely true God, and so became fooles, or rather mad in their folly, because they would maintaine it by pretext of reason.

T. 11. Upon what grounds and appearances of reason did the wisest of the Heathens maintain their heathenish Idolatry, in making Creatures Gods, and in shaping God by Images, also making pillars, and shapcs of God: what had they said? What did they profess to be the grounds and motives of such superstition?

S. 11. Their pretences and excuses devised out of humane wits (wandering from light of nature) were sundry; not much unlike (and some the very same) with that which our Papists scrapping from the light of the word, now do in the very like cause defend, as that abominable Idols, and which sometimes the firebricks did plead for their

fall, when they declined from Gods love and service, to such their own inventions. As first, they said, being a Spirit separate from matter, therefore the people whose understandings were grosse, could have God visible by some shape. Again, that they were not to be thought as to think the Images to be God, but only tokens and remembrances, and helps whereby to come to God: that as men came to Emperours by under-officers, so came to God must be by Saints, and inferior Gods, which excuses and such like, are answered by Ambrosius, Basil, & Augustin.

T. 12. Now in answer of such matters respect thereto God is called incorruptible; seeing men sinder and Angels be so, and how his glory can be said to be changed, seeing it is immutable in himselfe, and hee that thinkes in such words, thinketh that his own glory is corruptible, and a himselfe is, so is his glory corruptible from change, why then doth Paul say they changed?

S. 12. The Angels and men sinder be incorruptible, that is, free from corruption, alteration, and change, not originally by themselves, but by the will of God, who himselfe is such of himselfe, most necessarily and everlastingly exempt from change and mutation; yea and his glory also absolutely considered, is such as shall abide the same for ever, though heaven and earth passe away, it shall not alter: but his glory being relatively considered in respect of men as it is to be honoured and worshipped of his reasonable creatures: it may bee, and is often changed by the dumb stupidity of wicked Idolaters, who corrupt his glory new wayes; both by making unto themselves Gods which by nature are not capable of divine honour and service to be worshipped, and secondly by representation of God in visible shapes and figures, according to their fancy of him, and after both these sort did the Heathen dishonour God, worshipping for Gods such as had not divine honour, who by teaching themselves to be Gods, to which they attributed divine honour by acting some

Temples and Altars: also offering sacrifices and prayers unto the figures of men, beaſts, and creeping creatures, ſo fooliſh they were and without underſtanding.

TIM. What bee the inſtructions of this Text which we are to conſider of?

SIL. Firſt, ſuch as in appointing Gods ſervice doe lean to their owne reaſon and wit, they prove ridiculous and fooliſh, becauſe in the ordering of Gods worſhip, Gods word onely muſt bee the rule; when men leave the word, they leave wiſedome, and chooſe folly. Secondly, that all wicked men are fooles, becauſe in the ordering of their lives they leave the word and follow their owne luſts. Thirdly, that even the godly are ſo farre fooles, as they depart from the word of God, which now to Chriſtians is the ſquare of Gods ſervice, as the Law of Nature was unto the Infidels.

TIM. What other ſignes doth the Apoſtle charge the Gentiles withall?

SIL. With the ſinne of Idolatry, which appeareth in theſe two things. Firſt, they made ſimilitudes and likenesses of God. Secondly, they worſhipped thoſe Images.

TIM. But they will ſay, they worſhip God, and not the Images.

SIL. But the Apoſtle ſaith, they worſhip the Creatures and not the Creator.

TIM. They will ſay they wrong not God, becauſe ſtill they mind to worſhip him.

SIL. That is not ſo, for they turned his glory into a baſe ſimilitude, as of creeping things, which is a great diſhonour to him. Secondly, they changed the truth into a lie, as if the incorruptible and inviſible God were like a mortall and corruptible Creature, which is a lye. Thirdly, they forſake the Creator, as verſe 25.

TIM. I ſuppoſe they thought God is not worſhipped at all, if any ſhall be worſhipped with him.

SIL. It is true, or if he bee worſhipped any otherwiſe then himſelfe hath commanded, for as there is none to be religiously ſerved ſave God alone, ſo as to ſo, the God will bee worſhipped

ped after his owne appointment.

TIM. Do not they alſo forſake God which are ſpirituall Idolaters, ſetting their hearts upon the Creature, as Riches, Pleaſures, &c.

SIL. They doe ſo: for God alone will bee feared and loved above all, and truſted in alone, as the firſt Commandement injoyneth us.

TIM. What was the puniſhment of this their Idolatry?

SIL. The giving of them up to uncleane and unnaturall luſts.

TIM. What is meant by giving up men?

SIL. Not an idle and bare permiſſion, ſeivered from Gods will, or a putting of ſinne into men, but a withdrawing of his grace, or forſaking the Creatures and delivering them up (as a juſt Judge) to bee ruled by Satan and their owne luſts. This is the greateſt and grievous puniſhment that can befall a man in this liſe, becauſe it is the encreaſing of ſinne, and hath new provocations of Gods anger.

TIM. How many kindes bee there of giving up?

SIL. Two; One in part onely, and for a time; into which the children of God may fall, as appeareth in Manaſſes, David, Salomon, and Pettr: the other, wholly and for ever, which the Reprobates fall into, as appeareth in Cain, Eſau, and Judas.

TIM. What was our inſtruction here?

SIL. To feare God greatly, ſeeing hee can thus horribly and dreadfully puniſh offenders, which diſobey his will: and if this be well thought upon, it will make ſinne farre more hateful to us.

TIM. What are they given up unto?

SIL. Unto all kinde of ſinne: but namely, unto unchaſt and dockane luſts, touching generation: they were aſſaulted with an whole army of burning and unconquerable deſires, which were both effects and puniſhments of their Idolatry: from whence as Rivers they did flow.

TIM. What ſhall we learn from this?

S 12. To abhorre and abandon such filthy lusts, not only because they defile our bodies, which are the members of Christ, the Temples of the Holy Ghost, bought with a great price, and are also sins against the body, 1. Cor. 6. 18. but because they are the punishment of Idolatry. This is the Cockatrice which hatcheth such a pestiferous brood, as the punishment of uncleane lusts,

DIALOGUE XIII.

Verse 23.

Which turned the truth of God into a lye, and worshipped the Creature, forsaking the Creator, who is to bee blessed for ever, Amen.

TIMOTHEUS.

W*Has is the Apostles method here, how dub he proceed in this matter?*

S 12. As before in 23, 24. to now again he openeth the Fountaine of that impurity in defiling themselves, and injustice toward their Neighbour, so wit, their impiety toward God, and profanation of his worship, which was the very root and mother of such abominable children and branches, as filthy lusts and unjust actions be. That which he called the changing of his glory, in verse 23. now he tearmeth the turning of his truth, that is, those true principles touching Gods eternall power and Godhead, engraffed in their minds; and that which before he named the image or likenesse of a corruptible man, is here named [falsity or a lye] because it represents him falsely, and ascribeth to him a lying kind of worship; for God will not be either pourtrayed by an Image, or served in an Image, or by or before one. All such worship howsoever it bee by Idolaters intended and directed unto God, yet it is not so accepted of God, neither indeed is it given to him at all, but unto Idols, as Paul teacheth, 1. Cor. 10. 19, 20. therefore it is better translated (they served the Creature, passing by, or forsaking the Creator) than thus (more then the Creator, but if we read it more, or rather, then it is like to this

in *Ihu* 3. 19. and *Luke* 10. 14. Thus ye have both the connexion of this Text with the former, and the interpretation of the phrases therein in some part.

T 1 M. *What is the drift of this Verse, at what mark doth it ayme?*

S 12. First, to prove (as he did before, verse 23.) that the Gentiles, howsoever they knew the Law of Nature, touching the worship of the true God, yet did violate and transgresse it by their Idolatry. Secondly, to lay out the Iustice of God, in bringing upon them that heavy punishment, mentioned verse 24. whereof their grosse Idolatry was the true and proper cause.

T 1 M. *Tell us now what is the sum of this Verse?*

S 12. It is a lively description of Idolatry, which is a changing of the true God into a lye, and worshipping of the Creature, to the contempt of the Creator.

T 1 M. *What is meant by the truth of God?*

S 12. The God who is true, as before, verse 23. the glory of God, being put for the God who is full of glory and Majesty: so here the [Truth of God] is put for the most true God, and such true notions as men have naturally in them concerning the nature of God.

T 1 M. *How is the true God defaced by an Image made of him?*

S 12. First, because when God is represented by an Image, something is attributed and given to him, which hee is not, as that hee should bee visible, finite, comprehensible, mortall, corruptible, earthly: Secondly, that is denied him, and taken away from him, which in truth is his owne; namely, his eternity, immensity, invisibleness, immortality. So every Image of God, is a false and lying representation.

T 1 M. *Wherefore is an Image called a Lye by our Apostle?*

S 12. First, because from Idols was taken away that which they were, for they were no more counted wood and stone, though in truth they still were so. Secondly, a lye was added to them by Idolaters, which they were not, namely,

ly, the likenesse of God, to wit, of the power and nature of God.

T I M. What do ye further note in this verse?

S I L. That there be two degrees of Idolatry. First, to make Images of the Deity. Secondly, to serve and give them worship, by outward gestures of kneeling, lifting up hands, praying before them, offering Incense, &c.

T I M. When it is said [they worshipped the Creature above the Creator] is it meant they worshipped both Images and GOD, but Images more then God?

S I L. No, they did not so much as give the second place to God, but wholly neglected him, being wholly addicted to the worship of the Creature.

T I M. Is this true in all Idolaters which worship Images?

S I L. It is so: whatsoever they pretend, yet God is not worshipped at all, where he is not worshipped aright and alone: therefore, is Idoll-service tearmed in *Deut. 22. 17.* and *1 Cor. 19.* Devil-service.

T I M. What learne we from the end of the sentence, wherein he saith of God, he is to be praised for ever?

S I L. Thus much, that Idolaters have no good successe of their enterprife with their practise: for, howsoever they seek to rob God of his glory, and to change his truth for a lye, yet hee remains God to be praised and blessed for ever: for all that men can doe, is not able to alter Gods glory or truth, he rebideth alwayes one and the same, like himselfe, God, worthy to be blessed for ever. *Rom. 9. 5.*

DIALOGUE XV.

Verles 26, 27.

For this cause, God gave them up to vile affections: for even their Women did change their naturall use into that which is against nature: and likewise also the men left the naturall use of women, and burned in lust one towards another, as did the men of Sodom.

T I MOTHES.

What doth this Text containe in it, for drift, order and matter?

S I L. The Apostle, to the end hee may better cleare and free from exception and reproach, the justice of God, in punishing the Gentiles; and more thoroughly beat down and tame their pride, and over-weening (a maine stop and enemy to the justifying grace of Christ) he now so toucheth their punishment, as that their shamefull uncleannesse (not to be named but with detestation) is withall more particularly and fully laid out, y^e with much modesty, most foul and unhoneft things being uttered in seemly and honest tearms. In which, he describeth their more then beastly impurity. First, by the moving and meritorious cause thereof, in the first tearme of the Text [For this cause] that is; for their Idolatry sake, because they changed the most glorious God contumeliously into an Idol. Secondly, the chiefe agent or working cause is mentioned (God delivered them.) This God doth not as an evill authour inticing to sinne, but as a righteous judge punishing most justly sin by sin, Idolatry with impurity and uncleannesse: as a Judge doth commit and give up a malefactor to be tormented by the Executioner, so God delivereth Idoll-servers to be tormented by Satan and their owne lusts.

T I M. Before ye go any further in unbellying and ripping up the members of the Text, declare yet more distinctly what belongs to this (delivered up) and how God can do it, and yet not be partaker of sinne?

S I L. This speech of [Delivering up] our Apostle seemeth to have taken it out of the *Psalm 81. 12.* where God saith thus, *My people have not hearkned, therefore I have delivered them unto the forwardnesse of their hearts, that they might walke after their owne counsels.* This [Delivering up] comprehends the foure actions, whereof the first is, that God withdraweth his grace, both light of knowledge, and government of his Spirit, which being removed, the sinner must needs fall into wickednesse: as a staffe falleth when the hand is removed which upheld it; and as the earth is covered with darknesse when the light of the

God blindeth men, saith Aug. when hee doth not enlighten them, and hardens when hee doth not soften. Chro. 19. 2.

Sin is gone from it; or as a ship must sink when Mariners are all gone out of it. In this action God is just, for it is a righteous thing with God, to forsake such as first willingly depart from him, and to take his grace from such as do contemn it, and hate to be led by it. This next action of God in giving up a Sinner, is, that beside forsaking him, hee also stirreth up his lusts, and enclineth them unto evill, against which, *David* prayeth in *Psal. 119. Lord incline not my heart unto Covetousnesse*. And of this *Salomon* saith, God turneth the hearts of Kings whither hee will, as the rivers of water: also in the *Psalme* it is written, God turned the hearts of the *Egyptians*, that they should hate his people *Israel*; unto which may be added sundry such like sentences out of *Esay 63. Iosua 11. 2 Chro. 25. Ezek. 14. Whence Augustine* collecteth, that beside suffering, and forsaking, God delivereth by a certaine incitation, that though he put the motion of sin into no mans heart, yet hee inciteth, inclineth and disposeth it whither he will, as one that hath power, not only over the bodies, but over the minds of men also. God, saith *Augustine*, worketh in the hearts of men, to incline their wills whither soever it pleaseth him, either to good things, according to his mercy, or to evill things, according to his Justice; and that by his judgement, being sometime open, and sometime secret, but alwaies just. His third action is, offering and presenting occasions of sinning, to such as be already destitute of his grace: whereunto pertaineth that in the *Psalme*, that their Table should be a trap and stumbling blocke. And who knoweth not that false Prophets were a snare to *Achab*, and occasions of his error? *1 Kings. 22.* And that the adversities which happened to the *Egyptians* in their owne land, and to the *Israelites* in the wilderness, were occasions to the one of more hardning, and to the other of blasphemy and infidelity? These occasions happen, both inwardly by motions and thoughts suggested to the mind, and outwardly by troubles, pleasures, plenty, &c. Which when they

light upon a good heart guided by Gods grace, turne to their good, and further them to amendment of life; but if they happen upon a wicked mind, they are occasion of greater and more sin, unto which yet by inbred corruption they are prone enough. The last action of God in this judgement of [*Delivering*] is the putting over an ungodly person, which refuseth to be ruled by God, unto the regiment and power of Satan, and their owne vile passions to be more and more defiled and alienated from God: that as they like best to be led by them, so they should be given up to their owne devites which they love; which falling unto them from God, as a punishment, and all execution of punishment hath the condition of goodness and justice in it; and seeing all men that are so punished, do first by their iniquities deserve to be delivered; and finally are not compelled, but doe evill freely by their owne consent; and therefore God so effecteth this punishment of giving up to uncleannesse, as he is in no wise author of the uncleannesse, as it is a sinne: for he is a God who willeth no iniquity, no unrighteousnesse shall dwell with him: and as hee extremely hateth sinne, being contrary to his most holy nature and pure Law, so hee will extremely and eternally punish it: wherein hee could not bee just, were hee the author of sin, or enlifer and tempter to it, or approver of it, as it is a fault and defection.

T. 1. M. What is the Doctrine of this place, with the reasons and uses?

S. 1. L. That in the uncleane actions of the wicked, God is more then a sufferer, even a just avenger, and so by his will and power, willet and effecteth their wicked works, as his righteous judgements. Reasons hereof, both testimony of Scriptures affirming of God that he delivereth, giveth up, sendeth the spirit of fluster, hardeneth, maketh obstinate, turneth the hearts, deceiveth men, maketh the eares of men heavy, their hearts sinne. Which import more then permission, even an action of God, not infilling and dripping in sin, but inflicting

inflicting it as a recompence of former finnes, as it is said in the end of the verse, and Chapter XI. 9. Also if wee shall shut out God from disposing the workes of wicked men, wee should deprive him of more then one halfe of the government of mankind, and rob him to his greatest dishonour, both of his providence and omnipotency; if wee make him but an idle beholder and looker on, and a bare sufferer, as if something might bee done which hee would not have done, or could not hinder, then where is his Almightinesse? And how truly is it written, that none can resist his will? And hee workes all things after the counsell of his will, and doth whatsoever pleaseth him, in heaven and earth? For by this doctrine of naked and idle permission, something should bee done, which God is not pleased nor willing to have done. The use of this point (for this present) is not onely to discover and convict the errors of such as for preposterous defence of Gods justice, to the wrong and prejudice of his power and providence, do obtrude and thrust upon God a bare and naked permission and desertion; but also to desire and exhort all Christians unfatigably and greatly to feare the offence of such a God, as hath not onely our fames, goods, bodies, liberties, wives, children, open to the stroke of his justice; but the neckes of our soules bare and naked to the Axe of his vengeance, to smite them spiritually, with greater measure of sinfull filthinesse, of all Gods judgments the most horrible, when the mind which should governe the whole man, and all our actions, become subjects to most cruell and vile lusts, which bee the more grievous tormentors, the nearer and more inward that they be; such as such as God hateth most destruction, then his finally and wholly given over to such guides as Satan and devils affections, to be governed by. No stronger badge from him then this consideration Rom. 1. 29. or what is said in the margin of the same verse. *Tran: To be thus sheweth slide into his Tran: and to call slide shewing to selfe in the same way now delivered, what is it*

called, and what is naturally is?

SIL. The thing is affections, vile or shamefull and dishonourable affections, which importeth not only burning and flames of lust, and whatsoever is lewd, dishonest, and loathsome to chaste eares, meant before by uncleanness, and lusts of their owne hearts, verse 24. but most filthy acts, both actively which they committed toward others, and passively which they suffered themselves from others. And as their punishment is generally expressed in this word, so more particularly in the next, which declare the monstrous impurity of both sexes, both women and men, in the act of generation, going against naturall course ordained of God, for propagation and encrease of mankind.

TR. What doe you call the naturall use of man and woman?

SIL. The use of their bodies for generation, which is according to the order that God hath set in nature. This order is; that our kinde should be continued by generation, and the order hath three parts. First, that man bee joyned to a woman. Secondly, that one man be joyned to one woman. Thirdly, that one man and one woman bee lawfully joyned.

TR. What things are required to this lawfull joyning?

SIL. Some things are convenient onely, as partie and likenesse of age, of qualities, of estate. Other things are necessary also, as these five things. First, that the parties married, be without degrees forbidden in Scripture, Levit. 18. Secondly, that there be a betrothing, some distance before the marriage, Mat. 17. Deut. 22. 23, 24. Thirdly, that the parties bee of one religion, both worshippers of the true God, Deut. 7. 3, 4, 5, &c. 1 Cor. 7. 39. Fourthly, consent of Parents, or of such as are instead of Parents, 1 Cor. 7. 38. Lastly, consent of parties, their mutuall liking and agreement. Gen. 24. 23, and Gen. 24. 57, 58.

TR. What lusts are against this order?

SIL. Some are inordinate onely, some

some also unmannall and beastly.
TIM. What sinnes doe you referre to in
 or diuine lusts?

SIL. Fornication, Whoredome,
 Adultery, Incest, Rape or forcing, Poly-
 gamie, or having more wives then one
 at once: this was the sinne of the Fa-
 ther; for it was against Gods ordi-
 nance, yet it was their secret sinne, be-
 cause in those times, it was not noted as
 a fault, or so judged to be.

TIM. What sinnes referre ye to unma-
 nnerall lusts?

SIL. Buggerie, which is an unclean-
 nesse with beasts: Sodomity, which is
 uncleanness between them of one sexe.

TIM. Why is it called Sodomity?

SIL. Because the Sodomites are the
 first wee read to have committed this
 sinne: also, they were outrageous in
 the committing of it. Gen. 19. 4, 5, 6
 7, &c.

TIM. When he said [they received such
 recompence as was meet] what was this
 to say?

SIL. That God did punish Idola-
 ters, to shew his justice; and hee did it
 with a fit punishment, to shew his wise-
 dome. This place plainly proveth, that
 in sinne there is something which God
 worketh, and not suffereth onely. Sinne
 hath three things in it: First, a motion
 or action, which as it is such, is of God,
 in whom wee all move, and live, and
 have our being. Acts 17. Secondly,
 the naughtinesse of the action, which
 this is from our selves and Satan, Iam.
 1. 14. not from God: as a Waggoner,
 when he strikes a lame horse, is cause of
 his moving, but not of his halting;
 which commeth from imperfection in
 the beast. The third thing is Anti-ju-
 stice; the recompence or retribution for
 former offenders; this is from God as
 Author, Esay 3. 10, 11. for it is just
 with God, to render to men after their
 workes, good to them which doe good,
 and evil to such as do evil, 2 Thes. 1. 6,
 7. And here wee have the end where-
 fore God delivereth to uncleane and
 vile lusts, that by order of justice he may
 repay sinners their due.

TIM. If this bee a diuine Justice then

in must needs bee ill with wicked men, and
 shall with good?

SIL. True, it must be so: for so ju-
 stice requires, which giveth to every
 man his due: but because this doth not
 alwayes appeare to bee so, this proves
 that there is a judgement to come,
 2 Thes. 1. 4, 5, 6.

TIM. What learn wee by this?

SIL. That it behooveth all men to
 feare sinne, especially not to lye in any
 sinne, because there is a most wise and
 just God to reckon with us.

TIM. What are wee taught by the si-
 nesse and meritt of this punishment?

SIL. That there is infinite wisdom
 in God, to allot paine and judgement
 answerable and like to their sinne. This
 should serve to encrease the feare of
 offending God, who knoweth how to
 fit sinners their payment, correspondent
 to their fault; and to proportion the
 punishment to the sinne, drowning Pha-
 raoh in water, who causes the Israelitish
 Children to be drowned; and striking
 that hand of Jeroboam, wherewith hee
 would have smitten the Lords Prophet.
 And worthily giving up these Idola-
 trous Heathens, to dishonour their own
 soules with most base lusts and deeds,
 because they had dishonoured God; by
 giving his Godhead and worship, to
 most base ignominious creatures.

DIALOGUE XVI.

Veres 28, 29.

For, as they regarded not to acknowledge
 God, even so God delivered them up to a
 reprobate mind, to doe those things which
 are not convenient: being full of all unrighte-
 teousnesse, fornication, wickednesse, cov-
 ousnesse, malitiousnesse.

TIMOTHEVS.

VVhat is the drift of this Text?

SIL. Generally to convict
 their guiltinesse, and to shew what need
 they had of the grace of Christ; but
 especially to lay forth the equity of
 Gods judgement against idolaters. The
 equity of God, that is, that as they did
 not judge at right, nor render unto God
 his

his knowne worship, so God in his justice tooke all judgement from them, that they should not know what was convenient and good for themselves, nor equall and rightfull toward their neighbour, as henceforth hee sheweth at large.

TIM. What is meant hereby [That they did not acknowledge God?]

SIL. Two things: First, that they had not God before their eyes. Secondly, that they thought God had nothing to doe with their matters: for they neglected God and ranne into his displeasure, being led to doe evill, by forgetting God to bee witness and judge of all men. Moreover, that they neglected God, yea, and derided the true knowledge of God, preferring their owne inventions; and so their sinne was not of simple ignorance, but of wilful blindness.

TIM. What lesson was given us here?

SIL. That it is a good meanes to preserve us in well-doing, if wee consider that Gods eye is ever upon us, to note and observe us; and our doings; and that it is a grievous fault to scorn the true knowledge of God.

TIM. What is here meant by a Reprobate minde?

SIL. Not persons rejected, and reprobate of God, for divers of these were elect ones; but such a mind as is destitute of judgement and voyd of common reason, taking evill for good, and good for evill; also passively, a mind reprov'd and disallowed both of God and all good men.

TIM. Doe ye not thinke some elect to bee sometimes of a reprobate minde?

SIL. Yes surely, before their calling, as Paul, Ananias, and the Thessalonians on the Crosse; and they spoken of, 1 Cor. 6. 11: Also divers reprobates, were never given up to a reprobate minde; but contrariwise, some of them have had a civill minde, guiding their actions according to reason, together with grace; as Iohn, 1 Kings 10. 29 and Demas, 2 Tim. 4. 10. and Iud. 1. 16. 26.

TIM. What should this teach us?

SIL. Charity, to hope well of all: secondly, patience to beare with all men, in the spirit of lenity so long as there is any cause of hope. Thirdly, wisdom to discern of mens minds by their workes and actions.

TIM. What difference do you put between a reprobate minde, a civill minde, and a religious minde?

SIL. The reprobate minde, doth neither feare God, nor reverence man, and regardeth neither right nor wrong: The civill minde regardeth man, but doth not reverence God: The religious minde, both feareth God, and reverenceth man, doing good, and avoyding evill, of conscience toward the commandments of God.

TIM. What learned wee from the particular rebursall of those sinners and transgressors whereunto they were given up by the revenging hand of Gods justice, flinging them (as it were) from an high rocke into a deep downfall and pit of vices?

SIL. Three things: First, how corrupt and miserable mans nature is without Christ, being a very sinke or Sea rather, of most ugly loathsome sinnes and vices. Secondly, wee learne how many enemies we have to fight against, even so many as there bee corrupt lusts. Thirdly, how much we are beholden to Christ for pardon of sinne, and grace of new birth, whereby so foule and innumerable vices are covered and cured. Fourthly, wee may learne to detest all appearance of idolatry; which God doth so severely punish, by giving up to such filthy sins, as so many tormentors.

TIM. What was noted hereby, that they are said to bee full of all unrighteousnesse, the first effect and fruit of their reprobate minde?

SIL. That corruption is spread into and over the whole nature of all men before their conversion. Secondly, that our life is thereby stuffed and overladen, or fraught with vices of all sorts, which arise and spring out of that Fountaine of naturall corruption.

TIM. What is meant by unrighteousnesse?

SIL. Not a peculiar vice, but that which containeth the breach of all duties

duties to our Neighbour, as 1 Cor. 6. 9. as also in the 16. verse of this Chapter, it imports all those lewd manners whereby they hurt their Neighbours in their persons, or substance, or name, contrary to the rule of naturall justice.

TIM. What is called fornication, the first kind and part of injustice?

Unrighteousness is set out by the parts.

SIL. The uncleanness of unmarried persons touching generation; under it, is meant all uncleanness that way whereby they did defile the chastity and bed of others, against the seventh Commandement.

TIM. What bee the stirrers up, and nourishers of this vice?

SIL. Pride in apparell, belly cheare, corrupt talke, unchast company, wanton dancing, uncleane touching, love-songs, light and lascivious playes, idleness, &c.

TIM. What be the remedies of this vice?

SIL. Labour in our calling, prayer, moderation in diet, fasting, marriage, meditation of Gods will, and temporall judgements upon his children, and upon the wicked both temporall & eternal.

TIM. What meditations doe ye mean?

SIL. Such as these be; First, that it is a sinne which polluteth the Temple of the holy Ghost. Secondly, it maketh the members of an Harlot. Thirdly, it robbeth Christ of that right he hath in the body. Fourthly, it is a sinne against the body. Fifthly, it hath provoked Gods vengeance in this world. Sixthly, it deserveth hell fire, 1 Cor. 6. 9.

TIM. What doth wickednesse signifie?

SIL. The pleasure, study, and setled purpose, endeavours and labour, which an evill man taketh, that he may hurt another; examples hereof, wee have in the Jews, who tooke great paines to hurt Christ: Also in the false Prophets, which tooke great paines and labour to deceive simple soules.

TIM. What Reasons may move us to avoyde this wickednesse?

SIL. Because it maketh men like the devill that wicked one, who goeth about taking great labour and paines to destroy men: and for this cause, hee is called that wicked one, and that evill

one in Scripture, even in regard of his excessive paines which he putteth himself unto, that he may annoy and hurt men.

TIM. What call ye covetousnesse?

SIL. A greedy desire of having more, though it bee with wrong to others: the love of money, a will to bee rich, 1 Tim. 6. 9, 10.

TIM. By what similitude may the nature of a covetous man be declared?

SIL. Of fire, consuming all fuel, of the grave, devouring carcases, of the Horle-leech, still sucking and drawing, never satisfied, Prov. 30. 15. This vice comprehends all sorts of thefts and cunning trickes, to cozen others of their goods against the eighth Commandement.

TIM. What be the effects of covetousnesse?

SIL. First, it choaketh the Word, Mat. 13. 22. Secondly, it benumeth the conscience. Thirdly, it maketh goods our God, Col. 3. 5. Fourthly, it is the root of all evill; 1 Tim. 6. 10.

TIM. What remedy for it?

SIL. 1. Prayer. 2. Meditation. First, that God careth for our lives, Mat. 6. vers. 23, 24, 25, 26. Secondly, that wee came naked into the world, and shall goe naked out of it. Job 1. 21. Thirdly, that our lives consist not in riches. Luke 16. Fourthly, that it maketh us slaves to our owne servants, Psal. 9. 6, 7. Lastly, that it banisheth the love of God, and feare of God, out of our hearts.

TIM. What is that ye call Malice-onfesse?

SIL. The word which the Apostle useth, either signifieth that vice whereby men wax weary of well-doing, called sluggishnesse: or else that habite of naughtinesse, whereby one is disposed in all things to do viciously and lewdly. A generall inclination to all evill and vicious manners, being opposite to vertue, which is an habite or disposition to all good and honest actions.

DIALOGUE XVII.

Verse 29.

Full of envy, Murder, Deceit, Drunkenness, taking

calling all things in question, & saying,
Satan, thou art God!

THE SECOND
W *Hardly call Envy*

It is a sin that is, whereby
men strive and contend for the good of o-
thers, as Cain envied Abel, because his
Sacrifice was better than his. And David,
because he was more loved and hono-
red of the people, than Jesse Christ, be-
cause they looked to have him, and
for his miracles.

*For what cause is it to be
profess and strive against the affliction of en-
vy?*

S 1. Because it is a devilish vice,
making men like to Satan, who envied
our first parents happiness. Secondly, it
is injurious to God himselfe, and not
only to our neighbour, of whose good
we ought to rejoice and not to envy.

How does this way injure to God?

S 1. First, it doth rise up against the
authority of his word, forbidding it.
Secondly, it also contemns his wil-
dom in the distribution of his gifts for,
it misliketh that others should have
what we want, yet they have none but
what God will.

*For what other cause may we
labour to bridle envy?*

S 1. It is against charity, which re-
joiceth in the good of others, as in our
own. It is an unreasonable af-
fection, because it breedeth continual
misery of disagreement for the envious
man is never at rest, there will always
be some cause to repine. Secondly, it
maketh us to repine for that which is
ours, teaching us, as all other good
gifts to be envied, as they are for the
whole body, so for the whole Church.
Thirdly, envious men do charge
others, which they would have them-
selves to have, and in this way leads
to wrath, as Cain to the murdering of
Abel, and to the killing of David, who
blasphemed the teaching of Christ.

*It is to be said that it is a deadly sin,
Sh 1. For it is a deadly sin, and doth
there, as it doth in the heart, and
as it doth in the heart, and as it doth
in the heart.*

What is the next vice?

S 1. Murder, by a Synecdoche, all
kinds of murder to be understood.

*Why is murder placed in the
middle between Envy and Debate?*

S 1. To teach whence the ordina-
ry occasions and grounds whence mur-
der ariseth, and so to warn men as they
would live murder, to avoid those vices
of envy and strife. For envy as the mo-
ther, bringeth forth murder as her
daughter, as in Cain's example, Genl
chap. 4.

What is called murder?

S 1. It is an unlawfull taking a-
way of life from any reasonable crea-
ture. For beasts may be killed for use,
and satisfaction for example, so that it
is done by the Magistrate, and justly or
legally.

*By what reasons doe you shew the
heinousness of this sin?*

S 1. First, it is against the Commun-
dement [Thou shalt not kill.] Secondly,
it taketh away precious life, which can-
not be restored. Thirdly, it defaileth
God's image, Gen. 9. 6. Fourthly, it in-
juriously the Communion-wealth, in spo-
ling it of a member. Fifthly, it procureth
horror of conscience, as to Cain, Gen. 4.
Sixthly, the dishonour of God's name,
as in David, 2 Sam. 21. 14. Seventhly,
loss of good goods and souls, Gen. 9. 6.
Revel. 2. 18. Eighthly, it breedeth wroth
and posterity. Lastly, it bringeth
dishonour to his name, and dishonour
to him in the eyes and estimation of
men.

*How is the kind of murder be-
come deadly?*

S 1. It is deadly of two man-
ners, either in purpose, or in effect, either in
purpose, as in the killing of David, by
with-holding necessities of life, by
refusing others.

*What is the second cause of
murder?*

S 1. It is the first respect of God's
image, as in Gen. 9. 6. Secondly,
the loss of good goods and souls, as in
Gen. 9. 6. Thirdly, the loss of good goods,
as in Gen. 9. 6.

SIL. They doe so, as is to be seen in *Eliz.* who tooke the good actions of *Ana* in evil part, attributing that to drink, which she did of devotion.

TIM. What thinke ye of these dealings?

SIL. They goe against charity, which taketh all things in good part, so farre as truth and reason will give leave.

TIM. Can ye give us examples of such charitable taking of things?

SIL. Yea, often in our Saviour, who tooke well the act of such as brought children unto him, and still construed to the best, the doings of his weak Disciples: and of the woman that powred the box of oyntment on his head, *Mat. 26. 10, 11.*

TIM. What is the difference betwene whisperers and backbiters, and also wherein doe they agree?

SIL. They differ in this; that the former do secretly and closely hurt the credit of his neighbour by rounding in the eare: the latter sort doe it more openly. Secondly, the back-biter spareth no mans fame, but whisperers set strife only among friends. Also they agree in very many things. First, they both wound the name of their neighbour. Secondly, they doe it in his absence, and behind his back. Thirdly, they both have the devill on their tongue. Fourthly, they both report false things, or speake truth to an evill end. Lastly, they both use cunning in broching their tales, under these and such like vailles: I am sorry to hear such a thing, I am loath to speake of it, and I pray you say nothing of it, and I wish well to the party, &c.

TIM. Which of them is the worst?

SIL. The whisperer, because hee doth all under hand, so as hee is not knowne, he stingeth more secretly, and so as one can provide no preservation against his poison.

TIM. What reasons should move Christians to shew these vices of whispering and back-biting?

SIL. First, they are against the word that saith, Thou shalt not goe about as a tale-bearer amongst my people,

Levit. 19. 16. Secondly, they doe to others what they would not have done to themselves. Thirdly, of these vices ariseth much discord and debate, as it is written, Without wood fire is quenched and without a tale-bearer strife ceaseth.

TIM. What is the duty of a Christian in this behalfe?

SIL. Not to speake evill of others behind their backe, but to tell them plainly their faults in love and wisdom: for this will not breed displeasure (as some thinke) but rather it will get favor at the last, so it be done in love and wisdom, with due observation of circumstances, and consideration of a mans owne calling and gifts.

TIM. But unto tale-bearers, what is to be done?

SIL. They are to bee driven away with an angry looke, as the East wind driveth away the raine: they therefore doe sinne much which receive tales with a delight to heare other mens sins: for if there were no receivers of tales, there would be no bringers of tales: the one hath the devill in his ear, the other hath the devil on his tongue. Lastly, such shall enter into heaven as receive not false reports against their neighbour. *Psalme 15. 3.*

TIM. But what thinke ye, are all complaints to be accounted whisperers and back-biting?

SIL. No: if these conditions bee observed. First, that the party complained of, be first duely admonished. Secondly, if the complaint bee put to such as have power to redresse the fault. Thirdly, if the complainer seek nothing but the amendment of the party. Lastly, if he grieve that hee hath cause to complaine, and pray for his conversion, doing all in love; these two last vices are forbidden in the ninth Commandement.

TIM. What is the next vice?

SIL. Hatred of God, such as bee hated of God and bee haters of him; such bee all back-biting and whisperers, persons which deserve the hatred of God.

F

TIM.

TIM. Are there any which be haters of God?

SIL. There bee such, as this place and other moe doe mention. God doth not deserve any hatred of them, but rather hath in him all causes of love, both goodnesse and beauty: but it commeth to passe, that men hate God through that naturall corruption which they derived from *Adam*; for whilst man bare Gods Image, he loved him and was loved of him, but when he puts on Satans image and was unlike to God, then began he to hate God, and was hated of God.

TIM. Are there not degrees of hating of God?

SIL. True, there be so: First, some doe it and know it not. Secondly, there are some that hate him and know it. Thirdly, there are some which are secret haters of God. Fourthly, there are some which are open haters of God.

TIM. By what markes may it be known that men hate God?

SIL. By these especially: First, by seldome praying, or coldnesse in prayer. Secondly, by neglecting to praise him, or doing it without delight. Thirdly, by hating or hurting his children. Fourthly, by being loath to thinke, or speake, or heare of God, as Atheists. Fifthly, by ordinary disobedience to his Word. Sixthly, by not procuring the good, or by seeking the hinderance of his Gospel, being enemies to Religion. Lastly, by murmuring and repining under his correcting hand.

DIALOGUE XIX.

Verse 30.

Doers of wrong, proud boasters, inventers of evill things, disobedient to Parents.

TIMOTHEUS.

VV Hbo bee meant by doers of wrong?

SIL. Such as bee contumelious, or despitefull reproachers of others, in an insolent manner, insulting pe-

culantly over others.

TIM. How many wayes may wrong bee offered and done?

SIL. Sundry and many wayes. First, wrong may bee done in thought, word, and deed: also to soules, bodies, goods, or name, also by doing evill that wee should not do, and leaving undone some good that wee should doe: also by fraud, and violence. Moreover, wrong may bee done in our particular callings, when the duties thereof bee not well done; as also in private affaires, and in place of judgement: this is vilest.

TIM. What reasons may keep us from doing of wrong?

SIL. First, that wee may bee like God, who doth no wrong to any, and shew our selves his children. Secondly, that we may be unlike Satan, whose plotting and practise is continually how to doe some wrong. Thirdly, we would have no wrong done to our selves. Fourthly, it is directly against Gods Word. Fifthly, it depriveth men of heaven, 1 Cor. 6. 9, unrighteous persons shall not inherit heaven. Sixthly, it bringeth judgement even in this life; as in *Jesabels* example; whereas the contrary that is, to deale justly, procureth many blessings, as in the example of *Jeh*. Lastly, it hurteth our name and woundeth our conscience, and it is a cause that wrong is done to our selves: for with what measure wee mete to others, that shall bee mete to us againe. Matth. 7. verse 2.

TIM. What is pride?

SIL. An high conceite of our owne excellency, either arrogating to us what wee have not, and are not; or being too high minded for that we have.

TIM. What is the matter of pride?

SIL. The gifts of body and minde supposed, or in truth possessed.

TIM. What be the remedies of this vice?

SIL. First, to consider the danger which is great and certaine, as it is written, God resisteth the proud, 1 Pet. 5. 6, and pride goeth before a fall, Prov. 16. 18. Secondly, to remember Christs example Phil. 2. 3, Let the same mind be in

in you, which was in Christ. Thirdly, to think what promises bee made to the vertue of humility, 1 Pet. 5. 5. God resisteth the humble. Fourthly, to think what of we are made of, and whence we must goe for dust we are, and to dust we must returne. Gen. 3. 19. verse 19. Lastly, how unfit we are to any good, and that all the good we have or doe, it is given us, 1 Cor. 4. Chap. 4. verse 7. Finally, pride in the minde is the same, that a swelling is in the body.

T. 1. M. What call ye boasting?

S. 1. To glory or insult in any thing: whereas many proud men boast of that they have: the boaster is one who bragges of that which hee hath not.

T. 1. M. How many kindes be there of boasting?

S. 1. One necessary, urged by importunity of evil men, such as Paul used, 2 Cor. 11. 16. Secondly, Christians boasting, which is a holy confidence in Christ's merits. Thirdly, a vain and foolish boasting, which is a boasting of things we thinke we have done, or which others have done by our means; or of wickedness. This is the worst boasting.

T. 1. M. What reason against this foolish boasting?

S. 1. First, it becometh a rule of life: word, even that rule which biddeth us to be modest and lowly. Secondly, it is a signe of a vaile and ambitious heart. Thirdly, it maketh us resemble the Devil, Mat. 23. 9.

T. 1. M. What doe ye call inventors of evil things?

S. 1. Such as are not content with the evils that be already in use and practice, but doe study to find out new evils; as the proud man, he inventeth new fashions; the covetous man hee inventeth new wayes of gain; the oppressor inventeth new cruelties and torments; the Epicure inventeth new delights, new pleasures, and pleasures. Such were Tiberius, Sardanapalus, Phalaris, who rewarded such as found new delights, and new torments.

T. 1. M. What reason against this vice?

S. 1. The evils which men doe invent, doe commonly hurt the inventors,

Psal. 7. 15. They shall fall into the pit which they digged for others.

T. 1. M. Whence doth disobedience to Parents shew itself?

S. 1. First, in their impatient bearing of corrections. Secondly, in an unwillingness to do any things commanded well and justly.

T. 1. M. In what things chiefly, are Children to shew obedience to Parents?

S. 1. In two things: First, in choise of their Calling or Trade of life. Secondly, in their marriage and choise of their yoke-fellow. This may appeare by the example of our first Parents, whose marriage God their Father made. Secondly, by the example of Isaac, Jacob, Sampson, who were ruled by their Parents in their matches. Thirdly, by 1 Cor. 7. Fourthly, children are more in power of their Parents, then their other goods. Fifthly, by the Law of Vowes, Num. 30. 4. 5. for if a promise made of a child to God, is of no force when parents dissent; much more may Parents break the promise which their children shall make of themselves to other men. Lastly, Marriages made without consent of Parents, are against the Law of Nature, and of the Lord; and are commonly accused of God.

T. 1. M. For what reason is disobedience to Parents to be avoided of all Christians?

S. 1. First, it is against the first Commandment, which saith, Honour them, Eph. 6. 1. Secondly, it is against the Instruments of our life, education, and learning. Thirdly, it is against them which bear the image of Gods authority. Fourthly, it bringeth many curses, as (short life to disobedient children) He that despiseth his Father (saith the Wise man) the Ravens shall pick out his eyes, Prov. 30. 7. Also Absalom came to a fearful end, being a disobedient child.

DIALOGUE XX.

Verse 30.

Without understanding, covenant-breakers, without natural affection, such as can never be profitable, much less.

F 2

T. 1. M.

T I M O T H E Y S.

WHat doe you mean by those that are without understanding?

S I L. Such as have understanding, and cannot use it; but debate men void of reason and counsell, unadvisedly and headstrongly, following their passions. These men break the rule of the word, which chargeth us to walke wisely. Secondly, they are unlike unto God, who doth all things by wisdom and counsel. Thirdly, they purchase much woe to themselves, through their foolish and rash dealing. Fourthly, they disgrace their persons, their actions, and oftentimes their profession through foolishness.

T I M. What Lesson wee then give here?

S I L. That wee undertake nothing without good and due deliberation; Establish thy thoughts by counsell, saith Solomon in his Booke of Proverbs.

T I M. Who are these Covenant-breakers?

S I L. They who will abide by no Covenant, League, or Promise, further then it is to serve their turn. These men they are unlike to God, who is faithfull in all his promises. Secondly, they shall never come into the Lords Tabernacle, Psal. 101. Thirdly, they are enemies to humane society, the head whereof is fidelity and truth. Fourthly, they bring forth a fruit of the flesh, Gal. 3. 20. and breake the Law in a maine point, Mat. 23. 23. under this he saith, all which deny things committed to their trust, or deceive trust put in them.

T I M. How many manner of Covenants be there?

S I L. Two; Religious and Civil. Of civil Covenants there be two sorts: first, publicke, for publick duties in respect of a place. Secondly, for private duties in respect of private Callings.

T I M. How often doe ye Covenant?

S I L. Nationall between Countries, personall betwixt particular persons.

T I M. What doe ye call naturall affections?

S I L. Such as bee amongst them of one blood and kindred, as betwene Parents and Children, Husbands and Wives, Kindred, Country, Neighbors, yea

Christians also void of these.

T I M. What doe ye call humane affections?

S I L. Humane affections is that whereby wee balance all more in our naturall affection, so that whereby we embrace them which are more unlovely than God. Christian affection, is that whereby we love good men, because they belong to Christ.

T I M. What are they that can never be appeased?

S I L. Such as being once offended, will never be reconciled againe, as such as can agree with none, nor breake the conditions of others, then men they are contrary to God, who is ready to be appeased. Secondly, they make God their enemy, who hateth such as are enemies to peace, yea who do all their service done to him as about the necke, Mat. 23. 24, 25.

T I M. Who are mercifull men?

S I L. Such as cannot pay any man, but are cruell, fierce, hard-hearted.

T I M. Whom reasons to drive us from mercifullness?

S I L. First, it is against Gods commandment and nature. Secondly, it maketh men also to be mercifull to us, because we cannot stay downe others are in captivity. The Heathens were full of cruelties, as also the Turke in their wars, shedding the blood of men, women, and children, without alphytyness, even to beasts, and causing men to kill one another at sword-playing.

Concerning the forenamed sins which are 23 in number, wee are generally to observe these five and first name First, that they are sinne against God (unnightrousness) which comprises them that follow, as blinde and partiall of unrighteousness. Secondly, that they are sinne to his confounded glory, as sinne or cause of sinne, as sinne and punishment springing from the root of Idolatry. Thirdly, that they are sinne against all the branches of his justice, as more Gal. 5. 19, 20. Col. 2. 8. but the most principall and first sinne is that most offending the Deity, as Fourthly, that though an inspiration be sent down upon

upon all the Heathen, who are universally blamed without exception, because few among them lived civilly, and all were by nature given to them; yet no doubt all were not alike guilty; and further howsoever all these sinnes were not found in every one, yet all were guilty of some one or more of them. Moreover hee doth accuse the *Romanes* directly to be faulty in these transgressions, but indirectly framing his speech under the persons of others, to decline envy; letting them rather see in the mirror of other mens lives, what themselves were by nature, then plainly charging them to doe such things. Lastly, there is a great difference between godly Christians, and prophane Heathens, in respect of these vices; which howsoever Gods regenerate children may fall into some of them of frailty and by strength of temptation; yet they are not given wholly, and for ever over unto any of them, nor to be full fraught with them.

DIALOGUE XXI.

Verse 31.

Which men, though they knew the Law of God, how that they which commit such things are worthy of death, not only doe them, but favour them that doe them.

TIMOTHEUS.

VVhat is the purpose of this Text?

SIL. To shew the wickednesse of mens hearts, how farre it goes where it is not restrained, that is, not onely to doe great evils, but to like and praise them who are evill doers; wherein hee doth more amplify their guiltinesse, because they were not onely committers of evill, but favourers thereof.

TIM. What is meant by the judgement of God, and how did the Gentiles know it? Whence took they their knowledge of it?

SIL. By judgment or righteousness of God, the morall law of ten Commandements is not understood, because this was never given but to the Jewes; and that which he speaks of death, declares that it must be expounded of the judicarie or coactive and correcting

power of God, whereby hee doth repay good to them which doe good, and evill to them who doe evill; life to the righteous, death to the sinners. This judicary law is called judgment or justice, because by the immurable order of justice, it is requisite that rewards and pains be repayed to men as recompence of their works. It is termed the judgement of God, because it doth not belong to God as a contingent of his free will, which he may doe, or not doe as he will; but as a naturall attribute is in God, and by him unchangeably expressed and executed, *2 Thes. 1. 6, 7.* Whereas the *Gentiles* are said to know this judgment, the meaning is; that they well understood the law and judgement of God, to allot death to them which did such crimes, and that unto such crimes death did so firmly and necessarily cleave by Gods judgment, as whether God did inflict, or for some time spare, yet the doers of such things were worthy of death, that is, some kind of punishment tending to destruction, even of Hels destruction; the *Gentiles* were not altogether ignorant, as by *Virgil* and other Poets may be collected. This justice of God the Heathens knew, by sight of Nature. Secondly, by witnesse of their own Conscience, and by experience in the daily examples of divine revenge. Hence *Draco* appointed death to the breakers of his lawes, and *Gentiles* judged adulterers unto death, *Gen. 38. 24.* Also the *Barbarians*, *Ach. 28. 4.* bewray murderers worthy to dye in their judgment.

TIM. What death are they worthy of, which doth such things against the Law of God, imprinted first in mans mind, then written in Tables of Stone?

SIL. Both naturall death, violent death, and death eternall; this eternall death standeth in a separation from God, and in a sense of painfull torments in body and soule: it is to be suffered in Hell, a Prison, a Lake, a place of darknesse, a depth in the company of the devill, wicked Angels, and reprobate men, and for ever without end, infinitely without measure.

TIM. How is this paine and smart of

this death shadowed out in Scripture?

SIL. By the similitude of fire and brimstone; the effects of this pain bee, weeping, howling, & gnashing of teeth: this paine shall endure as long as God endureth, even everlastingly.

TIM. What use is to be made of this description?

SIL. First, it should humble us much to think that we deserve such an unhappy condition. Secondly, it should make us flye from sinne, that hath pulled it upon us. Thirdly, it should stirre up a love to Jesus Christ, that hath himselfe suffered the paines of this death, to free us from it. Fourthly, it should move in us great pity towards such as doe lye in sinne, and be in the high-way unto this death. Lastly, it should breed great carefullnesse to keep others from sinning.

TIM. What sinnes are chiefly to be avoided of us Christians?

SIL. Sinnes against our knowledge, because they give greatest wounds to our conscience, and so most trouble the peace of our owne hearts. Secondly, they draw after them the greatest downfall in this world, which is the sinne against the Holy-Ghost. Thirdly, they procure greatest wrath and punishment after this life. Lastly, they have in them flat contempt and rebellion against God.

TIM. May not Gods Children sin after their knowledge?

SIL. They may and doe, as appeareth by Davids prayer, *Psal. 19. 13.* and practise, *Psal. 51.* Also by the example of Adam, Achan, Samson, and Peter: but in these sin the godly differ much from the wicked; for the godly fall into these sinnes seldome, with a strife of heart against them in the doing, and great grief of heart afterwards; as also, encrease of care and watchfulnesse against new temptation. But none of these things bee in the wicked, but the quite contrary: for they run headlongly and wilfully into evill, and are without remorse, and returning to God.

TIM. What is it to favour those that doe evill?

SIL. To consent unto their wicked deeds with approbation. This may bee done many wayes, as by praising, by counselling, and perswasions, by hiring and rewarding, by defending, by dispensing, by pardoning, or procuring pardons, by concealing and hiding, and by pleading for them; also by silence, and not reproving, or not punishing all these worthy of death.

TIM. How may their faults be set out, which favour evill doers?

SIL. By the example of Arch-rebels, which will maintain all that rise up against their Prince. This is an high pitch and degree of sin: & in a very dangerous case these stand, who bee risen to this height of iniquity, especially in this light of the Gospell.

CHAP. II.

DIALOGUE. I.

Verse. I.

Thou therefore art inexcused (O Adam) whatsoever thou art that judgest: for in that same wherein thou judgest another, thou condemnest thy selfe, for thou that judgest, dost even the self same things.

TIMOTHEUS.

What is the purpose of this Text?



SIL. The generall purpose, is to shew the guiltinesse of the

Gentiles, but especially to discover and reprove a close kind of sinners who took themselves to be righteous, and without fault, because they reprovod others, and could not themselves be blamed of the world; these sinners the Apostle telleth them, that it is little helpe to them, that the world cannot judg them, seeing they are judged of their owne Conscience, and of God. The Text hath a reproof in the first words. Secondly, a reason in the rest.

TIM.

T I M. This indeed is the commonly received opinion, that the Apostle having in the latter end of the former Chapter reproved and convicted open and bold offenders, doth now in the beginning of this Chapter blame another kind of trespassers amongst the Gentiles, which were more pollicke, and sinned with more cunning, neither doing openly nor allowing such grosse crimes as were mentioned before, but taxing and condemning them both morally by precepts, as did Cato, Socrates, &c. and civilly by their Lawes, as Solon, Lycurgus, Draco, &c. Yet in secret and privately did the same things. Some also there be which think that Paul having reprehended such as abused their contemplative knowledge, and contrary thereto had run into foule Idolatry against the first Table, now taxeth such as abuse their practical knowledge, trespassing against their neighbours, contrary to the known rules of common equity; but what doe you thinke of the connexion of this Chapter with the former?

S I L. The first Participle of this Text [Therefore] doth well cleare it to mee, that this whole sentence is inferred and dependeth upon the former words in the last verse of the precedent Chapter, so as he doth not take up a reprehension of a new sort of sinners, but goeth on stil to convict the same transgressors, but with a new arraignment. Hitherto he hath reasoned from the effect of evill works done by the Gentiles against God and men; to wit, the wrath and punishment of God revealed and executed upon them: whereof it followeth strongly, that the Heathen by their works deserving damnation, could not thereby challenge Iustification. Here he argueth and concludeth the same thing from a testimony or judgement of every mans owne Conscience, not from that particular morall judgement of some learned Philosophers, as Seneca, Plato, &c. or of that civill judgement of certaine Law-givers, condemning to punishments, vices which themselves did; but from the universall judgement which is in all men naturally, and bindeth all. Sithence all men do condemne themselves, yea even for such things as

they blame in others, yet themselves doe them: it followeth, that every one without all excuse is guilty in the judgement of God, and therefore cannot bee justified by their workes.

The summe of this first verse is thus much: ye acknowledge, & account them which doe such evils (as before spoken of) worthy of death: yet you your selves doe know that either in whole or in part, privately or publikely, ye do such things; therefore in your own judgement you are condemned whatsoever you doe pretend for your excuse. Paul by an *Apostrophe* directeth his speech unto one man, to shew thereby, that it is the condition and case of every one: for there is none living but must approve that judgement of God, in verse 23. and which doth not many things against it even by the witness of his owne conscience. The parts then of this Chapter, be principally these two. First, by a new reason he proveth, that Heathen men cannot be justified by their workes, verse 1, 2. Secondly, he removeth and answereth both the generall pretences and excuses of all men, verse 3. unto verse 12. and the speciall allegations, first of the Gentiles, from verse 12. untill 17. Secondly, of the Jewes from verse 17. to the end of the Chapter.

T I M. Doth the Apostle speake against all judging of others?

S I L. Nothing lesse, for there is great use of both publike judgement, and private: the use of publike judging is the preservation of humane society, which consisteth in the defence of good men, and punishing evill men by the sword of the Magistrate. Also the use of private judging is to reclaime tractable sinners, and to make obstinate sinners inexcusable.

T I M. What things may staym from the hard-judging of others, when they have sinned?

S I L. These meditations: First, that happily we have done the same offence, or else we may do it hereafter, Gal. 6. 1. or if we doe it not, it is because wee are not tempted to it. Also, that some other

way

way we have offended as grievously, or may hereafter. Also, all hally, uncharitable, and curious judgements are forbidden by our Saviour Christ, in Mat. 7. 1.

T I M. *How doth the Apostle mean, that those that condemne others, doe the same thing?*

S I L. The meaning may be this. First, that they did transgresse the Law of God, as others did, though not alwaies in such crimes. Secondly, they did those things secretly in the motion of their mind, which others did outwardly in the action of their life.

T I M. *What was the instruction from hence?*

S I L. That it is the note of an Hypocrite, to beare with his owne faults, and to be sharpe against others. This is proved by Mat. 7. 34. and 23. Also by the example of the Pharisees.

T I M. *Whence cometh this?*

S I L. First, from blindnesse, that they discerned not their owne finnes. Secondly, from malice, which they beare to other mens persons. Thirdly, curiosity in prying too neer into others faults: for by this policy, Satan keepeth them from reforming themselves, by busying them too much in censuring of others: therefore, in the reproving of sinne, wee are thus to proceed; to begin with our selves, and to be more severe with our owne finnes, then with other mens.

T I M. *What reasons of this duty?*

S I L. First, from the commandment of the word, the righteous man first accuseth himselfe. Secondly, because every man knoweth himselfe, and ought to have more care of himselfe. Thirdly, our selves being rectified and amended, then in our admonition towards others, wee shall deale more wisely and charitably, with hope also of better successe towards our Neighbour, and more comfort to our selves.

T I M. *Doe you take it to be utterly unlawfull for any man to judge or censure another of that vice, wherof he himselfe is culpable?*

S I L. If hee which censurcth, or giveth sentence against another, for that wherein he is commonly knowne to be

faulty, then he doth give offence unto others, & cause them to thinke him an Hypocrite. Howbeit, if he be a publike person, he offendeth neither against his office, nor the Lawes, which require sentence against malefactors: if he be a private man, he offendeth not against his Brother whom he hath justly blamed, save by being a scandall to him, and being an occasion to him, to continue still in his sinne, because he seeth his reprovor do such things which he would not do, if he thought them evill.

T I M. *What further instruction may this first verse afford unto us?*

S I L. Namely this: That all men are held guilty before God, even by force of selfe-judgement, or inbred conscience. The reason is, every man doth something, which he knoweth to bee evill, and to deserve Gods vengeance; either hee committeth some outward and odious fault, for which not himselfe alone, but the world can censure him: or howsoever hee so suppress his passions of wrath, envy, revenge, hatred, covetousnesse, ambition, pride, &c. as they doe not breake out as pustles and boches in his face and hands, yet they boile within, and like sparks out of a furnace, so there rise up out of the corrupt and uncleane soule, many noisome lusts and desires, wherof they cannot be ignorant in whom they be. *Some* one of the best mannered Philosophers could say, That by nature he was incontinent, though by Philosophy hee bridled that affection from running into action. The use of this instruction is twofold. First, it stoppeth the mouth of all Justiciaries, which seek to establish a righteousness by their owne workes, as if they could stand just before God, and by their owne deeds; whereas every man hath his owne heart to condemne him (and therefore, God much more to judge him) anguished of doing one thing amisse, or other, or many things rather. Whereas an absolute freedom from all faults is required in him who will bee pronounced righteous by his owne doings. Secondly, here is an admonition for all men, but chiefly for such as have authority

authority to govern and judge others; that they be very carefull to avoide (what may bee) to become self-condemners and iudges by failing in such matters, as by their place and office they are driven to doo: and punish in their inferiours. For it is a thing full of dishonour and scandall, when a man may worthily have it repaid unto him, *Physician heale thy selfe.*

DIALOGUE II.

Verse 2, 3.

But we know that the judgement of God is according to truth against them which commit such things: and we thinke thou thin (O Man) thou canst condemne whom thou dost judge, and dost thinke, that thou shalt escape the judgement of God.

When is the drift of this Text?

S1. To reprove those which stood upon mans judgement, and neglected Gods judgement: that is, they thought all well so long as men thought well of them, not regarding what God judged of them, which was chiefly and above all things to be considered.

T1. *How sayest thou that Thou art against the former? Affirme what sayest in Gods judgement, as if thou be according to truth? and thinke thou shalt escape how much?*

S1. This verse was a prooofe of that which was written in the first verse: for there he said, that men which condemned themselves, are without excuse, but are so guilty, as they cannot escape, therefore here it is now rendered, because the judgement of God is according to truth; and therefore, though men would blind themselves, putting out their owne eyes, yet that cannot be done; and when it done, is auriol helpe, for God will find them out. By judgement, it meant, both Gods government, of things and persons in this world; namely, his iudiciall power, in inflicting paine; and also the action of the last and great day, when God will be a companion to every man, as his

workes be. This judgement is said to be (according to truth) not so much for that hee judgeth not after outward shewes and apparences, but searcheth the hearts; 1 Sam. 16. 7. as because it is a righteous impartiall judgement, looking not to persons, as corrupt men doe in their judgement; but to the quality of the offence. This was acc. said to know, both because it is certain, and the certainty hereof evidently appeareth to all men generally and obscurely by light of nature, imprinted in mens minde; wherof before Chap. 1. verse 19. 20. and this is meant here; and more specially and clearly by the witness of the word, avouching God to be righteous in his judgement, and holy in his wayes; Psalm 99. and 96. and 145. Paul abhorring with detestation, the least thought of any injustice in God, Rom. 3. 5. and Chap. 9. 14.

T1. *What doth the Apostle say here, touching the judgement of God?*

S1. Two things: First, that his judgement is true, equall, and just. Secondly, that it is certaine and unavoidable.

T1. *What learned we from the former?*

S1. That God doth judge other-wise than men doe judge; now herein is the difference: that men doe judge according to that they doe hear, and see, because they know not the heart, and cannot tell with what minde every thing is done. This is the cause that men are so soone and much deceived; as it may appeare, first, in that men take some to be good which be otherwise, as in Isaac, who thought well of Esau; and Esau who thought well of Isaac; and the eleven Apostles, who had a good conceit of Iudas: Also men are deceived in judging some men evil which be good: example hereof we have in David towards Mephibosheth, Zidekiab towards Jeremie: Therefore in these cases, men are to judge well of all men, so long as they have no cause to the contrary, especially so long as they see good in them, which may give hope. Secondly, so to seek the good opinion of men,

as we do notrell in it. Thirdly, if any of us be deceived in others to remember we are no Gods.

THE 11. Now tell us how God doth judge?

SER 1. God judgeth all persons and things truly as they are, because he most perfectly seeth and knoweth all things, even the very secrets of mans heart.

THE 12. What should this worke in us?

SER 1. These things: First, that with great care wee approve our lives unto God in all uprightnesse. And secondly, that Govenours labour to be like unto God, endeavouring what lyeth in them, to judge truly of persons and things. Thirdly, that wee reverence all Gods judgements, though they seem strange to us. For the godlesse men, yes thorow weaknesse of judgement or strength of temptation, the godly too do thinke, and are ready to speak hardly of Gods government, either as if there were no divine providence, or as if it were not equall paines and afflictions, being the portion of good men most commonly, and evil men wel rewarded with good things, as if they were good men. This stumbled even *Iob, Ieremy, David*: but all our carnall thoughts must here strike faile, and give place to this Orde of God, that his judgements now and hereafter, will be found just, and justly executed: Which truth, as it ought to stop our mouths, and to awake our security, that we perish not by hope of impunity, so it affords undoubted comfort against confusions and apparent oppression, *2 Iob. 2. 7.*

THE 13. Why is the judgement of God unavoidable?

SER 1. First, because of his omnipotency, whereby hee can doo all men below him. Secondly, because of his decrees whereby it is established. Lastly, we cannot avoid the judgement of our own conscience, much lesse Gods judgement.

THE 14. What use was made of this truth?

SER 1. It should move all men to amend themselves, seeing all men must come to account. Secondly, it should worke in Rulers a great care of their actions, seeing they also cannot escape the judgement of God.

DIARIONS III.

Veres 4, 5.

Or despise thou the riches of his bounty, his wisse, and patience, and long suffering, nor knowest thou the benignity of God towards thee to repentance. But thou after thy hardness, and browe thou wildest repent, turnest up and transgress against his wisse, against the day of wrath, and of the declaration of the just judgement of God.

TIMOTHEVS.

FIRST speak something to the method and disposition of the Text, how doth it agree with the former, and of what parts doth it consist?

SER 1. The blessed Apolles doth now bend himselfe against the vaine excuses and pretexts by which those self-condemners doe deceive themselves. The first is the hope of impunity, by the lenity of God, giving good things out of his bounty or kindness, bearing with the abuse of his benefice out of his patience, and forbearing a great while to punish, out of his long suffering, therefore say sinners, he will never punish. Herewith as wretched children or disobedient Schollers, which cloy the goodnesse of their governours, or as slaves which make the fear of their masters not to move or hurt, watebold and fearlesse to their sinners imagine of God, that he will ever spare, because hee patiently striketh not, they wane in conscience him and his kindness. The parts of the Text bee two: the one containeth the generall goodnesse of God toward all will men, secondly in three words. The first is a repetition of the abuse of his goodnes, which is it might pierce deeper and move more, secondly as by an intercession, and thirdly poltrophy. Dost thou?

THE 15. What is the drift of this Text?

SER 1. To check such as being evil, yet thought themselves righteous and in Gods favor, because they were not punished of God, but prospered unto themselves. The Apolles saith, that their prosperity and freedom from punishment was a token of Gods bounty, patience, and long suffering, but not of their vertue and goodnes. **THE**

Interpre-
tation.

T I M. *What is meane here by bountifull-
nesse?*

S I L. The kindnesse whereby God is inclined to doe good even to all manner of men; or a profitable and benefitfull kindnesse. As in Luke 6. 35.

T I M. *What is signified by patience and long sufferance?*

S I L. Patience is that vertue whereby God forbeareth punishment; and by long sufferance is meant, that whereby God beareth a long time with the wicked; long keeping backe and refrayning his wrath before he punish them; notwithstanding they still goe on to heape sinne unto sinne.

T I M. *What is meant by the riches of his bounty and patience?*

S I L. The plentifull and large abundance of these things according to the phrases of Scripture; as rich grace for abundant grace, and dwell richly, that is, abundantly. Col. 3. 10. Rom. 9. 13. Eph. 1. 7 & 2. 5.

T I M. *What is it to despise these things?*

S I L. To make no use of them for amendment of life; for to suffer a thing to lye by us without any use, argueth a neglect of it, that it is not esteemed.

T I M. *What were the lessons gathered from hence?*

Instru-
tions.

S I L. Sundry, and in order these which follow: First, that wee must bee like to God in these properties: bountifull, patient, and long suffering, as he is, Col. 3. 12. Secondly, that outward blessings belong to the wicked, as well as to the good: For this raine falleth, and his Sunne shineth upon the good and bad, Mat. 5. 45. Psal. 77. 1. 3. Thirdly, that the godly are not to fret, when they see the ungodly prosper; for it is a checking of Gods bounty and patience. Fourthly, that many are never the better for the benefits that God giveth them, but rather the worse, being hardened by kindnesse. Lastly, that it is a dangerous estate to be free from crosses and full of wealth; for such fall into impotencie, and hardnesse of heart.

T I M. *What would Paul have us to understand by that speech [not becoming?]*

S I L. Therein he doth both upbraide

and refute the brutishnesse and stupiditie of these sinners, that whereas the blessings of God, so many, so long continued, so great, ought to have even drawne and haled them unto such a kinde and bounteous giver; so blockish and foolish they were, as they were not only no whit stirred therewith towards God, as they did the more neglect, nay contemne him, and yet did promise to themselves, impunity and safety. This was senselesse and beastly ignorance and wickednesse. Whence we learne, both how out of measure wicked mans heart is, being without Gods grace; how unable to move it selfe to God, though God reach out unto them the hand of his benignity: and also in what perilous condition they do live, which have store of good things, and are without the spirit of repentance: they are worse then beasts.

T I M. *In what sense is it said, that the bounty and kindnesse of God leadeth men to repentance?*

S I L. That Gods benefits in all reason, should move men to amendment, and men are to make such an account, that Gods kindnesse inviteth them unto repentance. When he giveth benefits, hee giveth meanes of repentance, but the grace of repentance hee bestoweth on his elect.

T I M. *What lesson was given here?*

S I L. That every good blessing of God is as it were a Sermon of repentance: also, the more benefits we have, the more cause we have to love and please God by doing his will.

T I M. *What doe you call an hard heart?*

S I L. Such a one, as will not be softened and moved by benefits & instructions; nor broken with threatnings and corrections, the which in Scripture is set forth by the similitude of a stone, Ezek. 11. 19. Also of an iron sinew, and of a fat brawny heart, Psal. 119. which dulleth all the senses, and maketh them unfit to doe their Offices. Mans heart is naturally hard, but this hardnesse is increased much by our owne perversenesse and obstinacy.

T I M. *By what degrees doe men fall into*

The end of
Gods bounty.Right use
of Gods
kindnesse.Abuse of
Gods
bounty &
kindnesse.

Of hard-
nesse of
heart.

into hardnesse of heart?

SIL. First, by wicked thoughts and lusts. Secondly, by yeelding unto them with consent of the heart. Thirdly, the putting them or bringing of them into action. Fourthly, the often practise of sinfull actions. Fifthly, an obstinacy to continue in evill customes, from whence commeth hardnesse of heart, *James 1. 14, 15.*

TIM. What be the causes of an hard heart?

Causes of
it.

SIL. The first cause is God himselfe, as Judge, not as Author: God hardened *Pharaohs* heart, *Exod. 9. 12.* Secondly, *Satan*: *Satan* entred into *Judas*, *Luke 22. 3.* Thirdly, man himselfe: *Pharaoh* hardened his owne heart, *Exod. 8. 15.* Fourthly, impunity, or freedome from punishment. Fifthly, the prosperity of the wicked, as meanes and authors: this had almost prevailed to harden *Dauids* heart, *Psal. 73. 13, 14, 15.*

TIM. What be the kinds of an hard heart?

The kinds
of it.

SIL. Two: First, that which is felt and perceived. Secondly, the other not felt, nor perceived.

TIM. What is the hardnesse of heart which is felt and perceived?

SIL. When the heart though it feele no present ease, yet it is grieved for sinne, and desireth to be partaker of joy, & useth the meanes, as in *David*, *Psal. 51.*

TIM. What is the hardnesse which is not perceived?

SIL. When men do either carelessly live in sinne without desire of using the meanes to come out, as they in the first of the *Proverbs*, verse 21. hated knowledge, and did not chuse the feare of the Lord. Or else, when men doe purposely resist the spirit of God in the use of meanes, as the *Jewes*, *Acts 7. 51.* *Ye resist the Holy Ghost.*

TIM. What be the remedies of an hard heart?

SIL. Those which follow: First, admonition, private and publike. Secondly, corrections being blessed, which must be asked of God. Thirdly, meditation of Gods unspeakable kindnesse. Fourthly, prayer, and hearty confession

of sinne to God, and all this done in truth, and constantly.

TIM. What do these words containe, *Thou heapest and treasurest unto thy selfe wrath against the day of wrath (and of the declaration of the just judgement of God?)*

SILAS. A severe commination or threatning of a most heavy vengeance at the last, unto such as abuse the great kindnesse and lenity of God, and are not bettered, but made worse rather, by his bounty and patience.

TIM. How is this vengeance declared and set forth?

SIL. Three wayes: first, by a similitude taken from humane and earthly affaires of men in this world, who having plentiful riches, doe treasure and lay up in store, that which afterwards they will use in convenient time: even so wicked men which in time of Gods patience bearing with them, do increase their unthankfulnesse and other sinnes, though they feele nothing for the present; yet afterwards they shall feele it farre more grievously, their vengeance coming upon them as a treasure heaped up in more full measure, it being the manner of God to recompence the delay in punishing with the weight of punishment; see the like phrase of treasuring vengeance, in *Deut. 32. 34.*

TIM. What should this teach?

SIL. That they are in worst case of all others, whom God doth most blest and beare with, except they repent. Secondly, that all men should feare to abuse and provoke Gods patience, not presuming of safety because of it, but by it taking occasion of speedy turning to God, lest there come an after clappe, yea a most wofull reckoning in the end.

TIM. How else was this vengeance set forth?

SIL. By the cause, in this word [to thy selfe] which signifieth, that themselves brought all the mischief upon their owne heads.

TIM. What use of this?

SIL. It cleareth God from all cruelty, seeing the cause of mans ruine is in himselfe: as it is written, *O Israel thy destruction is of thy selfe. Hosea 13. 9.*

Secondly,

Secondly, it teacheth all men to have great care and heed to their own hearts, because all their woe springeth of themselves. Above all things keepe thy heart.

TIM. How else will this vengeance declared, and set forth in our Text?

SIL. By the circumstances of time, when it shall be rendered, namely at the great and last day.

TIM. What should this teach?

SIL. This howsoever even in this life God doe often inflict vengeance upon impenitent hardened sinners, yet there is much reserved to the day of judgement.

TIM. How is this day expressed?

SIL. By these termes: first (wrath) which importeth the heavynesse of the vengeance coming from Gods hot indignation and fury. The second terme is (revelation) whereby we are admonished, that the things now hid & kept close here, shall be there opened and made most manifest to our selves & all others: for the 16. verse of this chap. The third terme is (justice) to teach, that in that fearful judgement, God will proceede by right, without doing the least wrong to any, for how should the judge of the world do unjuly? Gods bounty and kindness, taketh place in blessing and forbearing; but if these be abused, then his justice sheweth it selfe in punishing.

TIM. What is to be learned from hence?

SIL. That in all the course of our life, and in every particular action thereof, the minde ought to looke to this judgement, that so wee may bee made watchfull, and learne to walke with God, as through his mercy in Christ, we may be counted worthy to escape the vengeance to come.

DIALOGUE III.

Verse 6.

For God will reward every one according to his Works.

TIMOTHY.

What is the sense of this Scripture?

SIL. To lay forth the equity

of Gods distributive justice, because he doth not take vengeance, but upon precedent cause, given from mens evil works. It is justice to give to every one that which is his. But God doth so, giving to good men, good things, and evil things to evil men: therefore he is just.

TIM. What things were considered in this Scripture?

SIL. Four things: First, the person of the Judge [God.] Secondly, the certainty of a judgement [He will reward.] Thirdly, the persons to be judged [Every one.] Lastly, the measure of this judgement [According to his Works.]

TIM. What note is from the person of the Judge?

SIL. His infinite Wisdome, his Power, and Justice, when by he infinitely knoweth, and hateth perfectly, and is able also to punish all sinne most extreame. For, he is Omnipotent, and the searcher of the hearts and reins.

TIM. What use was made hereof?

SIL. That having such a Judge, we ought alwaies to live in feare, especially, seeing we are in his presence ever under his eye, who neither can be hindered nor deceived by any, nor yet will erre in judgement.

TIM. How was the certainty of a judgement proved?

SIL. First, by the testimony of Scripture, Mat. 25. 31. 2 Cor. 5. 10. Rom. 14. 10. Acts 17. 31. Secondly, by this reason, that God will give good things to good men, and evil things to evil men. 2 Thes. 1. 6. 7. which he doth not in this world, and therefore, there is a judgement after this life?

TIM. What use was made hereof?

SIL. First, it moveth the sinner to repentance, Acts 17. 30. Secondly, it moveth the righteous to watchfulness. Much therefore, Mat. 24. 42. Thirdly, it teacheth all men charity, not to judge others, seeing one is judge of all, Rom. 14. 9, 10, 11. And fourthly, patience in adversity, because God will one day right all matters.

G

TIM.

TIM. *Who are the persons so judged?*

S 12. Every one: of what age, sex, or estate forever. All persons, and every one, without any exemption or exception, must appeare and be judged.

TIM. *What learne we from this?*

S 12. First, it must teach humiliry to the mighty, seeing they are to be judged, as well as the meane. Secondly, it doth comfort abject Christians which are patient, because they shall never be forgotten in that day.

TIM. *What is the rule and measure of this judgment?*

S 12. Mens workes; by which is meant not only deeds and words, but also thoughts and counsels of the heart, Eccl. 12. verse last.

TIM. *What was learned from hence?*

S 12. What a great care is to be had of our thoughts, seeing we must be countable for them.

TIM. *But will it not follow of this, that we may merit by our workes?*

S 12. No verily: for the Apostle proveth here the quite contrary, because none can bring the workes of the Law perfect; therefore none can hope to be justified before God by his workes. Argaine, it is not written, God will judge [for,] but according to our workes. Moreover, they cannot merit, because they are not our owne. Fourthly, because they are a debt due to God, the creature oweth al to the Creator, but he is debter to none. Lastly, there is no proportion between them & the reward, the one being finite, the other infinite, both in time and measure: but howsoever good workes cannot be an even rule of merit with God, as they be with men, yet they are a manifest rule of equity. For it is good reason that it goe well or ill with us as we have done either good or evil.

TIM. *But evil workes meritt eternal death?*

S 12. True, because they are our owne, and be perfect, so be not our good workes: for they are wrought in us by Gods Spirit, and be imperfect.

TIM. *But it will deserve all one of good workes, if wee deny the merits of them?*

S 12. No so, but the quite contrary: for where there is in any an opinion of merit, there can be no good workes done, because in such persons all things are done of selfe-love, with respect to their owne welfare, and not out of love to Gods glory: and such workes as are done out of selfe-love to merit withall, cannot be good; for though the substance of the worke be good, yet the manner and end thereof is naught, and thus are no good workes done in all Popery.

TIM. *What then be the conditions of a good worke?*

S 12. These three: First, that they come from faith, Rom. 14. 23. Secondly, that they be commanded of God in his word, Deut. 10. 13. Thirdly, that they be referred to Gods glory, 1. Cor. 10. 31.

TIM. *For what cause are they to be done?*

S 12. That God may be glorified, Mat. 5. 16. our salvation assured, 1 Pet. 1. 10. our neighbours edified, our faith justified, James 1. 12. our charity exercised, James 1. 17. the needy comforted, Psal. 112. 9. the mouth of the wicked stopped, 1 Pet. 3. 10. the weak strengthened, the strong confirmed, & more rejoiced.

DIALOGUE V.

Verily, *That is, those that by patience in well-doing seek eternal life, God shall render glory, and honor, and immortality.*

TIMOTHY.

Here is some difference in reading this Text, some make it is, some make it is a rish, and which reading you doe follow?

S 12. There be indeed differing readings of this Text: for some read it thus: To such as by continuance in well-doing seek eternal life, God shall render glory, and honor, and immortality. Others thus to them which by patience in well-doing seek glory, honour, immortality [He will render] eternal life, and indeed) thus the words stand in the Originall if we understand the word for [our] of the first verb, to supply the sense.

commandment.

T. I. M. Which are the especial things that discourage men in well-doing?

S. I. L. First, losse of goods. Secondly, danger of life. Thirdly, revilings and slanders cast by Satan, and wicked men. Lastly, the great labour and paines that belongeth to well-doing.

T. I. M. How shall Christians arise themselves against these and such like hinderances?

S. I. L. By considering these few, and such like things: First, that it is better to lose the world, then to lose our selves. Match Chap. 16. ver. 26. Secondly, that such as will lose their lives for Christs sake, shall save it. Thirdly, that it is a blessed thing to be reviled for righteousness sake. Lastly, that the paines about godlinesse will be recompensed by the fruit which followes; and there is more labour a great deal in committing sinne, then in doing good workes.

T. I. M. What is the fruit, and reward of godlinesse, or of a godly life?

S. I. L. Glory, honour, immortality.

T. I. M. What learn we from these words?

S. I. L. That the godly have infamous soever they be in the world, yet they are glorious with God, and honourable in his sight; for they shall be placed in his right hand, and set upon thrones. Secondly, that their glory is immortall and never withering. Thirdly, that their estate is full of manifest glory, which the Apostle would teach, by the naming of sundry words here, as if there were not words enough to expresse their happiness, seeing therefore the end of well doing will bee such, we ought with patience to abide and continue in well-doing.

T. I. M. How shall glory be rendered unto infants according to their workes which they have not, being unable to do them? Or how can they which repent at the last, have their reward according to patience, and continuance in well-doing, seeing they doe not persevere?

S. I. L. For infants which be glorified, they are saved by the free election of God, by grace of the covenant, and also by Christ, into whom they are ingrafted by faith, which would be fruitfull in

good workes, if they did live till they were able to performe fulfilling faith can never be without good workes, in such as for years and straight now are not able to do them, no more then children without light, or a good tree without good fruit. Touching such as be converted at the eleventh houre, in the houre and moment of death, as the Thess. upon the Crosse way, 1 say of them, that for the time they live after their conversion, their faith will be working, for it is operative and cannot be idle, because it is lively, and life is a fire, as was said, in that repentance. These whole faith shall forth by confession of sinne, repARATION of his sinne, and contribution to Gods glorification, as Christ is aologie for his innocency, yea, if hee as take the life of faith, when they be to leave the life of nature, might be suffered to continue in this world, they would also continue in good workes. Lastly, Paul saith, that hee hath laboured, and full of age, that he might doe good, and he being bound to live, that by well-doing, they might honour God, it becometh for evermore honourable with him.

DIALOGUS VI.

Verba 2. p. 10.

But now remember our condition, and distribute truth, & say the things which shall be indignation and tribulation, and anguish shall be upon the souls of every one that doth not of the Jew first, and last of the Christian: but unto every one that doth good, shall be glory, honour, and peace, so the Jew first, and after the Christian.

T. I. M. O. R. U. S.

What is the coherence, drift, summe, and parts of this Text?

S. I. L. For coherence, either here is mentioned the other part of distributive justice, the punishment due to wicked workes, so the reward also of good workes repeated, the more to excite and allure men with hope thereof, to be constant in well-doing; or else the persons to whom recompence shall be given of the just Judge, as they have been set forth

for by their qualities known by their
names they are affected with their
own sin, and in all one Jew and
Gentile are affected with their sin. The first
is to show that in the sight of God his
judgment is made to every
one the due belonging to them, whether
it be well or ill. The summe of what fol-
loweth sheweth that there is no retribution
made to every person here in this world
according to their doings, because the
good are often oppressed and oppres-
sors not only goe free, but pro-
sper; yet certainly there will come a
day wherein this confusion and trou-
bled face of things shall be redressed and
righted: when every one shall have as
they have done. For the first part, there
is a description of the paines due to evill
persons, in four words; whereof two
Indignation and wrath, I denie con-
sider the cause of their punishment; Gods hot
displeasure kindeth the fire, the other
two, *trouble and anguish*, manifest the en-
tire affliction of the ungodly, begun
here, continued, and perfected in hell;
each here signified by some affliction,
gnawing worms, gnawing of teeth,
darknesse, chains, fire &c. Secondly, the
reward of the goodly is parted into three
members, glory, honour, peace, which
is the most quiet & possible possession
of all good things in heaven.

THE *What do you say in the division of
people into Jewes and Gentiles?*

S 1. Scripture usually divideth na-
tion into Jewes and Gentiles, or *Jews*
and *Gentiles*; because the *Hibrews* held
all people beside themselves to be
Gentiles, and these accounting all beside
themselves to be barbarous; hence the
Gentiles are subdivided into *Greekes* and
Barbarians. See Rom. 1. 14. 26. Rom. 10.
12. Jewes are first named, because of their
prerogative to be Gods people; also they
excelled others in the knowledge of
God, and therefore were more severely
to be punished for their disobeying the
truth. Hence it is, that they were first
for the order of preeminence of state;
so they are first placed here in the order
of punishment, for abiding in great dig-
nity and understanding. Also it is to be

observed that here the Apostle beginneth
to wrap the Jewes in the selfe same re-
proofe with the Gentiles, because he in-
tendeth directly and more specially to
reprehend them, unto whom therefore
easily by little and little he addeth, tur-
ning his speech by name to them alone
hereafter at the verse 17. When he say-
eth, *Behold thou art called a Jew, &c.* And
in that he would not spare his owne
kindred but named them first, he shewes
himselfe unpartialis.

DIALOGUE VII.

Verse 11.

For there is no respect of persons with God.

TIMOTHAEUS.

How is this Text and the verses fol-
lowing agreed with the former, and
what is the summe and scope of them?

S 1. He confirmeth by this sentence,
that which before he said of the equall
condition of the Jew and Gentile,
whom he had matched in punishment;
whereas they seemed to be unequal, for
the Jew had the law of *Moses* (as a great
light) to guide them, so had not the
Gentile; but the small and dimme light
of nature: therefore it seemeth a respect
of person, to condemne them to equall
paines, which were not equal in the
means to keepe them from sinning. The
Apostle answereth, that howsoever the
cause might bee unequal, yet God in
distributing paines, was not moved with
respect of person; he did not looke unto
the country or kindred of the Jew or of
the Gentile, when he inflicted punish-
ment upon them: but notwithstanding
the difference of country, God did alike
punish the Gentile which had no writ-
ten law, and the Jew which had a law
written by *Moses*; because who soever
doth transgresse, whether it be without
a law or with a law, they are worthy of
death. Having then hitherto from the
3. verse assumed the generall pretext of
all men, now he bendeth himselfe to take
away the more speciall excuse and dis-
cuse (as he doth against Gods judgements:)
first of the Gentiles, until verse 17.

and then of the *James*, to the end of the Chapter.

T. 1. M. *How are the persons of evil men described and set forth?*

S. 1. L. By these two properties: First, they are contentious, such as wilfully defend errors and strive without cause. Secondly, they obey not the truth, but obey unrighteousness, which is all one with that which is written in Chap. 1. verse 18. & Chap. 2. 4.

T. 1. M. *In what causes do contentions appear and break forth?*

S. 1. L. In causes civil and religious, in matters of the world, and of God.

T. 1. M. *What be the original and first grounds of contention?*

S. 1. L. Pride, busie meddling, covetousness, ambition.

T. 1. M. *What reasons to dissuade from contention?*

S. 1. L. First, it is a fruit of the flesh, Gal. 5. 20. Secondly, it is against the will of God. Thirdly, it is against nature, reason, and religion. Fourthly, it bringeth forth fearful events.

T. 1. M. *What may be noted in the other part of this description?*

S. 1. L. That there be two Lords, truth and unrighteousness: now of necessity we must obey one of these two Lords, because there be no other Lords, but Christ or Satan; truth or unrighteousness.

T. 1. M. *Which of these Lords is it best to be servants unto?*

S. 1. L. Unto Christ and his truth, because this service bringeth liberty, wealth, pleasure, safety, dignity, and honour, Pet. 3. 14, 15, 16, 17, 18.

T. 1. M. *How may we know whether we serve truth, or lust?*

S. 1. L. First, we are servants unto that which we are obedient unto. Secondly, our service is knowne by our love and care; what we like best and take most care and paines to please, that is our Lord.

T. 1. M. *But are Gods children wholly freed from unrighteousness?*

S. 1. L. No, surely, but they are not servants to it; it still abideth in them, but it reigneth not over them:

which force and might to draw them aside from the truth of reason and of faith, but without domination over them.

T. 1. M. *Which Lord do the wicked serve?*

S. 1. L. Unrighteousness, and lust, by which senses they gains shame, blame, grief, horror of conscience, danger of this life, & damage in the life to come.

T. 1. M. *What remaineth for them in the life to come?*

S. 1. L. Tormentation, anguish, wrath, and indignation.

T. 1. M. *What did we learn out of these words?*

S. 1. L. That will men after they are dead, must suffer for sinne. Secondly, that the paines which they must suffer are extreme. Thirdly, that their paines shall be both very great, and sundry, as of diverse sorts, as the changes of the world doth imply. Lastly, this should serve to keepe men from sinning against God: also it should move men after they have sinned, unto serious repentance.

T. 1. M. *How many things are set forth in this Text?*

S. 1. L. Three things: First, what is meant by persons, and respecting of persons. Secondly, in what things it may appear that God doth not respect persons. Thirdly, how far forth we are to respect persons without sinning.

T. 1. M. *What is meant by persons?*

S. 1. L. The outward qualities, as riches, povertie, birth, country, friends: some of those qualities are of our owne election, as to be a Captaine, a Souldier, a Magistrate, a Minister, &c. put upon us by God: as country, birth, riches, and povertie. The meaning then of these words is this, that God is not moved with any of these qualities to love or to hate, to refuse or to receive any to favour, nor nor yet with any gifts either naturall, as wit, memory, understanding: or gotten by labour, or learning, Arts, experience.

T. 1. M. *How doth it appear that God doth not respect persons, when all men being alike in Adam, be chosen some to salvation, and rejected others?*

S. 1. L. It was not, for these reasons: First, persons in this phrase of Scripture, doth not signifie men and women.

Secondly,

Secondly, Gods decree was before either they were men or women, therefore they had no sinning. Thirdly, whereas some might be said to be of some where some have elected. Fourthly, that which should hinder to make this difference, was not any condition or quality in the parties, but his good pleasure. Fifthly, the elect are saved by the merits of Christ; the others are not condemned, but by the decree of their sin: adde hereunto that God is not tyed unto any law, and therefore cannot wrong any, or offend against equity.

T. I. M. In what things may it appear that God respecteth no persons?

S. I. L. In these two things: First, in bestowing his spirituall gifts and graces, which hee giveth to poor and meane ones, as well as to the great and rich ones, as his effectual calling, faith, repentance. Secondly, in inflicting his judgements for sinne, which he punisheth in good and rich ones, as well as in poore and meane ones.

T. I. M. What use are we to make thereof?

S. I. L. That we ought to bee like unto God herein, not to respect persons, but to judge, according to the cause.

T. I. M. In how many things are we like unto God in respect of persons?

S. I. L. In four things: First, the Minister in delivering doctrine, Matth. 22. Thou teachest truly and respectest no mans person. Secondly, the Magistrate in administering justice, Deut. 16. 19. Thirdly, all Christians in their censure and judgement of others good or evill. Fourthly, in having the precious faith without respect of persons, James

2. 1. **T. I. M.** But there is some case wherein it is good to respect persons?

S. I. L. True, as in giving reverence to every man according to his estate and gifts; examples hereof wee have in our duty towards the Rulers, in Joseph towards Pharaoh, in Salomon towards his Mother: the reason whereof is the authority and gifts of our betters, to whom civill reverence is due.

DIALOGUE VIII.

Verse 12.

For as many as have sinned without the Law, shall perish without the Law: and as many as have sinned in the Law, shall be judged by the Law.

TIMOTHY.

What is the purpose of the blessed Apostle in this present Text, and how proceedeth he?

S. I. L. The same as before, to prove the judgement of God in punishing sinners to bee just, and himselfe to bee no acceptor of persons: because howsoever the Jewes and Gentiles, bee unequal in knowledge, yet hee will indifferently punish both, both being sinners. And here Paul draweth neere to the particular objections of Jewes and Gentiles, preventing them in that they would plead and lay in against this equity of Gods distributive justice: which the Jewes thought it should not take hold on them, because God had graced and adorned them with the benefit and privilege of the Law, by having, whereof they looked not to bee condemned, but justified: the Gentiles feeling they wanted the Law, deemed it hard to bee condemned: whereunto he saith in this verse, that it shall no whit helpe the Jewes that they had the Law, nor the Gentiles that they lacked it; for notwithstanding this difference, both were worthy to perish, seeing both had in them sinne, the proper cause of damnation. This is the drift and summe of this verse, and thus Paul proceedeth.

T. I. M. But why saith hee of the Gentiles, that they are without a Law, as having no Law?

S. I. L. This is spoken in comparison: the Gentiles had not the Law so plainly delivered in writing, as the Jewes had; yet were they not without a Law, which hee proveth afterwards by two manner of wayes, in verse 14, 15. the one externall, doing some good things; the other Internall, the testimony of conscience.

T. I. M. How can they bee said to sinne, seeing sinne is the transgression of the Law?

Law, which they were without.

SIL. They did sinne, by breaking such a Law as was given them, though they wanted *Moses Law*. Altho they were sinners against the Law of creation, which when *Adam* did breake, he wrapt himselfe and all his posterity (even infants) in damnation.

TIM. What meanest thou when thou saiest, they shall perishe?

SIL. That their ignorance of *Moses Law*, should not excuse them from guilt and punishment of sinne, because they shall be judged by that Law of nature, against which they sinned.

TIM. What instructions are to be received from hence?

SIL. Two: First, that God giveth not the knowledge of his will, to all alike. For the *Jews* had more knowledge, and the *Gentiles* had lesse. Secondly, that ignorance of Gods word will excuse no man; it will not absolve the *Gentiles* from condemnation, because they knew not *Moses Law*.

TIM. What reasons to dissuade Christians from ignorance?

SIL. It is a sinne being contrary to the Law. Secondly, it is the cause of many sinnes; men do boetherre, and sinne, for that they know not the Scriptures. Thirdly, it is a part of Satans kingdom, yea the strength thereof. Fourthly, it maketh men like beasts, like devils.

TIM. What means to obtaine knowledge?

SIL. Prayer, Meditation, Reading, Hearing, Conference.

TIM. What is the meaning of that he saith [As many as sinne in the Law?]

SIL. That is, such as had, and did know the Law of *Moses*, and yet sinned against it, should receive sentence of death from it.

TIM. What things may wee learn from hence?

SIL. Three very profitable lessons: First, the Law of *Moses* is not able to keepe from sinning, and to justifye such as have it; for the Law was given to other purposes. First, to give knowledge of sinne, Rom. 3. 20. Secondly, to reveale the wrath of God against

sinners, Rom. 4. 15. Thirdly, to bee a Schoolmaster unto Christ, Gal. 3. 24.

TIM. What meanest thou by that he saith, they shall live in sinne, which is a very dangerous thing?

SIL. What meanest thou by that he saith, they shall live in sinne, which is a very dangerous thing?

SIL. Very many and good. First, so it is commanded in sundry places, *John* 3. 17, *John* 1. 28, *John* 3. 22, *Rom* 1. 5. Secondly, the end of our knowledge is practise. Thirdly, know-

ledge without practise, it is not onely vaine, but very hurtfull. Fourthly, we see practise that wee know, wee are like to Christ and the Saints. Fifth, we are unlike to the Reprobates and wicked men. Sixth, all Gods judgments and corrections call upon Christians to be obedient to our knowledge. Lastly, it is a token of the child of God, to be a keeper of the word, *2 John* 1. 6.

TIM. What is the thing that he saith?

SIL. That the Law should judge them that are breakers of it. This should admonish us that wee doe with great reverence and care observe and keepe, because they that doe sinne against the Law, it will bee a sinne Iudge against them.

DIALOGUS IX.

Verf. 12. 14.

For in the sight of God, the Law of the Law shall not be justified, but the doing of the same. For when the Gentiles which have not the Law, do by nature the things contained in the Law, they, having not a Law, are a Law to themselves.

TIMOTHÆUS.

Verf. 12. 14.

SIL. To answer more distinctly, the objection which the *Gentiles* or *Jews* might make for themselves. The *Law* he might object, that *Adam* had the Law of *Moses*, there was wrong done to him, to match him with the *Gentiles*, in the case of sinne and damnation. Unto which the Apostle answered;

red; that they being breakers of the Law, could have no benefit of salvation from the Law, which they had done but the perfect keepers of it. There is a perfect keeping of the Law, either by Christ his obedience, imputed to the believer (of this Paul speaketh not yet, till the third and fourth Chapters;) or else, suppose any man by his owne strength could fulfill the Law, then should hee thereby be justified; of this, the Apostle here in this place, is to bee understood. Moreover, there is a double justification; one in opinion, when men thinke and presume they bee just, as the Lawyer did that questioned with Christ, Luke 10. and the Pharisees, Luke 16. 15. *Are they which justifye your selves.* The other, is in truth before God, which the Apostle meaneth here, and saith, that if any in their deeds could answer the perfection of the Law, thereby he should be absolved and pronounced just, even in Gods sight, which is the true meaning of the word (Justified) both here and elsewhere; as appeareth by the opposition between perishing and justifying, as also between condemning and justifying, Rom. 8. 33. and especially, by that place, in Acts Chap. 23. verse 39. *From all things, from which you could not bee justified, &c.* Where the word can have no other sense, but [Absolved.] Note further, there is a Legall justification, and an Evangelicall. The latter, is by Christ through Faith: the former, by keeping the Law perfectly. For the end of the Law, is not knowledge, but practise, to make the creature wholly conformable to the Creator; therefore it must justifie the performers. Of this justification Legall, Paul now intreateth.

TIM. What was the lesson taught from hence?

SIL. That the Law absolveth a man, giveth righteousness and eternall life to them, which by their owne strength doe perfectly keepe the Law, and not to them which onely know and professe it.

TIM. What belongs to the perfect keeping of the Law?

SIL. Three things: First, that all

bee fulfilled, without failing in one jot. Secondly, that it bee kept all our life long, even to, and even in the last gaspe. Thirdly, that it bee kept in perfect manner, with perfect love of God and our neighbour.

TIM. Doth not the Law reward with life eternall, those which it keeps?

SIL. It doth so, by reason of the covenant which God hath made, *Do this and live.* Levit. 18. 5.

TIM. Can any person thus perfectly keepe the Law?

SIL. None save Adam in his innocency, and the man Christ, all other men (without exception) breake it. The reason whereof, is, because all men being borne in sinne, cannot but in every thing transgresse the Law, till they bee sanctified; and after they bee sanctified, they can keepe the Law but not perfectly, because their new birth is imperfect in this life, sinne still striving against grace; whereof it followes, that none can challenge at all life eternall by the Law, or the workes thereof, as they be done by us.

TIM. What is the objection of the Gentiles?

SIL. They might alledge, that they had wrong done them to bee condemned, seeing they wanted the Law of Moses. Unto which objection the Apostle doth answer, That though they lacked Moses Law, yet they were not altogether without a Law. First, because they did such things as Moses Law required to bee done. Secondly, because their thoughts excusing them in well-doing, and accusing them in evil-doing, did witness they had a Law, even the Law of nature, though not the Law of Moses.

TIM. What is it to doe such things as be contained in the Law?

SIL. First, that in matter of Religion, to thinke there is a God, and that hee ought to be worshipped. Secondly, in matters of manners so doe good things, as to relieve the poore, to helpe the helpelesse, to speake the truth, &c. Thirdly, in matters of policy, to punish vices forbidden, and to doe good things commanded.

commanded, by good laws, to reſtraine from evil; and to conſtraine to good.

TIM. Did the Gentiles all this?
SIL. They did ſo, as it is manifeſtly knowne by their Bookes and ſtorie, which witneſſeth of many, what they both taught and practiſed honeſtly.

TIM. What things did they pleaſe not God?

SIL. Becauſe they did not this out of faith. Secondly, that they did not reſerre their doing to Gods glory, but to the pleaſing of themſelves. Thirdly, they lacked a pure heart, which is the fountaine of all wel-doing.

TIM. What it meaneth, that they are a Law to themſelves?

SIL. That they ſee in themſelves by the light of reaſon, what they ſhould do, and what they ſhould not doe. Their inward conſcience, is inſtead of a Law commanding vertue, forbidding vice, telling them that God muſt be honoured, Parents obeyed, their Neighbour not hindered.

DIALOGUE.

Verſe 19.

Their Conſcience bearing them witneſſe, and their thought accusing one another, or excuſing.

TIMOTHY. What is the drift of this Scripture?

SIL. To prove by the interhall testimony of their conſcience, that the Gentiles were not without a Law, as he had before confirmed it by an externall way of their doing ſome good things.

TIM. What things are to be noted here, touching the Conſcience?

SIL. Two things: Firſt, the Office of the conſcience. Secondly, the effects or actions of the ſame.

TIM. What is the office of conſcience?

SIL. To beare witneſſe, therefore it is called [Conſcience] becauſe it knoweth with another: it doth beare witneſſe firſt of our eſtate, wherein our perſons ſtand with God; that is, whether we are in the favour of God, or no, as Rom. 8. 16. The ſpirit doth witneſſe unto our ſpirits,

that we are the ſervants of God. Alſo by the example of Paul Rom. 8. 19. 22. 26. 5. 3. and of Conſ. Gen. 4.

TIM. But David thought himſelfe a ſinner of Gods favour, what in him was good?

SIL. He did not.

SIL. It is true, in time and pang of ſome grievous temptation, or ſome conſcience be feared, ſuch when it is aſſayed or humbled, it doth fail in giving testimony of our perſons. Secondly, it doth beare witneſſe of our liſe & actions.

TIM. What is the testimony that the Conſcience giveth of ones actions?

SIL. Before they are done, it witneſſeth and admoniſheth us, when we ſhall doe them, how good or evil they be. After they are done, it tells us what we have done, that is, when we are about to doe or ſay any thing, the conſcience telleth whether it is good or evil, whether we pleaſe or diſpleaſe God in it. Example we have hereof in David, who when he was ſlur up in the cave with Saul, Davids conſcience told him afore-hand, that he ſhould deſiſt, to do violence to Saul, 1 Sam. 26. Alſo Iſhbs conſcience told him before-hand, that he ſhould do all to conſent to his Miſtris, Gen. 39.9. Alſo Rahabes conſcience did witneſſe, that it was a good worke to preſerve two ſonnes, Gen. 26. 42.

TIM. Doth not the conſcience ever ſometimes in giving testimony touching actions?

SIL. Yes it doth, becauſe it is deſtroyed with ignorance and ſuperſtition. Therefore in this caſe of erring, conſcience ought to be reformed by the words, but till it be reformed, it muſt be followed and obeyed, as appeareth by Rom. 14. 21. 1 Cor. 8. 10.

TIM. What witneſſe doth the Conſcience beare after the action done?

SIL. It certifieth us, and witneſſeth to us what is done, and what is not done; the reaſon of this is, becauſe there is in the Conſcience a power, obſerving and remembering all that paſſeth from us, in thought, word, or deed, as may appeare by the example of Iſaiah, brethren, alſo of Judas, and of every mans experience.

TIM.

TIM. *What be the effects and workes of the Conscience?*

SIL. To excuse us when we have done well, whereupon ariseth joy: and to accuse us when we have done ill, whereupon ariseth griefe and feare: it accuseth us in all things done against Conscience, because it striketh us with terror and sorrow, but in honest actions which agree with nature, it doth excuse us.

TIM. *What may be the meaning of that he saith, our thoughts accusing or excusing one another?*

SIL. It is not so to be understood, as though the thoughts themselves were at civil warre, striving together one against another, about one and the same fact or deed: some thoughts accusing it, & on the contrary some other thoughts excusing it; nor yet it is to be applyed unto divers persons, as that some thoughts should accuse unbelievers and wicked men which are to bee punished; and other thoughts should excuse believers and godly men who are to be saved: but it must be meant of the change and turnes which our thoughts have in accusing or excusing our owne docts and words, as they shall fall out to bee well or ill spoken or done, so our thoughts doe either acquit them, or condemne them. And this testimony which the Conscience of men beareth, by accusing or excusing according as the things committed are good or evil, it pleasech God to keepe and maintaine it in every mans heart for two speciall purposes: not onely that there might be a constant difference betweene men and beasts, but also for to be an aide & helpe unto men, the better to search out our Creator, to conserve humane society, to leave the unrighteous without all Apologie and excuse in the day of the Lords judgement; and namely, to take away all pretences from Pagans, and such as be without the Church, so whom their very conscience shall be subiect to beare witness against them unto their condemnation, though they never had other Law but the Gospell.

TIM. *What are we to learne from all this?*

SIL. That it behoveth us to hearken to the direction of the conscience. Secondly, to labour to have our conscience well rectified. Thirdly, to be much occupied in purging and cleansing the conscience, that it may doe his Office well and kindly; this must be by often and narrow search, and unfeigned confession and forsaking of knowne sinnes.

DIALOGUE XL.

Verse 16.

At that day when God shall judge the secrets of mens hearts, according to my Gospell.

TIMOTHEUS.

VV *What is the drift of this Text?*

SIL. To cite all men, both Jewes and Gentiles, before Gods tribunall seate, as guilty of his judgement: it concludeth his tract touching the righteous judgement of God, in taking revenge upon the wicked.

TIM. *What be the parts of this Text?*

SIL. Foure: First, that there is a day appointed for the judging of all flesh. Secondly, the Judge, who is both Sovereigne (God) and Deputy (Christ Jesus.) Thirdly, the things that shall be judged, (the secrets of men.) Lastly, that this doctrine is a part and principall of the Gospell, and as certaine and sure, as that Paul taught it in the doctrine which he delivered in his Sermons & Epistles.

TIM. *What may we learne concerning the day of judgement?*

SIL. Two things: First, that it is so certaine that it will come, that nothing is or can be more certaine; the reasons hereof are these: First, Gods decree which hath appointed it by an unchangeable will. Secondly, the truth of Scripture, revealing it in most plaine and innumerable places. Thirdly, the evidence of reason demonstrating it, as above; and the feare of our Conscience for secret sinnes convincing us of it.

TIM. *What use herof?*

SIL. Foure-fold: First, the sinning of the wicked to repentance, Acts 17. 30. Secondly, the confirming such in their duties as have repented, 2. Cor.

3. 11. Thirdly, it teacheth patience, because there will at length undoubtedly be an end, when the good shall be rewarded. Lastly, Charity towards our brethren, Rom. 14. 13.

T I M. *What was the next thing?*

S I L. That this day is uncertain to us when it will come, as appeareth by the testimony of the Scripture, as Math. 24. where the uncertainty of this day is set forth, by these and such like similitudes; as of a Theefe in the night, of a travaile falling upon a woman, of a householder coming from a marriage. God would have this day unknowne to us, to warne all to be watchfull; that is, to live so carefully every day, as we would upon our judgement day, because every day may be that day for ought we know.

T I M. *What bindereth the coming of that day?*

S I L. Onely the accomplishment of the elect, which may be done in a short space.

T I M. *Shall vs the Jews be called first?*

S I L. So it verily seemeth, Rom. 11. 24, 26, 27 &c. but they are part of the elect, whose calling may speedily be perfected and wrought.

T I M. *Who is the Sovereign Judge?*

S I L. God, by whose authority the judgement is to be held: First, because he alone seeth the secrets of men. Secondly, he alone can open the booke of the conscience. Thirdly, he alone can raise the dead. Lastly, he alone can execute the sentence; all which should worke great feare of offending him, and continuall care of wel-doing, 2. Cor. 5. 7.

T I M. *But the Scripture saith of Christ, that hee shall judge the world as hee is, man, Acts. 17. 31. How then shall the Saints judge? 1 Cor. 6. 2.*

S I L. Christ shall pronounce the sentence, Mat. 25. but the Saints shall judge as assistance to Christ, and approvers of his sentence. The consideration whereof, should breed terror to the wicked, that he whom they have despised shall judge them; and matter of comfort to the believers, that their head and Saviour shall be their Judge.

T I M. *What shall be judged?*

S I L. Secrets of men: by which is meant, all inward thoughts conceived in the heart, all hidden affections seated there, and all outwards deedes closely carried from the knowledge of the world, & done in darke or remote places.

T I M. *What should this teach?*

S I L. to have a great eye, even to our thoughts and affections, that they bee such as shall agree with Gods will. Secondly, to doe nothing but that wee would have all the world to know; for God who seeth all, and shall judge all, is greater then the world, and will open all unto the world.

T I M. *Why is the judgement apart of the Gospell?*

S I L. First, because it stirreth to repentance, which belongeth to the Gospell. Secondly, it teacheth charity and patience, two parts of the Gospell. Thirdly it bringeth perfect deliverance and redemption from all sinne and misery; which is the matter of the Gospell; or else the meaning may be, that Christ shall give sentence according to the doctrine of the Gospell already published, John 3. 16, 17, 39.

DIAGNOSIS XII.

Verse 17.
Behold it cometh a Jew, and he will sit in the Law, and glorify in God; and knowest he will: and respect the things which differ, in that thou art instructed by the Law.

TIMOTHY US.

What is the drift of this Text?

S I L. To convince the Jews as guilty of sinne and damnation as before he had done by the Gentiles; and so to drive them both to seek their justice, not in their owne works, but in Christ Jesus alone.

T I M. *What order doth the Apostle keep, in this part of his treatise?*

S I L. He doeth these three things. First, he rehearseth seven privileges or benefits of God towards the Jews, to the chiefe whereof, even to their Doctors, he directeth his speech. Secondly, he

he reproveth their unthankfulnesse, in the abuse of these benefites. Thirdly, he answereth their objection about circumcision, and sheweth which is true circumcision: and which be true *Jewes*, which be otherwile.

TIM. What was the first benefite which they might pretend for their immunity, why they should be exempt from the severer judgement of God?

SIL. That they were called *Jewes*, which was an honourable title and noble, as now it is to be called Christians; but they were not such, as they were and would be called; which sheweth us, that truth may be severed from titles: and that glorious names, through the wickednesse of such as beare them, may become most odious and infamous.

TIM. What was the second benefite?

SIL. That they had the Law and the service of God prescribed them by it; this benefite appeareth to be great, by Deut. 4. 7, 8. And Psal. 147. 19, 20. But their abuse about it, was, that they rested and contented themselves, in the reading, knowledge, and profession of the Law, also putting their trust therein, & proceeded not to practise and obedience, to walke in the statutes which they understood and professed.

TIM. What was the third benefite?

SIL. That the true God was their God, and made a covenant to take them to be his people, this was a marvellous great benefite, the profession and dignity of the covenant, as appeareth by Deut. 4. 29. and Psal. 144. 15. And Paul saith it was their glory: but this was their abuse of this benefite, that they glorified in God without due desire and care to advance his glory, by godlinesse of living.

TIM. Tell us what the fourth benefite is?

SIL. It is the knowledge of Gods will; this appeareth to be a precious benefite by these reasons. First, because knowledge is a part of Gods image, and of Christs Kingdome, Col. 3. 10. Secondly, it is to the minde, as the eye to the body, or the Sunne to the world, Psal. 119. 105. Thirdly, it is of great price, more worth then all merchandize, Math. 7. 22. Proverb. 3. 14. Fourth-

ly, it maketh one man to excell another: but herein they abused their knowledge, both for that knowing the will of God they did it not: and also because being severed from love of God and their neighbour, it made them swell.

TIM. What is the fifth benefite?

SIL. Triall of things which differ: these words, they have another readings; as thus, *Thou allowest of things which are excellent.* If we take the first reading, then it hath this sense, that the *Jewes* had such a degree of knowledge of Gods will, at least in their owne perswasion, as they could discern between good and evil, between truth and errors. Phil. 1. 7, 8. But if we take the second reading, then the sense will be this; that they by their knowledge, not onely could tell what was good, and what was not, but of sundry duties they knew which was most excellent. This is a benefite of great moment, because in comparison of two duties, when they come in balance together, it is a very good thing to know which is to be preferred; for one may commit a great sinne in the doing of duties, if for a lesse he neglect a greater, or hinder one duty by another, as to be collecting for the poore, when they should attend the word; or to be busie in reading, and private prayer, when they should be given to public devotion.

TIM. Come now unto the sixth privilege, spoken of in this Text, and tell what instruction is that he speaketh of. What is meant by instructing?

SIL. That which is by Catechising, or such as is fit for children, to enter them into religion, to make them understand the principles thereof.

TIM. What is the manner of Catechising instruction?

SIL. By questions and answers, as Mat. 16. 13, 14. & Acts 8. 30, 31.

TIM. What difference is there between Catechising and Preaching?

SIL. The one is short, the other is a more large Treatise; the one belongs to weake ones and beginners, the other to all, both strong and weak: the one is as the laying of a foundation, the other is

as a building up to perfection: the one is redelivered, the other not.

TIM. *How ancient is this exercise?*

SIL. Very ancient, practised before the law by *Adam*, Gen. 4. and *Abraham*, Gen. 18. Under the law by *David*: and in the time of the Gospel by *Christ*, Mat. 16. & *Paul*, Heb. 6. 1, 2.

TIM. *How may it appear that there is a necessity of this duty?*

SIL. By the commandment, Deut. 6. 7. also Ephe. 6. 4. Secondly, because this kind of instruction is compared to milke, Heb. 5. 13. and to the laying of a foundation, Heb. 6. 1. and to the teaching of principles. Thirdly, also by the resisting which Satan maketh to this worke. Lastly, because it is an ordinance of God for good to his elect, therefore it is necessary, being a part of the holy ministry.

TIM. *What is the utility and profit of Catechizing?*

SIL. Manifold, first it prepareth unto ripeness in knowledge. Secondly, it enableth to discern truth from error. Thirdly, it fitteth for the receiving of the Communion. Fourthly, it causeth Christians to heare sermons more profitably: as by taking in milke, children are at length made able to beare strong meate.

DIALOGUE XIII.

Verſes 9, 10.

And perſwadeſt thy ſelfe, that thou art a guide to the blind, a light to them that are in darkeneſſe: a teacher of the ignorant, an inſtructor of them that lacke diſcretion.

TIMOTHÆUS.

W *Hat is the drift of theſe words?*

SIL. To ſhew the pride and vanity of the *Jewes*, even of their chiefe Doctors, deſpiſing all other people, as babes and idiots, in compariſon of themſelves, yet they had no ſparke of ſound knowledge in them, but were as bladders full of winde.

TIM. *What ſpeciall things were learned out of this Text?*

SIL. That ignorant and unlearned

perſons, are likened to the blind, and to ſuch as be in darkeneſſe: for whether by [blinde] we underſtand *Gentiles* or vulgar *Jewes*, the unſkilfull be meant here.

TIM. *Whereof did this put in in mind?*

SIL. Of ſundry and very profitable leſſons: Firſt, that ignorant perſons ſee not their way to heaven, as blind men ſee not their earthly way. Secondly, as blind perſons are ſoone miſled from the way, ſo are ignorant perſons ſoone ſeduced. Thirdly, as we pity the blind, ſo we are to pity the ignorant. Fourthly, as we are ready to lead the blinde in their way, ſo we muſt do towards the ignorant. Fifthly, as they in darkeneſſe and blindneſſe are in danger of taking bodily harme, ſo are the ignorant in danger of ſpiritual hurt, by falling into ſinne and errorrs. Sixthly, as the blind have no comfort of the ſun, ſo neither the ignorant have any comfort of the word whiſt they remain ſuch.

TIM. *What other things were learned out of this Text?*

SIL. That teachers are called guides and lights, and ſhould be able to enlighten others; though theſe meant here by our Apoſtle, were nothing leſſe then ſuch in truth, whatſoever boaſts they made, delighting to be called Maſters, Rabbi, Teachers, Scribes.

TIM. *Whereof did this admoniſh us?*

SIL. Of divers good inſtructions: As firſt, that there is a neceſſity of Teachers, as of guides in our journey to heaven. Secondly, that teachers ought to have more ſkill in Gods matters then the hearers; as a guide ought more perfectly to know the way, then the party guided. Thirdly, that hearers ought to love and recompence their teachers, as travellers doe their guides. Fourthly, that great is the loſe of ſkilful guides & lights, it is as the falling of the light & ſtars from heaven. Laſtly, that great is their unthankfulneſſe, which do abuſe their teachers, as if one ſhould abuſe his good guide.

TIM. *What other things were noted out of this Text?*

SIL. The nature of pride, in this that it is ſaid, thou perſwadeſt thy ſelfe; noting to us, that they were ſuch in opinion, rather

rather then truth; being puffed up with the vaine perswasion of great knowledge.

TIM. *What is that, that pride workes in men?*

SIL. It causeth them to be puffed up through the knowledge of Gods word, and to perswade themselves, to bee what indeed they are not. From whence proceedeth these two things: First, a contempt of others which have lesse knowledge. Secondly, an envying of such as are praised above them, for greater knowledge.

TIM. *What remedy for this disease?*

SIL. First, to consider that our knowledge is the gift of God. Secondly, to think that more the knowledg we have, the more we are indebted to God, and have the greater account to make. Thirdly, that others excel us as far both in knowledge and other gifts, as we can excell our inferiours in knowledge. Fourthly, that our knowledge is joyned with great ignorance, and with many other wants and deformities. Fifthly, that the abuse of our knowledge by pride, is oftentimes grievously punished of God, with heresie and prophane life. Sixthly, that when our knowledge is through love applyed to profit others, it is much encreased through Gods blessing.

TIM. *What is meant by the forme of knowledge?*

SIL. An appearance and shew of knowledge, with an opinion, that they could infuse that knowledg into others.

DIALOGUE XIII.

Verfes, 21, 22.

Thou therefore that teachest another, dost thou not teach thy selfe? Thou that sayest steale not, dost thou steal? Thou that sayest a man should not commit adultery, breakest thou wedlocke? Thou abhorrest Idols, and yet committest Sacriledge.

TIMOTHEUS.

VV *What is the drift and matter of this Text?*

SIL. To shew how the Iewes abused and reproached the name of God,

by their evill life, and were very hypocrites, their manners not being suitable to their teaching and profession, nor doing what they taught others.

TIM. *What bee the parts of this Text?*

SIL. Two: First, a reprehension. Secondly, a confirmation of it by Scripture.

TIM. *What is the sum of the reprehension?*

SIL. That the Jewes by their sins (which they did contrary to their knowledge) did dishonour God, and therefore were far off from true righteousness. This reprehension is set down by interrogation or question; he better to affect them with shame, and pierce their dul and hard hearts, which would hardly bee moved with soft and gentle words: as if he should say, Dost thou not blush to neglect thy selfe, when thou directest others?

TIM. *What is the matter of this reprehension?*

SIL. It is either generall, or particular: Generally, hee reproveth them for doing such faults as themselves blamed in others: also, for leaving undone such duties, as they did commend to others.

TIM. *What is it to teach others, and not to teach our selves?*

SIL. To teach others, is to give others good instruction what to doe, and what to leave undone; and not to teach our selves, is not to follow the same instruction in our selves, nor to be examples of our owne instructions and lessons.

TIM. *How many sorts of men are reproved by this?*

SIL. Three sorts: First, such as are meerly ignorant, who know so little, that they can neither teach themselves, nor others. Secondly, such as for their knowledge can and do teach themselves; but for lacke of utterance, they cannot instruct others. That is a fault in some Pastors. Thirdly, such as have skill to teach others, and doe it in a good measure, but themselves for lack of application, have no profit to amendment of their owne life: this is the fault both of

evill Pastors, and evill professors, and is a thing which is blamed in this Text.

T I M. *Is it not of these the Scripture saith, that seeing they see not?*

S I L. It is so indeed meant of such as have knowledge to see what is good, but lacke grace to make use of it to themselves. These men are great Hypocrites, and be under fearfull judgements, Mat. 13. 14. Acts 28. 27. They pull downe with one hand, what they build up with the other.

T I M. *What is it that be doth particularly reprove in the Jewes?*

S I L. The breach of the eight commandement, which forbiddeth theft or stealing, which even their Priests were guilty of, Hof. 4. 8. Mat. 23. 13.

T I M. *What doe you call Theft?*

S I L. Theft (in a proper speech, or according to the common use of the word) is a secret conveying from other men their goods, without their knowledg or leave. Of this theft there are two kinds, either it is of persons (that is called man-stealing,) or of things.

T I M. *What are the things that may be stolen?*

S I L. They are either holy, prophane, or common: to steale holy things is sacriledge, when things appointed to an holy use, are turned to a private use. Also, the stealing of common or prophane things, is either by taking away the goods of private men, or else by robbing the common treasure.

T I M. *Haue not theft yet a more large signification, and what is it?*

S I L. It hath so: for theft importeth all wrong any way done to others, in that which by right is due unto them, yea, all desire of other mens substance is theft; and when theft is thus taken, many other sinnes will come under it: as first, all with-holding from others things found or committed unto our trust, is theft. Secondly, when things borrowed are never paid againe, or bee worse at the returning, then when they are borrowed. Thirdly, things sold by false weights or measures. Fourthly, the uttering bad wares instead of good. Fifthly, the over-prizing of our wares.

Sixtly, the buying too cheap of such as are driven to sell. Lastly, all fraud and deceit in bargaining. Moreover, to keep back Servants wages, and to fail of doing towards others that duty which by our place we are bound to doe, as in Ministers, Magistrates, Masters, Servants, &c.

T I M. *What doe you call Adultery?*

S I L. It is the uncleannesse between married persons, when they forsake their own bed. This uncleannesse is only named by the Law, because it is the most common, and most odious uncleannesse. For the holy Ghost, Pro. 6. 30, 31. doth detest it more then theft, as the greater sin; and maketh an Adulterer worse then a Theefe. Such were the sonnes of Ely, 1 Sam. 2. 22. and those two false Prophets, whom the King of Babel burnt, and many Popish Monkes, Friers, and Priests, which cry out in the pulpit against uncleannesse, yet greedily commit it.

T I M. *What doe ye call Idols?*

S I L. Images either of false, or of the true God, even all religious images forbidden in the Law.

T I M. *How may it appear that it is unlawful to have the Image of the true God?*

S I L. First, the Law forbids it expressly, Deut. 4. 16. Secondly, the Israelites made an image of Jehovah, and were punished, Exod. 32. 4, 27. Thirdly, it is a dishonour to God, being immortall and invisable, to represent him by a visible and mortall thing; as they diminish the Majesty, so they deprave the worship of God.

T I M. *What else was contained under Idols?*

S I L. Any thing whatsoever we love or honour as God. Thus money is an Idoll to the covetous, and pleasure to the Epicures, honour to the ambitious, Phil. 3. 19. Col. 3. 5.

T I M. *What call ye Sacriledge?*

S I L. It is a sinne committed about holy things, or things appointed unto an holy use, as one would say a sacred theft; because things given to superstitious uses, ought by the Magistrate to bee abolished after the example of Isiah.

T I M.

TIM. What do you call holy uses?

SIL. Such as any way belong unto the service of the true God; as Churches, Tithes, Communion Table and Cup, Pulpit cloth, Lands, Bookes, and such like: the Priests which by covetousnesse spoiled the Oblations, were culpable of Sacriledge.

TIM. When is Sacriledge committed about these holy things?

SIL. Either when publique persons for private lucre, do convert these things to their owne uses: or when private persons without publique authority do violate them, by applying them to their use. This sacrilegious sinne is worse than theft: for Sacriledge is (as it were) a robbing of God, and a spoiling of him, as *Malachy* in his first Chapter speaketh.

TIM. By what other way may we perceive the beynousnesse of this sinne?

SIL. By considering the judgements of God upon such as were guilty of it. Examples we have in *Achan*, who stole holy things, and was stoned, *Josh. 7. 1.* Ely his sonnes for Sacriledge, both killed in one day, *1 Sam. 3. 13.* *Ananias* and *Saphira* for this sinne, were both suddenly stricken dead.

TIM. What other things were taught here?

SIL. That it is a marke of an Hypocrite, to abstaine from some grosse sins, and yet to live in other sins as foule. Secondly, to doe the same things which commonly hee reproveth in others. Thirdly, note that *Paul* joyneth Idolatry and Sacriledge, not as opposites, but as things neere of kin. For, every Idolater is a Sacrilegious person, for he doth enormously prophane the holines of God, and wickedly pollute his sacred worship, and rob him of his due honour.

DIALOGVE XV.

Verfes 23, 24.

Thou which gloriest in the Law, by breaking the Law dost thou dishonour God? As it is written, The name of God is evil spo-

ken of amongst the Gentiles; Or, blasphemed through you.

TIMOTHEUS.

What is the summe of this Text?

SIL. To shew, that the *Jewes* are not righteous by their workes, seeing their workes were such as did dishonour God. Secondly, the confirmation hereof by authority of Scripture; [*As it is written.*]

TIM. What is it to glory in the Law?

SIL. To take pride and pleasure in the knowledge and profession of the Law. This is a vaine and foolish glorying. When knowledge and profession is severed from the practise of the law, it is ridiculous, to glory in such knowledge of the Law is not onely vaine and to no use, but tendeth to more grievous condemnation: for he that knoweth his Masters will, and doth it not, shall be beaten with many stripes.

TIM. What is it to breake or transgresse the Law?

SIL. It is a speech borrowed from earthly things, the Law being compared to a bound or Land-marke; because it should keepe our heart, and all our thoughts & affections in due compasse.

TIM. How many things are here signified by transgressing the Law?

SIL. Foure things. First, to do evill things forbidden in the Law. Secondly, to leave undone good things commanded in the Law. Thirdly, in the manner of doing things commanded to faile, and in the end by not doing them from perfect love to Gods glory. Fourthly, to purpose to continue in the breach and transgression of the Law.

TIM. How doth the breaking of the Law dishonour God?

SIL. Not in respect of God himself, whose Honour cannot be encreased nor lessened; but in respect of men who take occasion from the evill life of Gods people, to speake evill of Gods word and holy Religion, as if it were a teacher of iniquity, *2 Sam. 12. 14.* *1 Tim. 6. 12.* *Tit. 1. 11.* *1 Pet. 2. 10.* For as evill children discredit their Father, so it is

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a discredit to God, that they which are called his children, should do evill and live unrighteously. Also in every transgression, there is a contempt of divine Majesty, directly or indirectly, which is a dishonour to God.

T I M. *What should this worke in us?*

S I L. A wonderfull care to avoyd all open disobedience to Gods Law, because it doth not onely offend and displease God, but exceedingly turne to Gods dishonour: for Gods honour is a greater matter then our owne salvation; better it were that all men were destroyed, then God should be dishonoured. Again, men were created unto the honour of God, not to his dishonour. This consideration hath kept many of the servants of God from sinning; for this cause *David* would not hurt *Saul* when he might, because he would not dishonour God by doing evill: *Joseph* was kept from incontinency by this reason; *Sidrach*, *Mishech*, and *Abednego* were kept from Idolatry: Gods children do remember the end of their creation, and consider that God will punish such as discredit him.

T I M. *What was the other part of this Text?*

S I L. A confirmation fetched from testimony of Scripture, as out of *Esay* 51, 5. and *Ezek* 36, 30. Wherein he meeteth with a secret objection, Wee meane not to dishonour God, whose Law wee teach and proclaim: yes saith *Paul*, hee is dishonoured by your doctes, amongst the nations, as Scriptures fore-told.

T I M. *What is the meaning of these Texts?*

S I L. They be a prophetic to fore-tell, that in the dayes of the *Messiah*, the wickednes of the *Jewes* should be such, as should be a great scandal to the *Gentiles*, and move them to reprove the name of God, measuring him by the manners of his people: the Apostle therefore doth cite these prophetic, to strengthen his reprehension, and to stop the mouth of the *Jewes*, which else would have stood upon their owne innocency, and deluded his owne affirmation; where is now there is no place left for complaining or starting backe.

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T I M. *What is meant here by the name of God?*

S I L. Either God himselfe, or else his doctrine and religion; because by these, God and his will are made known to us, as men are knowne by their names.

T I M. *What signifieth blasphemy?*

S I L. Reproaching, evil speaking, rayling, contumely, when ought is taken from God which is his due, or any undue thing is attributed unto him.

T I M. *What were the lessons taught from hence?*

S I L. First, that wicked men take occasion from the faults of Gods people, to speake evill of God himselfe, and of his holy worship. Secondly, that it is a grievous thing to prostitute the name of God to be dishonoured by his enemies, and that wee are bound to have more care of Gods glory, then our own happinesse. Lastly, that therefore it becometh all Gods people, to have a great care of their conversation, that it be not only upright in the sight of God, but also honest and unblameable, even before men.

DIALOGUE XVI.

Verses 25, 26, 27.

For circumcision verily is profitable if thou doe the Law, but if thou be a transgressor of the Law, thy circumcision is made uncircumcision: therefore if the circumcision keepe the Ordinances of the Law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision, which is by nature, if it keepe the Law, condemne thee which by the letter and circumcision art a transgressor of the Law?

TIMOTHEUS.

How doth this Text hang upon the former, what coherence hath it, with the precedent verses?

S I L. Unto the fore-named pretext of the *Jewes*, who by the dignity of *Moses* Law and the Covenant, thought to be priviledged, and that they should

not

not together with the *Gentiles*, be condemned: he now addeth a new excuse from the prerogative of Circumcision, which was no idle and empty Sacrament, but an effectuall seal of that league of grace, which God had stricken with his people: and this *Paul* denieth not, but granteth the excellency and efficacy of this sacred signe, especially on Gods part who gave it as a seal of his free promise; but on the peopes behalfe which did not joyne obedience with circumcision, it was of no more profit to them, then if their fore-skin had never been cut off. Vpon this occasion *Paul* doth put a difference between that circumcision which is avaiable and healthfull, and that which is not wholesome: also between a true *Jew* and one which is counterfeit, in the w and name onely; and this is the summe of the verses which follow to the end of the second Chapter.

TIM. What is the drift of this Text?

SIL. To reprove the great folly of the *Jewes*, who being preakers of the law, yet held themselves righteous and acceptable to God, because they were circumcised: unto whom the Apostle replieth, that there was no power in circumcision to make wicked men accepted of God; and therefore a *Jew* being a transgressor of the law, was no better then a *Gentile* that lacked circumcision, if he were a doer of the law of nature. Note, that he speakes of the circumcision as it was in the time of the law, not as it is now, abrogate by the Gospell, Gal. 5. 2.

TIM. What was circumcision?

SIL. It was a Sacrament of the old Testament, which God gave unto *Abraham*, for him and his seed. The outward signe of this Sacrament, was the cutting off the fore-skin of the flesh upon the eight day. The thing signified hereby, was the grace of the Covenant, standing in reconciliation with God, and newnesse of life. It consisted of a reciprocall promise; God promised pardon and grace, the people promised faith and obedience, Gen. 17. 1, 2.

TIM. Upon what things, or in what re-

spects was the Sacrament profitable to such as did keepe the Law by performing morall obedience unto God?

SIL. In these respects: First, it did serve to distinguish Gods people from all other people. Secondly, it did serve as a Seale to assure them of the forgiveness of their sinnes, and of Gods favour. Thirdly, it did admonish them of their duty, that they must abandon all sinfull and wicked desires and affections, and remain holy to God. Lastly, it was an instrument of the holy Ghost, to the mortification of sinne.

TIM. What was further taught from this, what he saith, Circumcision was profitable?

SIL. Namely to grant and yeeld unto any, with whom we have to do in causes of religion, what is in reason and truth to be yeelded.

TIM. What was learned from this, that he saith, Circumcision profiteth him that is a doer of the Law?

SIL. That the fruit and profit of Sacraments dependeth upon the faith and godlinesse of the receivers, and not upon the action done and the word spoken; for Sacraments they doe not make a wicked man righteous, but he that is already righteous, they confirm him in his righteousness, and encrease graces given; but as for wicked men, neither Sacraments, nor any other externall thing can profit them, whilst they live wickedly without faith and repentance.

TIM. Then Sacraments have not grace inclosed in them, or the vertue of healing is enlosed in the medicine, nor do we regenerate, justify, and save men, by the very worke done?

SIL. No verily: but all their vertue is from God, who at his good pleasure, maketh them profitable to his Children which seare him, and receive them duly, walking before God, and being upright.

TIM. But since not none are so upright, but that still they be transgressors, and therefore no keepers of the Law (which impleth an exact performance of the whole Law) therefore the Sacraments cannot bring profit unto any. And then in vaine were they ordained?

SIL. This Text which saith (Circum-

cumcision is nothing to such as keep not the Law) speaketh of impenitent transgressors, such Hypocrites as doe sinne and continue in their sinnes without any godly griefe for their falls, or confidence in the grace of Christ for remission of their faults; to these, indeed Sacraments bring no benefit at all. Howbeit such as doe transgresse the Law by infirmities against their owne purpose and resolution, being heartily sorry upon their disobedience once espied, groaning with unfeigned sighes for the offence of God thereby, and endeavouring to arise by repentance; such have fruit by the holy Sacraments, because they stand to the condition upon which the force and benefit of the Sacrament do depend. For they keep the Law, though not in their owne person, yet in Christ in whom they beleeve, and for whose sake their daily slips and faults of frailty are not imputed, Christ being made to the faithfull the end of the Law for righteousness, *Rom. 10. 4, 5.* of which righteousness, as circumcision to *Abraham*, and the godly Fathers before Christ; so Baptisme and the Lords supper since Christ his comming be seales, assuring unto the godly beleevers, their justification with God by faith in Christ. Whereas to the unfaithfull and wicked livers, they are utterly void, and of no force, except it be to seal up their just condemnation, and be a witnesse against them.

TIM. *How doe you prove, that godlinesse is required in them that shall profitably receive the Sacraments, and that to ungodly men, that are vaine and of no use?*

SIL. By *1 Corinthians 11. 24.* the end of their examination, is to finde faith and repentance, which wicked persons do want: Also by the example of *Judas*, and of *Simon Magus*; and by infinite testimonies of holy Scripture, namely, by this Text which unto the promise of grace on Gods behalfe, mentioneth on the peoples part the condition of obedience, without which God is not bound to stand to his promise.

TIM. *What is the profit that a godly man taketh by the Sacraments, if he come re-*

pentantly, and doe beleeve the promises of the Sacrament?

SIL. Manifold and very great: First, it stirreth up, and strengthneth faith in the forgiveness of our sinnes by Christ, and so knitteth us more straitly unto God the Father by him. Secondly, it kindleth our love unto God. Thirdly, it kindleth our love one towards another. Fourthly, by it God mortifieth and killeth our corrupt lusts. Fifthly, it encreaseth hope of heavenly glory in the faithfull. Lastly, it provoketh thankfulness and praise to God for all his free mercies by Christ Jesus.

DIALOGUE XVII.

Verfes 28, 29.

For he is not a Jew which is one outward, neither is that Circumcision which is outward in the flesh: but he is a Jew which is one within, and the Circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

TIMOTHÆUS.

VV *What is the drift of this Text?*

SIL. To teach who is the true Jew, and what is true Circumcision; and who is the false Jew, and counterfeit Circumcision.

TIM. *What is false Circumcision, and who is a false Jew? Also what is true Circumcision, and who is a true Jew?*

SIL. The false Circumcision is that, which is outward onely in the flesh, and in the letter, whose praise is of men. True Circumcision, is that which is inward: also in the heart and in the spirit, whose praise is of God.

TIM. *What do ye call outward Circumcision, and a Jew outward?*

SIL. That is outward Circumcision, when the fore-skin of the flesh is pared away without any mortification of sinne; and he is an outward Jew, which is one by profession only, and before men, without any inward renewing of the minde by the spirit of God, working Faith and conversion of the heart unto God, which was the thing promised on the part of the Circumcised.

TIM.

TIM. Let us hear now more fully the difference between one that is a true Israelite, and one that is a counterfeit; by consequence of a true Christian and an hypocrite.

SIL. The differences are many, which I will rehearse in order. First of all, the true Israelite loves God for himself; the counterfeit loves God for his benefits. The one loves the word, because it is his word, and the food of his soul; the other, because of knowledge, which delighteth him, which is a natural thing. The one loves Gods children because they belong to God; the other, loves them for some carnall respect, as for profit, credit, kindred. The true Israelite seeketh the praise of God; the false, praise and reputation of the world. The one desires chiefly to have himself and his doings approved of God; the other chiefly desireth this, that he and his works might be seen of men. The true Christian looketh as much to the manner of doing, as to the work done; so doth not the hypocrite, he looks to the act onely, being careless of affection. The one doth rather desire to be, then to seem to be; the hypocrite is quite contrary. The one cleaveth

to the Lord with purpose of heart; the other is wavering and unstable. The one is led to good, or to shun evill, with regard of favour or fear; the other that he may please God. The one complaineth of his infirmity, rather then he will praise his good deeds; the other, delighteth to hear of his own good doings. The one saith little, and doth much; the other doth little, and talketh much. The one doth cloak bad actions with good pretences, so will not the other.

TIM. What further observations and instructions from this Text?

SIL. First, upon this Text is grounded the distinction of the inward and outward Sacrament. Also of the visible and invisible Church. Secondly, that as every Sacrament hath a signe, and a thing signified; so these two are ever joyned to the right use of the Sacrament: the one taken outwardly by the sense; the other inwardly, received by the spirit. Lastly, that grace is not tied unto the Sacrament, which some have without grace; and the benefits promised, the thing of the Sacrament, is separate from the signe, to all beleevers.

Some doe receive the Sacrament, and the thing, some the Sacrament & not the thing, and some the thing, and not the Sacrament.

CHAP. III.

DIALOGUE I.

Verſes 1, 2.

1. What is the preferment of the Jew? or what is the profit of circumcision?
2. Much every way, because unto them of trust was committed the Oracles of God.

TIMOTHEUS.

IN few words lay down the summe and order of this third Chapter.

SIL. The Apostle still goeth on, to prove the Jews to be guilty through sin, of Gods wrath; that whatsoever prerogatives they had on Gods part to grace them, yet because of their unbelief and other

transgressions, they were no more just before God, then the sinfull Gentiles: as he confirmeth by sundry authorities divine, out of the Prophets and Psalms; whereupon he inserteth, that by the works of the Law; none be justified in the sight of God; and so at last, concludeth demonstratively, the main and principall proposition of this Epistle; that all elect sinners, be they Jewes or Gentiles, are justified without the works of the Law, by the faith of Christ. Touching the generall parts of this Chapter, they be these three. First, is a confutation of divers cavils and calumnious Objections, which the Jews might move on their own behalf, out of such things as Paul had written untill verſ. 9. The second from the 9 ver. unto the 21. wherein

wherein he both proponndeth and proveth the quality, both of the Jew and Gentiles, in the case of sin and damnation. In the third and last part he inferreth, and by unanswerable reasons demonstrateth this affirmative proposition [*All men be justified by faith*] from verse 21. till the end of the Chapter.

TIM. *What is the drift of this present Text?*

SIL. To bring the Jews the better to the sight of their own finnes and wretchedness, by answering such things as they objected for their own defence. For, it might trouble them (which the Apostle wisely foresaw) to hear Paul so extenuate Circumcision and other priviledges.

TIM. *What is the first objection, and how doth the Apostle answer it?*

SIL. The objection is this: If notwithstanding Circumcision, yet the Jew and Gentile be alike sinners, and miserable; wherein then is the preferment of the Jew? In what doth he excell the Gentile? For, it were absurd and injurious unto God himself, to equall the Gentile unto the Jew. To which the Apostle so answereth, as leaving them equall for guilt of sin, yet he giveth to the Jew his prerogative.

TIM. *What be the parts of this Text?*

SIL. Two: First, a question, in the first verse. Secondly, an answer, in the second verse.

TIM. *What learned we out of the Question?*

SIL. Three things; First, how hard a thing it is to bring men to yeeld to their own conviction and condemnation. Secondly, that men naturally doe affect excellency, to be thought better then others. Thirdly, that such ceremonies as men are accustomed to, they cannot abide to have them reprov'd. And adde this as a fourth, That Preachers must wisely prevent and remove what may be scrupulous to the weak, or occasion of slander to the malicious.

TIM. *What learned we of this answer?*

SIL. The wisdom of the Apostle, who in reporting the preferment of the

Jews, doth not onely stand upon the vertues of the Jews, but onely reckons such things as were meet, and belonged to God, being his benefits, lest they should be proud. For he doth point at many things; in that he saith, [*Much every every way*] yet mentioned onely the Oracles of God, as the chiefest of his favours, which is signified by the word [*First*]: noting not an order, but the dignity of this priviledge, as generall, containing the rest, and most excellent, surpassing the rest.

TIM. *Whence did he fetch this word [Oracles?]*

SIL. From the Gentiles, who use to call the answers which were given by Apollo at Delphos, by the name of Oracle.

TIM. *What did this teach?*

SIL. That we should not put Religion in words, when we may use them without any wrong unto the truth.

TIM. *What is meant here by the Oracles of God?*

SIL. All the Scriptures of the Old Testament, both Mosaicall, and Propheaticall; but especially, the free promises of grace and salvation by Christ. These Oracles were committed to the Jewes, not as another mans thing laid to pledge, but as their own treasure, to be enjoyed for their use, to instruct and comfort them, if they could have used it well. Howbeit through their own fault, they served not to this end, and so they lost the right of this prerogative, so as it nothing profited them.

TIM. *What instructions were given from hence?*

SIL. Three, that to have the Word of God amongst us, is the greatest priviledge and favour that God giveth to any people; because hereby Gods counsell for our salvation is revealed; and men are called to the kingdom of heaven, and to other favours concerning the life to come: therefore we ought to esteem and love the Word above all other things, because God will not let the contempt of such a precious treasure goe without revenge. Secondly, we learn that it is a signe that God maketh high

high account of that people to whom he doth of trust commit his word, which should work in us great care of thankfulness to God, with study, and an earnest desire of pleasing him. Thirdly, we learn that the office of the Church toward the Word, is to be a keeper of it, for it is of trust committed to us as a Jewell to be kept: the duty of the Church herein doth consist in four particulars. First, to interpret and give the true sense of the Word. Secondly, to sever it from all false and bastard Scriptures. Thirdly, to propound soundly the doctrine of the Word, to the children of the Church. Fourthly, to preserve the doctrine uncorrupt, and to punish such as deprave it: and herein the Jewes acquitted themselves well, for they safely kept the Scriptures from falsity and corruption even to this day; and in the dayes of our Saviour, when many other faults both in manners and doctrine were laid to their charge; yet they were not charged with depraving the Word.

DIALOGUE II.

Verses 3, 4.

For what though some did not beleeve, shall their unbelief make the faith of God of none effect? God forbid.

TIMOTHEUS.

VV *Hat then is the summe of this Text?*

SIL. An answer to a new objection of the Jewes; which was this, that the Oracles of God were in vain committed to the Jewes, and that God did delude his people with empty promises; seeing many of them did not beleeve Gods VVord and promises; unto which the Apostle answereth, that the unbelief of men, cannot change the truth of God; seeing it is Gods property to be true, whereas all men are liers naturally; which constancy of God in his truth, he proveth by testimony of Psalm 51. 4.

TIM. *Exponnd the words contained in the objection, to make a way thereby unto some lessons, doctrines and duties.*

SIL. These words (*For what though*)

imply this to depend and follow of the former; as thus: in the Oracles which God gave his people, there passed a mutuall covenant, God on his part promising grace and life; the Jewes on their part promising faith and obedience, though they proved perfidious and disobedient: why should this derogate from the truth of God? VVhereas he saith (*Some,*) this word distinguisheth the holy and beleeving Fathers, from the multitude of unbelievers: so then albeit the greatest part were perfidious, and gave no credit to the Oracles which God had left with them, of credit and trust, to be both preservers and dispensers of them: yet also there was still in that people, such as were elect and faithfull, in respect of whom the promises were not frustrate and void. By (*Unbelief*) is meant here, not only their not beleeving the things promised by God in his VVord, but withall their rebellion in falling from God and his true worship, unto idols and vanities: and by (*Faith*) understand the fidelity of God, or his constancy in keeping his VVord and promises, as the Heathen Orator hath described faith, to be a constancy and truth, in observing sayings and covenants: and herewith agreeth the notation of the word (*fides*) *quia fit quod dictum est*. For this faith to be of none effect, is as much as to be void and unfulfilled; as who should say, shall God be held unconstant and spoiled of his truth, for the infidelity and perfidiousness of men? This interrogation hath the force of a negation, it is as if he had said: No, it is not so, because whilst many were unbelievers, yet not a few there were to whom God fulfilled his faith and truth, even to so many as brought with them the condition of obedience.

TIM. *What learned we out of the objection?*

SIL. Sundry things: First, all that have Gods Oracles, and hear and read them, doe not beleeve them; because it is not in themselves, who are all alike unable to beleeve, but in Gods purpose, who hath ordained some to faith; and not other some.

TIM.

TIM. *What is the use of this?*

SIL. That such as doe beleve should herein acknowledge the free mercies of God. Secondly, that such as yet doe not beleve, should earnestly beg it by prayer, and wait for it with patience, in the constant use of the means, with all simplicity and diligence.

TIM. *What other instruction from hence?*

SIL. That the word of God, as it standeth of letters and syllables, hath no strength to beget faith in mens hearts, because many hear the sound of the word, and yet never beleve, nay are thereby more hardened in unbelief, as the Jews in *Esays* time, *Esa. 6. 9.*

TIM. *Whence had the word this power to beget faith?*

SIL. From the ordinance of God appointing it to such an use. Secondly, from the Spirit of Christ working together with it; the like is to be thought of the Sacraments, for the elements or the action about them, hath not any force in them to increase faith, but all this dependeth upon the will of God, who at his good pleasure giveth grace when he will, and to whom he will.

TIM. *What use was made of this point?*

SIL. That none ought to rest in the work of hearing or receiving the mysteries; but must pray, that the Spirit of Christ may joyn with his VVord and mysteries, to make them effectual for good to us. Secondly, that every one that meaneth to profit by the VVord and mysteries, should fit and prepare themselves, as they are commanded in the VVord.

TIM. *What other things learn we from the objection in the third verse?*

SIL. This: though all beleve not, yet all which be within the visible Church, stand bound to beleve the VVord, because there is a mutuall covenant between God and every member of his Church: for God on his part promiseth his Son and eternall life with him; this is the faith of God: and we for our parts promise and vow, that we will beleve his VVord, and this is the faith of men. The faith of God is passively, that whereby God is beleaved:

so here; or actively, that whereby we beleve God.

TIM. *Wherunto should this serve?*

SIL. As a weapon to fight against our naturall distrust and unbelief, considering that we have vowed against this.

TIM. *What are we taught from this second part, which is the answer?*

SIL. Divers Lessons: First, this speech [*God forbid,*] it being a word of detestation, to shew how he doth abhor the thing objected, should not be used in vain and childish matters, (as most commonly it is) but in grave and serious business, and when the heart is affected. Secondly, the unbelief of men cannot frustrate and make void Gods promises, because howsoever some remain unbelievers, yet others which doe beleve, they feel the effects of Gods promises.

TIM. *What follows of this?*

SIL. Two things: First, that the blindness and contumacy of some hearers, must not discourage the Ministers in their function. Secondly, that the people should not refrain from holy things for the wickeds sake; because there will alwayes be such, as to whom Gods Word and ordinances will be offered in vain: yet they shall not go without a blessing to the humble and contrite sinners.

DIALOGUE III.

Verse 4.

Yea, let God be true, and every man a liar, as it is written, that thou maist be justified in thy words, and overcome when thou art judged.

TIMOTHEUS.

What is the drift and purpose of this Text?

SIL. It doth set forth and extoll the constancy of God in keeping his Word. Secondly, he doth confirm that which he had said, concerning the truth of God by the authority of Scripture, which he fetched from *Psalms 51. 4, 5.*

TIM. *How is the truth and constancy of God set forth?*

SIL. By

S I L. By the contrary, that is, by the vanity and fallhood of men who are liars. Secondly, by the authority of Scripture, out of Psalm 51. (*As is written.*)

T I M. In what sense is God said to be true?

S I L. First, because he is most faithful in his Word. Secondly, being the Author of all truth in his creatures. Thirdly, infinitely hating all lies and fallhood in others.

T I M. Yea, but the good Angels are also endued with truth, and so are righteous men?

S I L. It is so, but God is true essentially, immutably, most perfectly, and infinitely: which truth he doth make appear, First, in his promise of mercies. Secondly, in his threatnings of judgments. Gods promises be true in a threefold respect. First, of God who cannot lye. Secondly, of themselves, being all infallible truths. Thirdly, of the believers, who obtained them.

T I M. Yet he hath promised sundry mercies which he did never perform, and threatened many judgments which never came to passe.

S I L. Some of Gods promises are of things absolutely necessary to salvation; these are most firm, as forgiveness of sins, the holy Ghost, &c. Some of his promises are belonging to the welfare of this life; as health, liberty, prosperity, these are made with exception of the Cross, and under condition of obedience. As for his threatnings, which have not taken place, as to Ezekiah, and Jonas against Nineveh, they are made with exception of repentance, either expressed or understood, which being performed, the evil was thereby removed; as God purposed and meant, so declared and manifested by the event.

T I M. What duties are here taught us?

S I L. Sundry things: First, we must endeavour to be like unto God in this property of his truth, being true as he is true. Truth is a part of his image, which we must bear and expresse in our lives. Secondly, the truth of God is a good ground of our hope, that his promises shall be accomplished unto us, whatso-

ever tentations happen, yet we may still trust. Thirdly, when we hear Gods promises and his threatnings, we must assure our selves that they will come to pass in their time, because he is true who pronounceth them, who cannot deceive nor be deceived. Fourthly, it reproveth two sorts of persons; the one sort, which say they doe beleve the promises, and yet fear not at all his threatnings; the other, which doubt of his promises, yet beleve his threatnings, it being the same true God who is author of both.

T I M. In what sense is it said, that all men are liars?

S I L. That naturally as they are men, and unregenerate by the Spirit, they are liars, not onely for the most part, but one, and all. Secondly, men that are regenerate, are still subject to lying, and doe sometimes fall into that sin, as did Abraham, and Rebecca with her son Jacob.

T I M. In what doth it appear, that all men naturally are liars?

S I L. First, in their inconstancy and often change of their purposes. Secondly, in speaking otherwise then they think. Thirdly, in doing towards men otherwise then they speak and promise. Fourthly, in breaking vows and covenants made to God. Lastly, in broaching of lyes in doctrine, and in an aptnesse to receive them, being prone to errors by corruption, as the water to run downward.

T I M. What use was made of this point?

S I L. That no lye may be spoken upon any pretence though it do no harm, yea though it doe good, because it is contrary to Gods nature, and no evil is to be done that good may come of it. Secondly, that all men must mistrust themselves, and keep watch over themselves, being ready to slip into this vanity of lying. Thirdly, that we be willing to see and confesse this our infirmity, and that prayer be made to God to change us, and deliver us from deceitful hearts, and lying tongues, saying, Lord correct our lying hearts, and direct us in truth. Fourthly, that all men ought to be humbled for their failing.

ling in this fault, and crave pardon of God through Christ; for as none can say he is free from lyes, so God is ready to pardon repentant persons.

T I M. *What is the summe of this Scripture, which the Apostle fetcheth out of the 51 Psalm?*

S I L. That God will be known to be just both in his words and doings, whatsoever men doe deem and judge of him.

T I M. *What Sayings doth he mean, whether his words of wrath and rebuke, or his words of promise and mercy?*

S I L. Though God be most true; both in severe threatnings and sweet promises; yet there he meaneth the word of promise; and this made the Prophet to break out into the commendation of Gods truth, even the consideration of his own faithhood and perfidious dealing with God in his grosse sins, being compared with the mercy and faithfulness of God, in pardoning such a treacherous wretch, according to his promise. This also made the prophet David to confesse so frankly his crimes against himself, even to this very end, that he might the better manifest the exceeding constancy of God, who instead of destroying him for his foul fault, did pardon and forgive his sin for his promise sake. And note, that to be justified here, can signifie no other then to be accounted just, or absolved from injustice, and not to infuse the habit of justice.

T I M. *How did the Apostle Paul fit this to his purpose?*

S I L. Very well; for if the perfidity and unbelief of men doe serve for the better declaration of his truth in forgiving their iniquities (as in the example of David) then it is certain which the Apostle saith, That mans unbelief doth not make the truth of God to be void; which remaineth true notwithstanding men be lyers.

T I M. *What is meant here by judgment?*

S I L. The chastisements of God for sin, as in 1 Cor. 11. 32. 1 Pet. 4. 17.

T I M. *Now we have have expounded the words, tell what be the parts of this sentence?*

S I L. Two. First, that God is just or true in his promises. Secondly, that he is just in his corrections: true, because he truly inflicteth threatned evils, though he be patient: just, because he inflicteth due pain.

T I M. *What learned we out of this former part?*

S I L. That the sins which the elect fall into, though they deserve destruction, yet they serve to set forth and declare how mercifull and true God is in his covenant. For as in the dayes of Christ, many fell into sundry strange diseases, not onely or chiefly for their punishment, but that he might have occasion to shew forth his power; so in all times some fall into grosse sins, to the end, God may have occasion to shew and utter unto his greater glory and praise, his constant love and truth towards his. Even as a kinde and wise father, also a good and godly Prince, make their clemencies the more famous, by pardoning some grievous faults of their Subjects or Children. Example hereof we have in Paul, whose blasphemy ministered unto God occasion to expresse his unspeakable long-suffering and kinnesse, 1 Tim. 1. 12. God would leave David and Paul, and many others to fall, not to kill them, but to make his grace more illustrious.

T I M. *What were we taught from hence for our use?*

S I L. Sundry things: First, this lets us see the wonderfull wisdom of God, who makes us to know that he can draw good out of evil. Secondly, it must serve to keep such from despair of pardon, as have offended most grievously. Thirdly, it should make men warie how they offend such a gracious God.

T I M. *In the other part of this sentence, the words of Paul disagree from the words of David, who speaks thus, That thou maist be pure when thou judgest: reconcile them?*

S I L. They disagree in shew, but not in sense; because if God be pure in all his corrections of men for sin; it must needs follow, that he will overcome and have the upper hand whensoever

foever men presume to judge or censure him and his doings.

TIM. *What is our lesson from hence?*

SIL. That the chastisement of sinners is most just, whatsoever men think or speak. The reason whereof is, because God (being Judge) can do no wrong. Secondly, because he correcteth not without a just cause. Thirdly, his corrections are ever lesse then mens faults. Fourthly, he correcteth not so often as men sinne; nay, not one stripe for a thousand faults.

TIM. *What use of this?*

SIL. It teacheth silence and patience under the crosse, whether our selves or others be corrected; because we cannot be discontent with our afflictions, but that we must controll the justice of God.

DIALOGUE III.

Verses 5, 6.

But if our unrighteousnesse sets forth (or commendeth) the righteousness of God, what shall we say? Is God unrighteous which taketh vengeance? (I speak after the manner of men) God forbid. For how then shall God judge the world?

TIMOTHEUS.

VV *What is the drift of these words?*

TIM. To answer a new objection of the *Jewes*, arising from the former Doctrine.

TIM. *What be the parts of this Text?*

SIL. Two. First, an objection. Secondly, a resolution or answer.

TIM. *In what words is the Objection contained, and what be the parts of it?*

SIL. It is contained in these words: *If our unrighteousnesse doe commend the righteousness of God, what shall we say then? Is God unrighteous which punisheth?* This Objection hath two parts, to wit; an antecedent and a consequent. The antecedent was this; *If our unrighteousnesse doe commend Gods righteousness* (this was *Pauls* Doctrine before) upon which antecedent was gathered this consequent (by some cavillers) that therefore God is unjust if he punish us, (this was their owne.)

TIM. *Now put the whole Objection together.*

SIL. It is thus: if mans unrighteousnesse doe commend and advance Gods righteousness, then God if he punish our sinnes, (shall shew himselfe unjust to punish us, for that thereby his glory is increased: but it appeareth in the former example of *David*, that Gods righteousness is made more commendable by mans sinne, in that for his promise sake, he would pardon and save him, whom he might justly have destroyed; therefore God is unjust if he punish. This is the whole objection.

TIM. *Now that ye have laid forth the Objection, tell us the meaning of the words: and first, what is meant by unrighteousnesse?*

SIL. That which before in the third verse he called unbeleeve, and in the 7. verse a Lye.

TIM. *Wherefore is unbelieve called unrighteousnesse?*

SIL. For two causes: First, because unbelieve doth rob God of the glory of his truth, power, and mercy, as if hee meant not to keepe promise, or could not or would not, which is a very unrighteous part towards God. Secondly, because unbelieve is the spring and root of all unrighteousnesse and sinnes which be in the world; as faith is the root of all duties and vertues.

TIM. *What was learned from hence?*

SIL. That as we loath injustice, and would not deal unrighteously, so we should abhorre unbelieve, and resist presently and mightily all motions of it, because every doubting thought, is a wrong and injustice unto God.

TIM. *What is meant by righteousness?*

SIL. That which before is called the faith of God, and afterwards the truth and verity of God.

TIM. *Why is his fidelity or truth called righteousness?*

SIL. Because it is a just thing with God to keepe his word, 1 *John* 1. 7. a principall part of righteousness to fulfill his promise.

TIM. *What is meant here by [commend- ing?]*

SIL. It is put here not onely for
I 2 practise,

practise, but for confirming or establishing, as afterward in the fifth Chapter, God commendeth his love; that is, confirmeth his love.

TIM. How is this true, that mans unbelief doth confirm Gods truth, and make it more glorious?

SIL. This is not in the Nature of unbelief, which in it selfe properly doth obscure Gods glory, rather then confirm it: but Accidentally, as the uprightness of a Judge appeareth in condemning a Malefactor, yet no thanks to the Malefactor: even so, whilst God doth forgive perfidious sinners, it happeneth by his owne goodnesse and favour, that thus his truth is more renowned and established, it is no thanks to sinne, whose nature is to dishonour God; from whence, malicious men did collect this bad consequence: that seeing his goodnesse and truth was set forth by mans sinne, therefore God could not justly punish sinne.

TIM. Wherein was this Consequence and Collection faulty?

SIL. Herein, because that unbelief and sinne being of it selfe filthy and worthy of blame, did dishonour God, and thereby deserved punishment: and whereas God was glorified by sinne, that came of his owne free mercy, not at all through sinne.

TIM. What was taught from hence?

SIL. First, that the truth is often wrested to a wrong end by corrupt minded men, who of true premisses gather false conclusions: which being done to *Pauls* Doctrine, no marvaile if the like be offered to other ministers. Secondly, it is the nature of wicked men, to promise to themselves freedom of punishment for their sinne: they would be glad after sinne to goe scotfree, because they would sinne more boldly. Thirdly, it is a signe of great degree in wickednesse, when men had rather have God charged for unjust, then themselves to be found culpable.

TIM. But why is punishment called wrath?

SIL. Because it proceedeth from God, being wrathfull and angry with sinne.

TIM. What was taught from hence?

SIL. That all punishments be so many tokens of Gods wrath. Secondly, that sinne is to be avoided as a fearfull thing, seeing it doth provoke God to wrath, whose wrath is more heavy then any mountaine.

TIM. What was considered in Pauls answer?

SIL. Three things: the first is an Apologie, in these words: *I speak as a man.*

TIM. What was the meaning of these words?

SIL. Thus much, that the former objection did not come from himselfe, but was the speech of some carnall man, which did judge amiss of Gods justice: in their person he speaks, not in his owne.

TIM. What was taught from hence?

SIL. That whensoever we open our mouths against the truth of God, then we shew our selves to be but men, and led by the wisdom of a man.

TIM. What was the second thing considered?

SIL. A deniall of the collection, with a Protestation (*God forbid*) as who should say, farre be it from me, or any other to teach or think God unjust in punishing.

TIM. What was learned by this?

SIL. That we must have every thing in abomination which is uttered contrary to Gods glory, which ought to be so precious and deere, as we should not endure in our selves the least thought, or in others the least word against it.

TIM. What is the third part of the answer?

SIL. An argument to prove his deniall, taken from the proper office of God; which is, to be Judge of all the world. This argument is thus framed from hence: If God be unjust in punishing, then he cannot be the Judge of the world: but it is his office to judge the world; therefore he is not unjust, but they rather wicked which dare so charge him.

TIM. Wherein doth God declare himselfe to be Judge?

SIL. In two things: First, in the government of the world, which he ruleth with great equity. Secondly, in the execu-

Sins not
per se but
per acci-
dens, are
causes of
Gods glo-
ry.

execution of the last day, when as supreme Judge he shall render to every man according to his works.

TIM. *What was gathered from hence for our instruction?*

SIL. First, whatsoever punishment is inflicted upon sinners, either here in this world or in the world to come, it is most just, because the Judge (who is justice it self) doth it.

TIM. *Whereunto serveth this?*

SIL. First, this serves to stop the mouth of all wicked men; for howsoever they may be discontent and murmur, yet God can do no injury to any. Secondly, to teach Gods children contentment and patience in all adversities which befall them, sithence they proceed from a righteous Judge. Thirdly, it admonisheth all men in all places, at all times to live godlily and honestly, because they are ever in the eye of their Judges; now he must be impudent and desperate, which will offend before the Judge. Lastly, it instructeth all Judges and Rulers, and whosoever have any kinde of power and authority over others, to follow this great Judge of the world in doing justly, whatsoever they do to their inferiours by way of correction or reward. For following him as their pattern, they are sure to have and finde him for their patron and shield in the evill day, when most need is of his favour and help.

DIALOGUE V.

Verſes 7, 8.

For if the truth of God have more abounded through my lye unto his glory, why am I yet condemned as a sinner? And as we are blamed, and as some affirm that we say, why doe we not evill, that good may come of it? whose damnation is just.

TIMOTHEUS.

VV *What is the drift of this Text?*

SIL. To confute and answer a wicked and lewd slander objected against his doctrine; which was, that the truth of God, through mens lye

and unbelief, doth more abound to his glory. This was his doctrine which we have learned before how to understand it.

TIM. *What is the slander, and how doth the Apostle answer it?*

SIL. The slander was, that Paul should affirm, that men may do evil that good may come of it, which slander the Apostle answereth: First, denying the slander; and secondly, he threatneth the judgment of God to the slanderer.

TIM. *What is that the Apostle calleth the truth of God?*

SIL. His fidelity and constancy in his promises, when he makes good indeed, that which he hath spoken with his mouth.

TIM. *What doth this offer unto us?*

SIL. A ground of our hope, and an example for our imitation; for God who is most true cannot deceive us, so as we may have hope in him; also we must strive to be like him in truth.

TIM. *What is here meant by a lye?*

SIL. Not a word spoken untruly, or with a purpose to deceive; but some act or deed wherein a man doth deceive, or violate his faith and truth plight to God: for we are to know, that a lye may be committed sundry wayes. First, in doctrine, as they that taught justification by works of the Law, Gal. 3. Secondly, in civill judgment, as they which pronounced false witness against *Nabob* and *Christ*. Thirdly, in gesture and countenance, as in *Joab*, *Cain*, and *Judas*. Fourthly, in words and common speeches, either jestingly, officiously, or hurtfully. Fifthly, in action of life, as when a man hath made promise to God to beleve and practise his Word, and yet otherwise liveth in unbeleeve and disobedience; this is here and elsewhere called a lye, as 1. *Joh. 1. 5, 6.*

TIM. *What was our instruction from hence?*

SIL. That we should labour to live as we profess, lest we be accounted lyers to God, to his Church, to our selves, and in our own consciences.

TIM. *Show us now how our lye doth turn to Gods glory?*

SIL. As sin profiteth Gods children,

so it turneth to his own glory; but by accident (as before is said:) for it is not in the nature of sin, which being a filthy thing, is both against Gods glory and his childrens good; but it is of Gods mercy that it turneth to his praise and their commodity, whilst they become more wary after some sin, and Gods goodness more famous and renowned.

T I M. *What other things were we taught out of this verse?*

S I L. Two things: First, in that the Apostle propoundeth the slander in the person of an uncertain man; it teacheth us, that we must conceal the name of offenders, when there is no cause to utter them; because the credit of other men must be dear to us, Pro, 22. 1. Eccles. 3. 7. Secondly, that self-love makes sinners seek all shifts to shun the condemnation of their sins; nay, the very imputation of sin, they would not be so much as sinners.

T I M. *What learn we from the beginning of the eight verse? [And as we are blamed, &c.] and from the rest of the verses?*

S I L. First, that the doctrine of the Apostle could not scape the blame and slander of evil tongues. Secondly, slanders cast out against the doctrine of the Ministers, doth hurt both to the name of the Minister, and the faith of the flock. Thirdly, that no evil fault and crime may be done to procure any good; for a good pretext, or a good intent, nay, a good event of an evil action, cannot make that action good; that is ever evil, which was evil from the beginning.

T I M. *Whom doth this reprov?*

S I L. Three sorts of men: First, the Papists, who cover their own blinde devotion with the cloak of good intent. Secondly, blinde Protestants, which do evil things upon pretence of good events that be like to follow and ensue. Thirdly, wicked worldlings, who blame Gods children, because they will not do some little evil, to compass some great good; which is directly against the rule of our Apostle, that the least evil of fault or crime is not to be done, to gain never so much good.

T I M. *What learn we from the last part of this Text, [whose damnation is just?]*

S I L. Two things: First, they which slander the doctrine of the Ministers, shall not escape the righteous punishment of God. Secondly, such as wilfully doe speak evil against the truth, must not be answered with many words, but turned over to the justice of God. For, if men once come to this passe, to be cavillers against the known truth, there is little hope of them; their judgment is perverted, and their heart filled with pride and obstinacy, therefore to be avoyded as Dogs or Swine, Mat. 7.

DIALOGUE VI.

Verses, 9, 10.

What then? are we better then they? No, in no wise. For we have before accused both Jew and Gentile, that they are all under sin, as it is written, There is none righteous, no not one.

T I M O T H E R S.

V V *What is the drift of this Text?*

S I L. To prove all men, whether Jew or Gentile, to be alike sinners, by the testimony of Scripture. The words have first an objection in the person of the Jews. Secondly, the answer of Paul, which takes from them occasion of glorying too much in their ancestors.

T I M. *What learn we hereby, that Paul putteth himself in the same rank of sinners?*

S I L. The wisdom that ought to be in Teachers, by all meanes to mollifie their reprehension of sinners, and namely, by taking in themselves, when they may doe it with truth. Secondly, that there is amongst men, a communion or incorporation of sin.

T I M. *Is not this contrary to the first verse, where he saith, the Jewes were better then the Gentiles? And now he makes them both equall, Jew no better then Gentile?*

S I L. No; for there he meaneth, that the Jewes were better, in respect of God and his benefits upon them; here he maketh them equall in respect of naturall

tarall corruption, being alike sinners by nature: the Jewes had a preferment of favour, to bee Gods peculiar people, to have his Law and Prophets: but concerning their manner of justification before God (by faith not by workes) it was all one to Jew and Gentile, all being sinners.

TIM. What did he meane by all being under sinne?

SIL. That all men are under the guilt and punishment of sin, which is a matter of such danger, as it were better to have the whole weight of the world upon us, then to be under the burden of one sin; because the wrath of God (which is the heaviest thing in all the world) doth hang and lye upon sin and sinners for ever. Under which condition, all men without exception (that are but meer men) do lye, *Joh. 1. 8.*

TIM. Whereof doth this admonish us?

SIL. First, of the miserable condition of all mankind through sin. Secondly, it stirreth up our mindes to thinke upon, and looke after a Saviour. Thirdly, it doth teach us to reprove others with compassion, considering our selves be sinners, and in the same case and condemnation, *Gal. 6. 1.*

TIM. How doth he prove the guilt and condemnation of all men?

SIL. By authority of Scripture, *Psal. 14. 3.*

TIM. What learne we from this?

SIL. That all divine truth must be proved by Scripture, because the Conscience is not perswaded of any saving truth till it heare God speake, who now doth not speake to us, but in his word only. Secondly, he speaketh to his Church in Scripture onely, and his voice alone is sufficient to perswade all truth. For the word of God is perfect, *Pf. 19. 7.*

TIM. From what Scripture doth hee fetch his first Authority?

SIL. From *Psal. 14. 3.* There is none righteous, no not one. In these words all men be comprehended, as it appeareth by the universall particle [None.] Also by doubling the deniall, [No not one.] That is, none at all, one or other.

TIM. But wherein Adam and the Man

Christ righteous?

SIL. They were so: but Christ was more then a man, and Adam was righteous before his fall. This sentence must be understood of meer men, such as they be since the fall of Adam; as for David, Job, Zachary, with other righteous men; they are indeed called righteous, but it was with imperfect righteousness inherent, or imputed to their Faith; or by comparison, as in *Gen. 6. 9.*

TIM. What is meant here then by righteousness?

SIL. One that is perfectly conformed to the will of God in all his thoughts, words, and works, without any fault or defect. Of this sort of men, there is not one to be found in all the stocke of Adam. The reason is, because all men are conceived in sin; and after their new birth, they have sin still dwelling in them, *Rom. 7. 14, 15, 16, 17, 18, &c.*

TIM. But it is onely mens actions that are not righteous, the persons of the elect are alwayes righteous.

SIL. This Text speaketh of persons (no man:) againe, if persons be righteous, then the actions are not, nor cannot be unrighteous.

TIM. What follows of this?

SIL. That all have need of the righteousness of Christ apprehended by faith, that they may stand just before Gods tribunall seate, seeing all and every one be in their owne persons destitute of righteousness, nay full of unrighteousnesse.

DISCOURSE VIII.

Verſes 11, 12.

There is none that understandeth, there is none that seeketh God, they are all gone out of the way, they have become unprofitable, there is none that doth good, no not one.

TIMOTHEUS.

What is the drift of these Scriptures?

SIL. To condemne all mankind of sin, and therefore void of true

None righteous as nature.

Some men be counted righteous ex gratia.

true righteousness, wanting Christ who alone is the justice of sinners.

TIM. *Wherein doib the corruption of sinne appear?*

SIL. First, in the understanding by ignorance. Secondly, in the affections, by trowardnesse. Thirdly, in the actions, by doing evill, and leaving good undone. Or thus: he accuseth the Jews: First, of injustice. Secondly, of blindness. Thirdly, of falling away. Fourthly, of deceit. Fifthly, of cursing. Sixthly, of cruelty. Seventhly, of discord. Eighthly, of prophanenesse.

TIM. *Why doib he say, [That all men are without understanding?]*

SIL. Because all men naturally doe lack the true knowledge of God to salvation, even as blinde men, who for lack of eyes see not the Sunne, though it shine never so bright: and note, that *Paul* setteth downe by negation, what the *Psalmist* speaks affirmatively, keeping the sense, though not the words, by his Apostolike authority.

TIM. *What was observed here?*

SIL. The policy of Satan, doing to all men as the Ravens doe to the Lambs, whose eyes they first pick out, when they will devour them. Secondly, the misery of man, being in his most noble part (that is, his understanding) wounded and spoyled, so as he perceiveth not the things of God, nor can do. *1 Cor. 3. 14.*

TIM. *Why doib he begin with the understanding?*

SIL. Because on this dependeth the whole life, which cannot be but evill, when the mind is naught; for ignorance is the mother both of error, [*Te erre not knowing the Scriptures:*] and of prophanenesse, as it is written, *Ephel. 4. 18.*

TIM. *What learne we from hence?*

SIL. First, to be humbled for our ignorance. Secondly, to pity others that remaine still in ignorance, being ready to instruct them, and to pray for opening their eyes. Thirdly, to thank God for sound knowledge if we have any. Fourthly, to pray to God for an understanding heart, for we have it not by naturall instinct.

TIM. *Why doib he say [None seeketh*

God] seeing there is none but seeks God? For the Heathens and Pagans acknowledge a God, and give a worship to God.

SIL. None seek him aright, and as he ought to be sought, nor can do while they live in sinne: for men in seeking God, faile in many things: As first, men seek him not, for him selfe. Secondly, they seek him not alone, but other things with him. Thirdly, they seek other things before him, as worldlings do. Fourthly, they seek him coldly or carelesly. Fifthly, they seek him inconsistently; example in *Judas* and *D. mas.* Sixthly, they seek him not in his word, as Heretiques doe. Seventhly, they seek him not in all his word, as Hypocrites do. Lastly, they seek him not seasonably and timely, as prophane impenitent sinners do, have no care to depend upon Gods word, but follow their own lusts and fashions of this world. *Revel. 12. 2.*

TIM. *What is this that he saith [All are unprofitable?]*

SIL. In respect of God, or any goodnesse, men are of no use, no more then froth or rotten things, which men cast out for their unprofitableness. In this respect, the holy Ghost in Scripture, doth compare unregenerate men to thornes and thistles: as also, they are compared to chaffe and other vile things, wherein yet there is some profit: but men are altogether unprofitable. Also they are compared to clouds without water, trees withered without fruit, *Iude 12.* cut off from God, as branches from the Vine, *Iohn 15. 4, 5, 7.*

TIM. *What are we to note herein?*

SIL. The great ruine brought upon us by *Adam*, that a creature so excellent by creation, should be fruitlesse. Secondly, that great grace given unto us by Christ, in whom the elect be restored, in the one, there is matter of humiliation, and of glory and joy in the other.

TIM. *Why doib he say, that [they are all out of the way?]*

SIL. Because they are all departed from the Commandements of God, which are the wayes wherein we are to walke towards heaven: even as sheepe straying from the fold, and as wayfaring

ring men looking their way, Esay 53.6. running into the broad way, that leadeth and bringeth us unto everlasting destruction.

TIM. *What was the use of this?*

SIL. To shew that Repentance is needfull for all, seeing all are as lost sheep, or as men which have lost their way.

SIL. *What is the meaning of these words, [There is none that doth good, no not one?] In the originall it is, None unto one, and therefore corrupt is that glosse, which made this sense, None saving one, to wit, Christ.*

TIM. That naturally all men are unkind and uncourteous, & void of humanity: example hereof, we have in the Jew to the Samaritan; also, that of the Edomites to Israel, in Obadiab. 12, 13, 14, 15.

TIM. But the Barbarians shewed kinnesse to Paul, Acts 28.

SIL. God so disposed of their hearts for the good of his servant.

TIM. *Are all men alike unkind?*

SIL. All men would shew themselves unkind to others more or lesse, if they were not restrained: but if there be any true kinnesse and desire of doing good to others, it is to be ascribed to grace, changing mightily the heart, and ofierce making it courteous and loving, so as if any perform any good, it is of God, and not of themselves; and what is done by light of nature, it was farre off from being a good worke, because it was not done as it ought.

DIALOGUE VIII.

Verses 13, 14, 15, 16, 17, 18.

Their throat is an open Sepulcher, with their tongues they have deceived, the poyson of Aspes is under their lips, whose mouth is full of bitternesse and cursing: their feet are swift to shed blood, anguish and calamity is in their way: and the way of peace they have not knowne. There is no feare of God before their eyes.

TIMOTHEYS.

What meant he by this when he saith [Their throat is an open Sepulcher?]

SIL. It doth admonish us, that

the speeches of naturall unregenerate men, are unsavory, rotten, and hurtfull to others: for, as a Sepulcher doth send out noysome favours and filthy smells: so evil men do utter rotten and filthy words. Secondly, as a Sepulcher doth consume and devour bodie cast into it: so wicked men doe with their cruell words destroy others, they are like a gulfe to devour men. Lastly, as a sepulcher having devoured many corpses, is still ready to consume more, being never satiate; so wicked men having overthrowne many with their words, doe proceed still in their outrage, seeking whom they may destroy.

TIM. *What is the vertue contrary to this?*

SIL. To use our tongues to honest, loving, & wise talke, which may do good to others. Ephes. 4. 29. Coloss. 4. 4.

TIM. *What is the next vice of the tongue?*

SIL. With their mouthes they speak deceitfull words; that is, when the mouth speaketh that the heart thinketh not, with a purpose to deceive others; to cover hatred with words of deceit, as Cain, and Joab, and Judas did.

TIM. *What reasons against this kinde of speech?*

SIL. First, it commeth from Satan. Secondly, it swerveth from charity. Thirdly, it tendeth to destruction. Fourthly, it is a worke of a wicked man.

TIM. *What is meant by Aspes?*

SIL. A kinde of Serpent which spitting forth their poyson, doth therewith kill even those which are as farre off: by which the Apostle would signifie, that wicked men (such as all men are by nature) do with their evill words hurt, not onely such as bee neere, but even them which are farre off from them. Example hereof wee have in Sanballat and Tobiah, being in Persia, yet their tongues hurt the Jews which were at Jerusalem, Nehem. 4. 3. Also in Doeg, who hurt with his tongue the Lords Priests, being absent. 1 Sam. 22. 9. In this respect, malicious tongues are compared to arrowes, Psalm. 53. even because the malice of the tongue

Psal. 5. 9.

Also saith
rigen, V.
sus scelerum
verecundiam
sensit.

Psal. 13. 3.
Note further that a
venomous
tongue is
thus resem-
bled, 1. be-
cause this
Serpent in-
fecteth by
biting. 2. It
is a poyson
uncurable.
3. They are
incurable,
stop-
ping their
eares at the
charmers
voice.

woun-

woundeth a great way off, as an arrow shot out of a bow, hitteth and hurteth a great distance off.

TIM. *What learn we hereby?*

SIL. That it is a great misery to have an evill tongue: it makes men like poysonfull Serpents. Secondly, it is a blessed thing, to have our speech reformed, James 3. 3. That heed is to be taken how to deal with evill tongued men.

TIM. *What is the next fruit of mans corruption, as touching his speech?*

Psal. 10. 7. Their mouth is said to be fall, because their mouth is as a large vessel, out of which flows cruel words

SIL. Bitter and cursed words, which be of two sorts: First, against God, as in *Rabshakeb*, 2 Kings 18. 22. And in the Israelite which was stoned to death, Levit. 24. 11. Secondly, against our selves, as in the Jewes, who wished Christs blood to be upon their heads, Matth. 27. 25. Thirdly, against others, as *Shimei*, who cursed *David*, 2 Sam. 16. 5. As they have gall and bitterness in their heart, Acts 8. 23. so their mouth runneth over.

TIM. *What reasons against this kinde of speaking?*

SIL. First, it is against the Commandement, which saith, *Curse not*, Lev. 24. 15. Rom. 12. *Blesse, and curse not*. Secondly, it is against the end for which speech was given, to blesse God and man, James 3. 9. Thirdly, it is recompensed with the like, Psal. 109. 17. *He loveth cursing, therefore it is come to him.*

TIM. *What is the next effect of our corruption?*

SIL. Cruelty, feet swift to shed blood; that is, to compasse and commit slaughter; all men are such by nature, except grace doe either restrain, or correct and cure our malicious nature; this testimony is out of *Esay*, that by the mouth of two witnesses every word may be ratified: Feet signifieth affections with readinesse; and shedding, signifieth, cruelty with greedinesse, pouring it out.

TIM. *What is the fruit of their cruelty?*

SIL. Destruction and calamity actively towards others, whom they destroy; and also towards themselves passively at the last; as in *Cain*, *Pharao*, *Jerry*, *Judas*,

who were given to cruelty, and they were rewarded accordingly, blood did draw on blood.

TIM. *What is meant by the way of peace?*

SIL. A peaceable and quiet trade of life, which these did not follow, but were of a turbulent nature; and whereas he saith, they know not the way of peace, he meaneth, that they doe not approve it, nor practise it. Like phrase in Psal. 1. 6, 7. [knowing] put for [allowing.]

TIM. *What reasons may encourage us to live peaceably?*

SIL. First, the Commandement of God, Rom. 12. 18. Secondly, the sweet and manifold profit of peace, Psal. 133. Thirdly, the fowre fruits of contention. Fourthly, the example of godly men, as *Abraham*, *Moses*, *Joseph*. Lastly, for that God is a God of peace, and heaven is a place of peace; and the Gospel is a word of peace; and Christ is a Mediator and Prince of peace.

TIM. *Towards whom is peace to be kept?*

SIL. Towards our selves and others, with kinsfolks and neighbours, with friends and with enemies, faithfull and infidell, Rom. 12. 18.

TIM. *What is this that he saith, The fear of God is not before their eyes?*

Psal. 36. 1

SIL. That men do not think themselves to be in Gods presence. Secondly, that they are not drawn from evill by this consideration. Thirdly, that they are not moved to doe good upon desire to please God. Fourthly, when they speak unto God, and do hear him speak unto them, they do it not with due reverence and awe.

TIM. *Why doth he stee up all with this sentence?*

SIL. Because the lack of this, is the fountain from which all other evils doe flow; where Gods fear, which is the bridle and curb to sin, is absent, all vices will there be present and abound.

TIM. *What things may stir up the heart to fear God?*

SIL. His infinite justice and power. Secondly, his marvellous providence and

Qui deum non timent, sine reitaculo currunt ad malum. Lyanum.

and rule over all things. Thirdly, his in comprehensible mercies towards his children. Fourthly, his judgments upon the wicked, and sharp chastisements upon the godly. Fifthly, examples of such as fearing him, have been blessed and protected. Sixtly, the great and precious promises made to such as fear God, as that they shall be happy, be preserved and blessed in their goods, names, posterity, souls and body, temporally and eternally: see Psal. 112, & 128.

DIALOGUE III.

Verse 19.

Now we know, that whatsoever the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and all the world subject to the judgment of God.

TIMOTHEUS.

V What is the drift of this Text?

SIL. It is an answer to the secret objection of the Jews, which were ready to alledge, that the aforementioned Scriptures did not belong unto them, but unto some other. Unto which the Apostle doth answer, that the Law and Doctrine thereof being given properly to the Jews; whatsoever was written in the Law, must needs concern them, at least principally.

TIM. How proved be that the things in the Law, did belong to the Jews?

SIL. By these three arguments: First, from the reference which the Law hath to them, to wit, the Jews, to whom it was given. Secondly, from the end, that every mouth should be stopped. Thirdly, from the testimony of the Conscience, whereas he saith, [We know:] as who should say, there is none of us ignorant of this.

TIM. What doe we learn from hence?

SIL. That besides the light of the Word, God hath set up a light in every mans Conscience, which maketh him see and know what is true and fit to be done, and what is otherwise.

TIM. How is the word [Law] taken here?

SIL. Not strictly for the ten Commandments, as Mat. 22. 36. Nor yet for the doctrine of salvation, as Psalm 19. 7. but for the whole Scripture of the Old Testament, as appeareth by the forenamed sentences cited out of the Psalms and Prophets.

TIM. What doe we learn by this?

SIL. That every sentence of Scripture hath the force and authority of a Law, to prescribe, enjoin and command; and therefore with reverence and submission to be received and obeyed.

TIM. What is it to be under the Law in this place?

SIL. To have the Law appointed for our use and instruction; elsewhere, it signifieth to be under the condemnation and rigour of the Law: here it signifieth to be under it as a School-master and teacher, to direct and inform us touching the will of God, and our own estate.

TIM. What doth this teach?

SIL. That it is a speciall and peculiar mercy, to have the Word of God allotted unto us for our direction and comfort: therefore to neglect or despise it, is more then unthankfulness, even ingratitude.

TIM. But to what end doth the Scripture condemn every man of sin?

SIL. That every mouth may be stopped, and all the world subject to the judgment of God.

TIM. What is meant by having every mouth stopped?

SIL. It is a borrowed speech taken from such as have something put in their mouth (as a gagge) to hinder their speech; by which the Apostle meaneth, that those testimonies of Scripture, which bear witness of our sins, they declare us void of all defence, so as we have nothing to say for our selves, why we should not perish, but onely the plea of pardon and mercy, Psal. 51. 1, 2, 3.

TIM. Whom doth this reprove?

SIL. First, the blinde Gospellers, which plead for themselves, their service of God and their owne good doings, thinking to merit thereby Gods kingdom: Secondly, the blinde Papists, which

Besides the meeting with this Objection, it may well be, that a reason is given why the Law could not justify the Jews, because it condemned them.

Not the writing or Scripture, but the thing written, to wit, that all men are sinners; stoppeth all mouths.

which plead for themselves the merit of works, both devised by themselves, and condemned by God. Lastly, all men which rely in themselves for salvation.

TIM. *What is meant by the world?*

SIL. The people and inhabitants of the world: the place containing, put for the persons contained, by a Metonymie.

TIM. *What is it to be obnoxious or subject to the judgment of God?*

SIL. To be guilty and worthy of punishment before him; which is the case of all men without exception of any. All are by nature the children of Gods wrath, Ephes. 2. 3.

TIM. *Whom doth this reprove?*

SIL. Such as say the Virgin Mary was free from all sin. Secondly, this doth teach us, that all have need of a Saviour, seeing all are through sin guilty of damnation.

DIALOGUE X.

Verſes 20.

Wherefore by the works of the Law shall no flesh be justified in his sight, for by the Law cometh the knowledge of sinne.

TIMOTHEUS.

VV *What is the drift of this Text?*

SIL. Having hitherto at large proved all to be sinners, he will prove that justification and absolution from sin, cometh not by the works of the Law, which now he proveth by this reason: The Law sheweth us our sin, and convinceth us as guilty of sin, therefore it doth not absolve and acquit us from sinne. The reason is taken from the Law of contraries, which cannot at once in one respect be affirmed of one thing.

TIM. *What doth he mean by the works of the Law?*

SIL. Not simply the works of the Law, as they are commanded of God, but as they are performed of us imperfectly and with many slips. For the Law

simply considered without relation to us could justify us.

TIM. *What doth he mean by Law?*

SIL. He meaneth the Law both of nature, and of Moses; and by works, he meaneth, not ceremoniall works onely, but the morall. That the morall is chiefly meant, may appear unto us by these reasons. First, because he had cited testimonies which speak of morall vices. Secondly, this effect (to know sinne) is chiefly by the morall Law. Thirdly, morall works are greatest cause of glorying. Fourthly, because all kinde of working is set against beleaving, as contraries, and repugnant the one to the other, in the cause of forgiveness of sins, and salvation of sinners.

TIM. *What meaneth he by [No flesh?]*

SIL. No man; but the Apostle saith rather no flesh, then no man; especially to note, what men are without Christ, to wit, a lump of flesh and corruption, full of weakness and finfull infirmity, being unapt of our selves to bring forth any thing that is good.

TIM. *What doth [justify] import and signifie?*

SIL. To pardon sin, to absolve and acquit sinners, and to approve one for righteous, and not either to declare just: so works justify: or to make actually just: this were perfection of inherent justice, which none hath.

TIM. *What was learned from this?*

SIL. That the Apostle speaketh not against the doing of works, but against the trust in them, and putting merit of righteousness in them: we ought to labour in the doing of good works, but we cannot claim forgiveness of sins, and eternall life by the worthiness of them.

TIM. *What is that he saith, [In his sight?]*

SIL. This phrase is used here, not to note hypocrisy, but the imperfection of the best works: for he teacheth, that the most perfect works of the best men, come far short of being able to abide the rigour of Gods justice, because the best works of Gods Saints, have both wants

Works done before faith cannot justify, because they please not God, nor works done after faith, because they be imperfect.

In his sight this distinguishes between righteousness of good men, and that which is before God.

3 Reasons why none can be justified by works before God.
1 The most perfect purity of Gods nature before whom heavens be not clean, Job 15. 15.
2 God looks unto the heart, which is perfect in none.
3 The law is spiritual requiring exact obedience, such as none can attain unto: yet before men we may be justified, as Abraham was, Rom. 4. 1. & James 2.

and straines in them; and cannot therefore endure the severe and strict judgment of God, in whose sight it is Christ alone that makes beleivers holy and unblamable, Col. 1. 22.

TIM. What should this work in us?

SIL. Humility and lowly conceit of our own best doings, which God might worthily cast out, and the doers of them, if with a just eye he did behold them.

TIM. What is meant hereby, that the knowledge of sinne is said to come by the Law?

SIL. That the Law serveth, both to shew us what is sinne, and doth also argue or reprove us of sin: and for this end is this alledged, even to make it plain, that righteousness and pardon of sinne doe not come from the Law. For as a Felon or Traytor convicted by some statute Law of a capitall crime, it were madnesse and folly for such an one to look to be acquitted by that Law, which did shew and condemn his crime to death. In like manner, it is spirituall frensie, to look for absolution and life from the Law of Moses, seeing it was given to convict us as guilty of death through sin. Yet such mad furious fools our Papists be, as they presume to finde righteousness and life, where nothing but sin and death can be found, therefore doth the Law reveal sin, and terrifie the conscience, and shew death and condemnation to be due unto transgressors, which is contrary to justifying.

DIALOGUE XI.

Verse 21.

But now is the righteousness of God made manifest without the Law, having witness of the Law and the Prophets.

TIMOTHEUS.

What is the drift of this Text?

SIL. To teach how Gods elect doe attain unto true and perfect righteousness before God, to wit, not by their works, but even by the faith of Jesus Christ: for seeing there is no other way

to have righteousness, but either by works or faith, and by works it cannot be had; therefore by faith.

TIM. How many things are here to be considered?

SIL. Four: First, the circumstance of time, [Now.] Secondly, what is the righteousness of God. Thirdly, how is this manifest, and how manifest without the Law. Fourthly, what witness it hath from the prophets.

TIM. What is meant by [Now] this particule of time?

SIL. That is, at this present time, wherein Paul and the other Apostles of Jesus Christ did preach the Word.

TIM. What did we learn from this circumstance?

SIL. That God hath his appointed time for all his works, Eccles. 3. 1. which should teach patience and waiting upon God. Secondly, that the time of the Gospel hath a more clear revelation of Gods good-will to the elect, then that of the Law, which should breed thankfulness for so great a mercy.

TIM. What is here called the righteousness of God?

SIL. Not that whereby himself is righteous, for that is his own essence, and is not communicated to us; but that righteousness which is after called the righteousness of Christ, and the righteousness of faith, even that righteousness which is by faith in Christ, who is made perfect justice to all which doe beleve in him.

TIM. Why is this called the righteousness of God, of Christ, and of faith?

SIL. It is called the righteousness of God, both from the cause and the effect, inasmuch as it is not of us and our works, in part nor in whole, nor from any man, but it is the gift of God. Secondly, it is that onely which God in his strict justice approveth, and for which we are accepted with him: Also it is called the righteousness of Christ, and of faith, because Christ in his manhood wrought it by his obedience to death, and our faith is that instrument whereby we attain to it and receive it, that it may be our own, for our salu-

K fication

fication before God, unto eternall life.

TIM. *How did the Apostles make this manifest to the world?*

SIL. After this sort: First, they preached repentance, setting before mens eyes their sins and their just and fearfull condemnation thereby. Secondly, they gathered together out of the Scripture, the properties of Christ, which should heale these evils. Thirdly, they applied the same properties to Jesus of Nazareth. Fourthly, they beseech and exhort all men to beleve in him as their onely Saviour. See Acts 2. 22. and 10. 36. and 13. 26.

TIM. *What followeth in such as beleve such things?*

SIL. First, they obtaine remission of sins. Secondly, they were made inwardly new, and outwardly they lived holily. Thirdly, they called upon God with perseverance, communicating together in prayer, doctrine, breaking of bread, and all holy workes. Fourthly, they stedfastly put their trust in God. Fifthly, they regarded not riches, for they laid the price of their things at the Apostles feet. Sixtly, they gave testimony of Christ boldly. Seventhly, in his quarrell they bestowed their lives, and cheerefully shed their blood: For prooffe of all these, have you recourse to the history of the Acts.

TIM. *How is this righteousness manifested without the Law?*

SIL. That is, without the workes of the Law, or without this, that the Law bee fulfilled of us: for some Gentiles were justified, which knew not the Law: also some Jewes were justified, which regarded not the Law: and though some did both know, regard, and doe it, (as Nathaniel and Zachary) yet the observation of the Law by them, was not the cause why they were justified. The law then is an helpe to justification; inso-much as it doth accuse and condemne us, and so drives to Christ accidentally, as a disease brings to the Physitian: but the law of it selfe hath no strength to forgive sin, and to suggest and worke faith into our hearts, or to enable us to keepe it perfectly, that wee might be ju-

stified thereby.

TIM. *How many wayes hath this righteousness witness of the Law and the Prophecy?*

SIL. Sundry wayes. First, by evident and cleare sentences, which prophesied of Christ, and of faith that justifieth. Secondly, by types, and figures, which went before in the old Testament, as the brazen Serpent, and Jonas his being in the Whales belly three daies; also by the Paschal Lamb, the Rock, the Cloud, which did shew Christ. Thirdly, by sacrifices, Offerings, and Ceremonies of the Law, the blood of Lambes, & Goates, did signifie Christ to be slain for sin. Fourthly, by the Sacraments, as Circumcision, and the Pascheover; all which do beare testimony, that our righteousness, remission of our sins, and eternall life, are not to be found in our selves, but to bee sought by faith in Jesus Christ.

John 6. 45.
Acts 10. 43.
Rom. 1. 2.

DIALOGUE XII.

Verse 22.

I meane the righteousness of God, through the faith of Jesus Christ, in all, and over all that beleve.

TIMOTHEUS.

In what sense is the faith of Jesus used here?

SIL. Not actively, for that which Jesus had, but passively, for that faith whereby he is had and received.

TIM. *What is the drift of this Text?*

SIL. To open and unfold more at large, that which hee spake concerning the righteousness of God: laying forth, first, the instrument whereby it is applied unto us, which is faith. Secondly, the persons or subject upon whom it is bestowed, which bee all belevers without difference of nations. Thirdly, the efficient and principall cause of righteousness, which is God. And fourthly, the material cause, which is Jesus Christ.

TIM. *What is the righteousness of God?*

SIL. That which cometh meerly by Gods good gift, and maketh us acceptable to God, even able to stand before God; this righteousness we do attaine through faith which justifieth objectively,

That law in this text hath a double acceptation, 1 for the doctrine of the morall law: this doth not reveale faith in Christ, neither yet naturall law: 2 for the bookes of Moses, wherein be many promises of Christ.

Faith justifies not effectually as working a justice in us, or materially as being our Justice.

jectively, because it leadeth to Christ; and instrumentally, as the hand of the soule to apprehend it; therefore it is written, *The righteousness of God through faith.*

T I M. *What are the kinds of faith?*

S I L. Four; First, historically, which is a knowledge of the history and letter, or of the doctrine of the Scripture, thence called dogmaticall faith. Secondly, temporary faith, which is a knowledge of the truth, with an assent to it for a time, Mat. 13. 21. Thirdly, miraculous, which is a beleefe that by the power of God strange wonders may be done, 1 Cor. 13. 2. Fourthly, justifying faith, by the which the righteousness of God is received. Of this justifying faith, there be two parts; the first, is a knowledge of things to be beleaved, as John 6. 69. *We know and beleve.* Secondly, application of them to our selves.

T I M. *How prove ye that there must be application in true faith?*

S I L. First, by the commandement, *Believe the Gospell*, Mark, 16. 15. Secondly, by the nature of faith, which is a hand to draw Christ to us. Thirdly, by the example of Scripture, as *David*, Psal. 18. 2. *Mary*, Luke 1. 28. *Thomas*, John 20. 28. Fourthly, by reason; for how can Christ profit us, if he be not applied and put on by faith. And fifthly, by the testimony of the learned, which teach true faith to be particular with application, as *Hierome*, *Cyriel*, &c.

T I M. *What actions are required into faith?*

S I L. These five; First, approbation of things beleaved. Secondly, expectation in an earnest desire of them. Thirdly, apprehension in a fast living hold of them. Fourthly, oblectation in delighting my selfe in them. Fifthly, expectations in looking certainly to enjoy them.

T I M. *What be the degrees of Faith?*

S I L. Three-fold; First, such a faith which is a true and earnest desire to beleve the promises of Christ. Secondly, a litle Faith, which is a certaine assurance, that the same belongs to us. Thirdly, a full perswasion, when the heart is strongly assured thereof, joyning

with a sure and certaine knowledge of things hoped for, Heb. 11. 1.

T I M. *What is the object of faith?*

S I L. Christ Jesus, in whom wee do consider three things. First, his person, God and Man. Secondly, his Offices, King, Priest, and Prophet. Thirdly, his benefits, Remission of sins, righteousness, reconciliation, adoption, sanctification, eternall life.

T I M. *What are the persons unto whom God offereth Christ with his benefits?*

S I L. All the beleivers; and only the beleivers.

T I M. *What thinke ye of the elect Infants, are they beleivers?*

S I L. Some thinke them to be justified by the beleef of the Church. Others thinke it to be by the beleef of their parents. Others, by the beleef of furies. Others, by some secret worke of the Spirit: But I thinke, that they are saved by their own Faith; as it is generally written, *The just man shall live by his faith.*

T I M. *But they want knowledge, without which there is no Faith.*

S I L. True, they lacke knowledge, which is by discourse, yet they are not altogether without some knowledge, such as for their age they are capable of, as appeareth by this; that reason is in children, though they want the use of it. And by the example of *Isaac*, *John Baptist*, and *Christ*; all which had the light of the Spirit in their Infancy, being sanctified in the wombe.

T I M. *What answer is made to this?*

S I L. That men which have not true Faith, should labour to get it, feeling no righteousness in had without it, nor salvation but by it. Secondly, they shall have it, should therein labour to increase by all good means, and be thankfull to God for it. Thirdly, to take comfort in their hearts upon the death of young children, seeing God who hath made Covenant of life with them, doth work in them to beleve in him, as *Isaac* about and *John Baptist* had knowledge of him, and *Christ* himselfe was sanctified in the wombe.

DIALOGUE XIII.

Verses 23, 24.

For there is no difference, for all have sinned, and are deprived of the glory of God, and are freely justified by his grace through the redemption which is in Christ Jesus.

TIMOTHEUS.

VV *Hat ben the parts of this Text, wherein this former Doctrine is more fully opened and illustrated?*

SIL. Two, First, a generall necessity of justification. Secondly, two causes thereof, the efficient, and the matter.

TIM. *What is the meaning of this 23. verse?*

SIL. That all through sin are deprived of the righteousness wherein God is most glorified. Or thus (as some expound it.) All the elect by reason of their sinfull nature and life, are void and destitute of eternall life, which consisteth in the participation of Gods glory; and therefore are deprived of righteousness, to which belongeth the promise of glory.

TIM. *How provest thou that all men have sinned?*

SIL. First by the authority of Scripture, 1 John 1. 6, 8, and Jam. 4. 2. Secondly, by common experience, because it hath been seen in all ages, that the best men have sinned, as *Nathan, Isaac, Abraham, David*. Thirdly, by the testimony of conscience, which doth witness unto every man that hee is a sinner, and doth bring dread, and feare of judgement for sinne. Lastly, the judgements of God which are so common in the world doe tell us, that no man is without sin, which sticketh close to mans nature, even in the godly, till the dissolution of nature.

TIM. *How many ways doe man sin?*

SIL. Not a few, but many; not one, but sundry wayes, as originally, actually; by omission, and commission; against God and man in thought, word, and deed; of ignorance, of negligence, of presumption; secretly, openly; in

matter and manner; in substance, in circumstance; against Law, and against Gospel.

TIM. *What use make you of this point?*

SIL. It reproveth the Papists, which ascribe freedome from sin, to the Virgin Mary: and also other Hereticks, which hold an absolute freedome from sinne, in the regenerate, even in this life. Secondly, it teacheth us to thinke of other mens sinne, with compassion, considering our own. Thirdly, it serveth to humble all men, and to drive them out of themselves to Christ, to seeke righteousness in him, and to be full of awe and watch, fearing there be so many wayes to misse the marke, and but one to hit it.

TIM. *What is meant by the glory of God?*

SIL. Some thinke it is the perfect righteousness of Christ, the imputing whereof to the believers, is much to the glory and praise of his free grace and good will. But I thinke, it is here put for eternall life, which standeth in the fellowship of Gods glory; and that this is the meaning, may appear by the word (destitute or deprived) which signifieth one that faileth in a race, and falleth short of the goal; now eternall life, is the goal of our race, the price of the high calling of God. Phil. 3.

TIM. *What use of this point?*

SIL. That through sin we are most miserable, as having thereby lost the chiefest thing, which is Gods glory, in the fruition whereof, is all our happiness, which should make us love Christ, by whom it is restored.

TIM. *What learn we hereby, that we are freely justified by his grace?*

SIL. That which moved the Father to give his Son to us, was his free favour. Secondly, it proveth that faith justifieth only; for were we justified by works, but in part, we could not be justified by grace. Rom. 11. 6. *If of works, not of grace.*

TIM. *What is the matter of our justification?*

SIL. The redemption which is in Christ Jesus, by which is meant a deli-

very

A word borrowed from such as come short in a race & cannot attain to the mark or prize.

very from sin and misery, by the merit and power of Christs blood-shed, for which redemption we have the beginning now, and look for perfection in heaven.

TIM. *What learn wee from hence?*

SIL. First, the exceeding love of Christ, giving himself a rancome for sins. Secondly, the exceeding danger of sin, having intralled us to Satan and hell. Thirdly, the exceeding great duty of thankfulness we owe to Christ our Redeemer. Note, that wee are said to be justified freely, though Christ laid down a price, and we being faith, which is an act of our will; because God freely gave Christ, and freely workes faith in us, which justifieth in respect of the object, Christ, and not as it is an act or work of ours.

DIALOGUE XIV.

Ver. 25.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness by the forgiveness of sinnes that are passed.

TIMOTHÉE. *How doth this Text set forth unto*

VV *more fully.*

SIL. All the causes of justification yet more fully.

TIM. *Show us these causes what they be.*

SIL. The efficient cause is God; the matter is Christ our atonement; the instrument is faith; the end is the glory of God, in the declaration of his righteousness.

TIM. *What learn ye by this, [that God is said to set forth?]*

SIL. That wee must seek the first and soveraign cause of salvation; not in Christ, but in God; upon whose eternall love it doth depend.

TIM. *What learn wee hence, that Christ is said to be set forth of God?*

SIL. That the doctrine of the Gospel is no new thing invented by men, but cometh from heaven, being a divine truth.

TIM. *But how many wayes is Christ said to be set forth?*

SIL. Two wayes: First, by the revelation and preaching of the Gospel; wherein things to be believed concerning Christ and our salvation, are propounded to us, and set before us. Secondly, therein the Spirit of Christ inspirith us with faith, and perswadeth our mindes to assent to the things shewed and propounded, being good and most joyfull things.

TIM. *But may nothing of Gods setting forth his Sonnes, be referred to predestination?*

SIL. It may so, because thereupon dependeth the merit of Christs death. Now if you take it so, that God in his predestination decreed to set forth his Sonne, then the meaning is thus much, that touching our redemption to God by the redemption of Christ, we must account, that this redemption cometh by the only satisfaction and free purpose of God. The reason of which purpose seemeth to be this, that God meant to restore the world to his first estate by him, by whom it was made at the first.

TIM. *Christ the meritor of our justification, why is he called [our Reconciler?]*

SIL. Because Christ is the true propitiatory, as the word here used doth signifie, our Propitiator or Reconciliator: Ioh. 1. for he doth allude to the propitiatory or Mercy-seate of the Law, which was a figure of Christ in these three things. First, out of the Mercy-seate were the Oracles given, so by Christ we are shewed the Oracles of the will of God, touching our salvation. Secondly, God was said to dwell at the propitiatory; so in Christ the whole fulness of the Godhead dwelleth corporally, Col. 2.9. Thirdly, there God was made favourable to the people: so is God by Christ alwayes pacified and reconciled to us, Col. 1.20. **AMEN**

TIM. *Why is Christ our only reconciler?*

SIL. Because hee is a man free from sinne. Secondly, because hee is so man, as hee is God also. Thirdly, because hee is appointed to be the person

This word [set forth] sheweth the everlasting purpose of God to give his Son for our Redemption: so is the same word used, Rom. 8.28.

that should reconcile mankind. John 6. 26.

TIM. Why is it added [By his blood?]

SIL. This may be joyned either with faith, to shew wherunto it leaneth, namely to Christ crucified; or unto atonement, because the propitiatory was sprinkled with blood by the High-priest, when he entered into the holy place, to teach; that without blood is no remission of sinne. But whereas Paul doth only mention his blood, thereby hee would signifie the whole entire passion of Christ, by a Synecdoche: Blood a part, being put for the whole. Sacrifice of Christ, which was the consummation of his obedience.

TIM. What doth this put us in mind of?

SIL. First, of the fierceness of Gods wrath, and his wonderful justice against sinne, in that he could not bee satisfied but by the blood of his only Sonne. Secondly, of Christs abundant love to us, and the love we owe to him again. Thirdly, it giveth much comfort unto great sinners, being afflicted in soul, and humbled, that such an unvaluable price was laid down for their finnes. Lastly, it sheweth that the favour of God is of very great worth, more then all the world, seeing it could not bee purchased; but by a price greater then the world.

TIM. But what meaneth here we to apply the blood of Christ to us?

SIL. Onely by faith, by the power whereof, wee understand and believe, that blood to be shed for us, unto our full atonement with God. And note, that there be two meanes or instruments of our redemption: First, without us on Christ his part, which is his death or bloodshed. Secondly, within us on our part, Faith.

DIACOGON. XV.

Verles 25, 26.

To declare the righteousness of God, by the forgiveness of the sinners, that are passed through the patience of God.

TIMOTHYUS.

What is the drift of this Text?

SIL. To expresse the cause or end for which God doth justifie electi-
oners, which is, the manifestation of his righteousness and patience, to the glory of his name.

TIM. What is here meant by righteousness?

SIL. The truth and fidelity of God, in sending his Sonne according to his promise, to worke the worke of our redemption. Secondly, the justice of God, in inflicting the whole punishment of sinne upon the person of his Sonne. Thirdly, the mercy of God, in forgiving his Sonne, that he might spare us. Wee may understand it of that which before was called the righteousness of faith, which God hath manifested to bee true justice, whereby men are just before him.

TIM. What learn we from hence?

SIL. Seeing that God in reconciling the world unto him by his Sonne, did seek his own glory, that is the mark which wee our selves are to aime at in seeking our salvation, not seeking so much to be saved, which may come of selfe love, as that in our salvation, God may have his glory.

TIM. May not this be understood of the righteousness which Christ wrought in his Manhood?

SIL. True, it may be called the righteousness of God; because the person was God which wrought it, and that is the onely righteousness which God doth allow, and by which we are acceptable. For when this righteousness of Christ is given us, even in our justification, both sins past, present, and to come, are forgiven us.

TIM. Why doth he say then, by forgiveness of sins passed?

SIL. Some doe understand it of sins done under the old Testament: but it is of others otherwise interpreted, of sins already committed, because forgiveness is property of sins past, which men have formerly done. But the former interpretation seemeth to be the best, because of that which followes at this time present. So then the meaning is this, that

as well the finnes done before Christs coming in the flesh, as those done since his first coming, are forgiven Gods children which believe.

TIM. *What was the use of this?*

SIL. To teach us, that the merit of Christs death, looketh backwards, and not onely forwards to them beleevers that lived in the world before his passion, as well as to them that lived after his death: and so he is the Lamb slain from the beginning of the world, Heb. 13. 8. Apoc. 13. 4. For from the fall of Adam, no forgiveness of finnes to any but through Christ beleeved on.

TIM. *Why is this added, [Through the patience of God?]*

SIL. Because he would shew that God doth bear with those sinners whom he will forgive.

TIM. *What is the patience of God?*

SIL. It is that property whereby he suffereth them long, exercising it towards the Reprobate in taking from them all excuse, and towards the godly, in giving them space of repentance.

TIM. *What may we learn from hence?*

SIL. First, to use patience towards such as doe offend us, that we may be like unto God. Secondly, not to murmur, though God doth very often forbear offenders, because they may be such as God meaneth to forgive, and eternally save, to his own praise.

DIALOGUE XVI.

Verse 26, 27.

To shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus. Where is then the rejoicing? It is excluded. By what Law? Of works? Nay, but by the Law of faith.

TIMOTHY.

What is the drift of this Text?

SIL. To set forth now fully the finall cause or true end, for which God sheweth mercy to sinners, for the pardoning of their sins, which was, to declare his righteousness.

TIM. *What is meant by this?*

SIL. That time when the Apostles lived and preached the Gospel, and so forwards to the end of the world, neither the finnes of former times, nor of times present or future, are forgiven any other way, then by faith in Jesus Christ.

TIM. *What learn ye by this?*

SIL. That there is but one way for forgiveness of sins to all men which lived before and since Christ, even by faith in him. Therefore the Religion, not of Papists, but of Protestants, is the ancient true Religion.

TIM. *That might be just, what is that to say?*

SIL. That is to say, that he might be manifest and known unto us to be just, as he is in himself. God doth shew himself to be just unto us, ward, two wayes. First, by punishing our finnes severely in the person of his Sonne. Secondly, in pardoning them mercifully unto us which beleeve, for his promise sake. For, as God is just in himself, so this justice is communicated to us through faith in Christ.

TIM. *Why is God called a Justifier?*

SIL. Because he it was which gave his Son; as also which offered him, and who doth impute him with his obedience for righteousness into the beleevers, which be of the faith of Jesus (that is to say) whosoever he is that by faith embraceth Jesus.

TIM. *Why is faith required in them who are to be justified by Christ?*

SIL. That men may be shut out from any matter of rejoicing in themselves. For, if righteousness came by works, wholly or in part, then we should have matter of rejoicing, because then we were acceptable to God for something which is in our selves, and done by our selves: whereas faith carrieth us out of our selves unto Christ for righteousness.

TIM. *But yet good works are done by Gods grace, therefore glory belongeth to them, and we may rejoice therein, as fruits of his grace.*

SIL. Yet it is we which doe these works by our understanding, and will renewed;

renewed; but some will say haply, it is also we which believe. Howbeit our faith it is no more but the hand to receive Christ and his righteousness; to be thereby accounted righteous in Gods sight.

TIM. Let some rejoicing is left, in that Christs righteousness is not ours, unless we take it by faith?

SIL. No more then a poor Leper for that he hath reached out a leprous hand, to take a Kings gift bestowed upon him, to enrich himself thereby: for notwithstanding his reaching out his hand, yet he should remain poor if no gift were given: and that shews, that not the taking, but the thing given; even Christ is our justice, which yet must be taken hold of, that it may be ours. But all the virtue of faith, whereby it justifieth, is not in itself, but commeth from the object Christ, who is laid hold on. 1 Cor. 1. 3. which rendereth much to humble all flesh before God, that we glory in none but Christ.

DIALOGUE XVII.

Veres 38, 39.

Therefore we conclude that a man is justified by faith without the works of the Law.

Gods is by the God of the Jews only, and not of the Gentiles also? Yea, even of the Gentiles also.

TIMOTHEUS.

VVhat is the summe and drift of this Text?

SIL. It is a conclusion of the former dispute, touching justification by faith, and hath three new reasons to prove the same. First, justification is by faith, because by that way God is most glorified. Secondly, if we were justified by the works of the Law, it might be thought that God were God of the Jews onely; but the Gentiles which beleeved, and had not the law of Moses, have God for their God, therefore it is by faith. Lastly, justification by faith, doth much ratifie and greatly confirm the Law, therefore it is by faith that we are justified.

TIM. Whence is the first reason said?

SIL. From the word [Therefore] which hath reference to that which was said before; as if he should say, seeing God declareth his righteousness by our justification by faith, and thereby all matter of rejoicing and glorying is taken from us, that it may be in God alone; in these regard we conclude, inferre and gather, that righteousness is by faith.

TIM. What meaneth this word [Conclude]?

SIL. It importeth the certain and infallible truth of that which is here inferred, because the word signifieth the casting up of many fums into one; as of two tens put together is made twenty: so certain is this truth, as there is no doubt to be made of it.

TIM. What becometh forth by this?

SIL. First, to stay the conscience upon this truth of righteousness by faith, being so firm. Secondly, to teach that in matters of religion, things ought to be proved by firm demonstration, or ungain sayable arguments, which may evidently prove the thing in question, and strongly evict the conscience.

TIM. What meaneth be by [man]?

SIL. Even every Christian, of what sex, age, or country whatsoever.

TIM. What meaneth be to say, that justification is [by faith without works]?

SIL. That is to say, the man that beleeveth, is thereby absolved from his sins without any respect of fulfilling the Law by works, or without any merit by works; from whence is inferred, that faith onely justifieth.

SIL. Will not this open a gap to licentiousness and neglect of good works?

SIL. No surely, because they are necessary to salvation, as a way that leadeth thither, though not to justification, which goeth before works as a cause of them.

TIM. Faith is self in a work of the Spirit, therefore if we be justified by faith, we are justified by a work. Job. 6. 27.

SIL. It doth not justify us as a work, for so it is imperfect and needeth pardon; but as it goeth out of us, and layeth

eth hold on Christ, in whom is all perfection; or it justifieth as a work ordained of God, to be the organically means to receive Christ.

TIM. *What learn we from hence, [that God is the God of the Gentiles?]*

SIL. That there were some Gentiles which were joyned to Gods people, and had their sins forgiven them, even before the generall calling of the Gentiles, after the coming of Christ. Examples hereof we have in *Joh*, and also his friends; and *Jethro*, *Cornelius*, the *Syrophœnician* woman for examples.

TIM. *What is it to have God to be our God?*

SIL. To make a league with us, to bestow all manner of happiness upon us for Christ, so we beleve.

TIM. *What are the particular benefits which they have, who have God for their God?*

SIL. First, union with Christ. Secondly, adoption to be the sons of God. Thirdly, imputation of righteousness, and forgiveness of all sins. Fourthly, the spirit of sanctification, together with peace of conscience, joy in the Spirit, hope of glory, access unto Gods favor. Fifthly, all creatures are our servants, even the very Angels, *Heb. 1. 14.* Sixthly, all creatures are at league with us, *Hosea 2. 18.* Seventhly, afflictions, yea sin turn to our good, through Gods great love. Eighthly, his blessings are as pledges of his favour. Ninthly, the Scriptures are written for us, and belong onely and wholly to us, which are in league with God through Christ.

TIM. *What was gathered hereof?*

SIL. That it is a wonderfull mercy to be one of Gods people; Blessed are they whose God is *Jebovah*, *Psalm 144.* there is more matter of thanksgiving and joy in this, then in having a world of riches, in being the sons of Kings and Princes.

§ DIALOGUE XVIII.

Verſes 30, 31.

For it is one God which shall justify Cir-

cumciſion of Faith, and uncircumciſion through Faith. 31. Doe we make the Law, &c.

TIMOTHEUS.

What is the meaning of this verſe?

SIL. By Circumciſion is meant the Jew; and by uncircumciſion the Gentile. A Metonymie of the adjunct for the ſubject.

TIM. *What then is it to juſtifie Circumciſion of Faith?*

SIL. Firſt, a Jew is not juſtified, becauſe he is ſuch a one, that is, one circumciſed according to the Law, but becauſe he beleeveth in Chriſt.

TIM. *What underſtand ye by juſtifying uncircumciſion by Faith?*

SIL. That a Gentile is not caſt off, becauſe he is ſuch, that is, uncircumciſed; but having faith to beleve in Chriſt, God juſtifieth him alſo.

TIM. *What follows of this?*

SIL. That Jew and Gentile which beleve have one God, a common God and Saviour to them both. For God is God and Saviour to every one whom he juſtifieth.

TIM. *How doth the Apoſtle from hence conclude his main argument of juſtification by faith, without works?*

SIL. Namely thus: that ſeeing the Jew which had the Law of *Mofes*, had God his God to juſtifie him (not for the works of the Law which he had done) but through faith in Chriſt; and alſo the Gentile lacking that Law, yet by faith laying hold on Chriſt, was admitted to the Covenant, to be one of Gods people, and to have God his God, to give him righteouſneſs: thence it follows, that juſtification is not by works but by faith, both to Jew and Gentile.

TIM. *What inſtructions can yee gather from hence?*

SIL. Even this: that Chriſt Jeſus through faith, joyneth us in fellowſhip with God, of what Countrey ſoever we be. Or this, that as there is but one God, who is a common Saviour of all his people, ſo but one way for his people, be they Jews or Gentiles, whereby

to

to be justified, and that is by faith in Christ.

TIM. What words doe follow?

SIL. In the verse 31. it is written, Doe we then make the Law of none effect through faith, &c.

TIM. What is the drift of these words?

SIL. To answer the objection of such as were enemies to justification by faith, and secretly to confirm his purpose by that which is brought against him.

TIM. What is the Objection?

SIL. If such as beleeve in Christ, be justified without respect to their doing the works of the Law, then the Law is made void and of none effect. This objection proceedeth from the ignorance of such as doe not know the strength of sinne, the nature of Gods Justice, and the true end wherefore the Law was given. Secondly, it proceedeth from the pride of nature, loath to yeeld to this truth, which sheweth man, and honoureth God.

TIM. What followeth of this?

SIL. That the truth hath no greater enemies, then proud ignorance, or ignorant pride, that dare lift up it self, Giant-like against God himself.

TIM. What was the answer to this objection?

SIL. It hath two parts: First, a deniall, with a detestation of the thing objected; [God forbid.] Secondly, an inversion or converting the matter upon the head of the objectors, [That we establish the Law.]

TIM. What learn we from the first part of the answer?

SIL. That all thoughts and reasonings against Gods truth, should be very detestable to us; so as we should reject them with a marvellous hating of

them. For divine truth is such an holy thing, so precious to God, as we should not with patience endure any muttering against it.

TIM. Whom doth this reprove?

SIL. Such as do favor or wink at cavils or cavillers against the Doctrine of salvation, or such as are not whit moved at their dealing.

TIM. How doth the Apostle turn the thing objected upon their own heads?

SIL. Thus: Justification by faith, is so far from destroying the law, as that the law is thereby established.

TIM. But how is this true which the Apostle saith, That the Law is established by faith?

SIL. First, the doctrine of justification teacheth, that Christ fulfilled the Law in his life. Secondly, that he suffered in his death the full punishment due to the breach of the Law, for all them who are justified by him. Thirdly, that such as beleeve in him, must endeavour the keeping of the Law, to declare their thankfulness. Thus is the Law established by this doctrine of righteousness through beleeving.

TIM. What followeth of this?

SIL. That there is no cause either for the Jew to cast off the doctrine of faith, in regard of any wrong done to the Law; which is thereby ratified and made more firm: or yet for the beleeving Gentile, lesse to esteem the Law, because without it he is justified by faith; since thus the Law is the more countenanced and confirmed, as that which sheweth sinne our sicknesse, and driveth to Christ, and teacheth the good way wherein we are to walk, that we may please Christ our justifier.

Also without faith it is impossible to keep the Law, or any part thereof.

CHAP. IV.

DIALOGUE I.

Verses 1, 2.

What shall we say then, that Abraham our Father hath found concerning the flesh? For, if Abraham our Father were justified by works, he hath whereof to rejoyce, but not with God.

TIMOTHEUS.



What is the drift of this whole Chapter?

SIL. To prove justification to be by faith, by a new reason fetched from the example of Abraham.

TIM. How stands the frame of his reason?

SIL. Thus: Abraham as the Father of the faithfull, is the pattern of justification, to all his seed or children, as verse 23, 24. Look how Abraham was, in such wise be his seed justified. Now it is certain, that Abraham was justified not by works, but by beleeving the promise concerning Christ, therefore all the children of Abraham are so justified.

TIM. What be the parts of this fourth Chapter?

SIL. Two: in the first, the example of Abraham is propounded unto ver. 23, in the second, this example is applyed unto the end of the Chapter.

TIM. How was the example propounded?

SIL. First, negatively, shewing how he was not justified. Secondly, affirmatively, shewing how he was justified.

TIM. How was he not justified?

SIL. He was not justified by works, which the Apostle doth prove by this reason. Abraham had nothing to glory with God, but if he were justified by works, then he had whereof to rejoyce with God, therefore not by works.

TIM. But did his work gain him nothing?

SIL. Yea, amongst men, and in the account of the world, but not in Gods eye.

TIM. Why doth he call Abraham Father?

SIL. Because of him came the Jews which were his off-spring.

TIM. Why doth he call him, Our Father?

SIL. Because Paul himself was a Jew, and descended of Abraham, which he doth acknowledge to this end, to decline the envie of his Countrymen, lest they should think he had not regarded Abraham.

TIM. Why is the example of Abraham chosen rather then of others?

SIL. Because he was of most reputation with the Jewes; also the Scripture had expressly testified of him, that he had his righteousness by beleeving.

TIM. What instruction doe you gather from hence?

SIL. That it is a good kind of teaching, to teach by examples, because those move the senses. Secondly, of examples, the fittest and most meet would be chosen, which is a point of wisdom in the teacher.

TIM. What is here meant by flesh?

SIL. The externall works of Abraham, as it is expounded in the next verse, [For if Abraham were justified by works, &c.]

TIM. What doe ye learn from the next verse?

SIL. Two things: First, good workes get us commendations and matter of rejoycing amongst men. Secondly, they doe not at all avail us to procure our acceptance, pardon, and release with God, because they want perfection. For neither doe we all good works, nor with all our heart; neither doe wee continue so all our life long, because before our time of cal-

ling,

ling, we cannot doe a good work, no more then a thistle can bring forth a Figge; neither yet be such works as we doe after conversion, without spots. Lastly, we doe many things contrary to the Law.

DIALOGUE II.

Verse 3.

For what saith the Scripture? Abraham beleevd God, and it was counted to him for righteousness.

TIMOTHEUS.

VV *What doth this Text teach us?*

SIL. How Abraham was justified; namely, by beleiving the promise. This is proved by authority of Scripture: the Scripture saith, that Abraham was justified by beleiving, therefore he was so justified. The text hath a question, [*For what, &c.*] Secondly, an answer thereunto, [*Abraham beleevd, &c.*]

TIM. *What learn wee from this Question?*

SIL. That the points of Religion are to be proved by Scripture. Secondly, from authority of Scripture, an argument followeth affirmatively. Thirdly, that proofs of Scripture ought to be brought fairly and sparingly. Fourthly, the wisdom of Paul, in observing the phrase and course of Scripture.

TIM. *Now let us come to the answer: the saith spoken of in Gen. 15. 6, which the Apostle here citeth, was not meant of Christ, but of an infinite posterity and issue?*

SIL. The answer hereunto is this: First, Abraham by faith had chiefe respect to that which was promised in the beginning of the Chapter, that God would be his shield and reward. Secondly, Abraham in his posterity fore-saw Christ, who was to come out of his loynes. Thirdly, in all promises, the promise offering Christ was wrapt; as the foundation and root of them all. Fourthly, it was Christ which spake to him at that time, Gen. Chapter 15. verse 6, for it was the second Person who spake unto

the Fathers, and therefore he beleevd in Christ. Fifthly, the mercy of God, whether it appeareth to us spiritually or temporally, is the object of faith, and God is not mercifull but by Jesus Christ: therefore they that beleve any promise of mercy, beleve in Christ.

TIM. *What more do wee observe here?*

SIL. To beleve God, and to beleve in God, are all one: for to beleve God, is to give credit to his Word, and to put our confidence in his goodness; thus Abraham beleevd God.

TIM. *What more was learned hence?*

SIL. That it is a wonderfull thing to beleve God, or in God; because it obtaineth the praise of righteousness to him that doth it, as it is written, *He beleevd God, and it was accounted to him for righteousness.* This one thing should be sufficient to move all Christians to relye upon God his promise by faith.

TIM. *What other reasons may move men to beleve God?*

SIL. Very many and substantiall: as first, because of Gods commandment. Secondly, because God being most true, is worthy to be beleved. Thirdly, there is great danger if we do not beleve, even eternall death, and the losse of heaven, besides all temporall goods. Fourthly, it is a speciall service of God to trust in him. Fifthly, it is the cause of all other duties, which spring from faith as the root of all. Sixthly, therein is God most honoured, when he is trusted in; and by the contrary, much dishonoured, for he is thereby made a liar, so much as lyeth in us.

1 Joh. 4. 20

DIALOGUE II.

Verses 4, 5.

Now to him that worketh, the wages is not counted by favour, but by debt; but to him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted for righteousness.

TIMOTHEUS.

VV *What is the drift of this Text?*

SIL. To prove justification came not by works, but of faith, by an argu-

argument of contraries; three contraries set against three: as first, hee that worketh not, and he that worketh. The second contrariety is betweene favour and debt. The third, is wages and imputation.

TIM. How stands Pauls argument from these contraries?

SIL. Thus: if Abraham were justified by merit of works, then he had his righteousness by debt, and as a wages: but his righteousness came to him not of wages and debt, but of favour, and by imputation: therefore he was justified, not by works but by faith. Or more briefly thus: if Abraham was justified by favour and imputation, therefore not by desert of works, but by believing.

TIM. What is meant by him that worketh?

SIL. Not one that hath, or doth works, but one that desireth to deserve by his works, which appeareth by this: First, a believer must be a worker, and such an one was believing Abraham. Secondly, wages and debt is given to merit, not to works.

TIM. What learn wee by this; that the reward is counted according to debt, to him that will claim it by merit of works?

SIL. That eternall life is due to him that can fulfill the law, this commeth by vertue of a compact or covenant which God hath made, promising to them which doe the law, that they shall live by their works.

TIM. What is meant by him that worketh not?

SIL. Such an one as either hath no works to commend him to God, and deserve his favour; or having works doe put no affiance nor trust in them.

TIM. What was the doctrine hence?

SIL. That we must claim nothing by our works; the reason hereof is: First, because our good works are joyned with many evils. Secondly, our works be not our owne. Thirdly, there is no proportion between our works and the kingdom of heaven. Fourthly, our works are a due debt. Fifthly, our best works have their imperfections and wants, that we doe not all good works, neither doe

we them in perfect love of God and our neighbour.

TIM. What is it to believe in him that justifieth the ungodly?

SIL. To put trust in him that hee will be mercifull to our sins, to forgive them to us for Christ.

TIM. Who are the ungodly?

SIL. Such sinners as bee strangers from God, as all the elect be before their calling.

TIM. Doth God accept wicked men, to favour while they are wicked?

SIL. No, but first he forgiveth their sins. And secondly, of wicked he maketh them good, putting his holy Spirit into them, to regenerate and sanctifie them. But at their justification he findeth them ungodly, and maketh them godly; and hee doth it, both by taking away the guilt of all their sinnes by free pardon; also, by cleansing away the filthinesse of sin, by a powerfull sanctification.

TIM. What is meant hereby, That his Faith is counted to him for righteousness?

SIL. That the righteousness of Christ is reckoned the righteousness of that person, which doth by faith embrace Christ.

DIALOGUE III.

Veres 6, 7, 8.

Even as David describeth the blessednesse of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose unrighteousnesse is forgiven, and whose sin is covered. Blessed is that man to whom, &c.

TIMOTHEUS.

What is the drift of this Text?

SIL. To prove that righteousness is imputed unto faith, and cometh not by works. The which the Apostle proveth by the testimony of David, Psal. 32. 1, 2.

TIM. What be the parts of this Text?

SIL. Two: First, the preface or entrance, [Even as David, &c.] Secondly, the testimony it selfe, [Blessed are they, &c.]

TIM. What note ye out of the Preface?

L

SIL.

S I L. These things: First, that the testimony is cited without naming the Psalm or verse. Secondly, that the righteousness of Christ was preached to them that lived before Christ. Thirdly, *Paul* so citeth the testimony, as hee giveth the summe and meaning of it in few words; which is thus much; that Justification is the imputation of righteousness to the believer, without works.

T I M. *Who was David?*

S I L. The Pen-man of the holy Ghost, one of the holy Prophets.

T I M. *What follows hereof?*

S I L. That his testimony is to be received as the testimony of God, because the Prophets wrote as they were moved by the holy Ghost.

T I M. *What means he by describing?*

S I L. Not a perfect definition, but a short and plain setting before us of the matter.

T I M. *What is meant by the blessednesse of the man?*

S I L. The man which is blessed, or which may be esteemed and held blessed.

T I M. *What doe ye call blessednesse?*

S I L. The happy condition and estate of such as bee in Gods favour through Christ.

T I M. *What is meant by imputing?*

S I L. To impute is to put a thing into ones account or reckoning; it is a word borrowed from Merchants, who are said to impute that, whereof they exact a reckoning and account.

T I M. *What is meant here by righteousness?*

S I L. The exact and perfect conformity and agreement to the will of the Creator, which since *Adam* was found in Christ onely.

T I M. *Why doth hee say [Without works:] seeing David speaketh not of works in that part of the Psalm?*

S I L. It must of necessity bee understood: for if this be the blessednesse, to have the righteousness and good workes of another (that is) of Christ accounted to us, then a man is righteous and blessed without his own workes.

T I M. *Tea, hee meaneth ceremonials*

and naturall workes done before our conversion: workes done before faith.

S I L. Nay not so, but hee meaneth all workes wherein sin may bee committed, and therefore more principally workes of the morall law; because more properly sin is in them. Again *David* speaketh this even of himselfe, being now converted and renewed unto faith.

T I M. *What were we taught out of the testimony it selfe?*

S I L. Sundry things: First, that there is but one way for all men to become blessed, and this is by free pardon. Secondly, from hence is matter of great comfort for the poor and needy, in that the wealthy of the world, have no other true happinesse, then that which is common to the poorest beleever. Thirdly, here is matter of great humbling for the mighty and rich, in that the poore are equall to them in the chiefest things. Fourthly, here is matter of great unity and love amongst all sorts, in that there is but one common salvation, or means of forgiveness of sins to the begger, and to the King.

T I M. *What is that way of blessednesse which is common to all the Saints? tell us this more plainly and distinctly.*

S I L. Free forgiveness of sinnes through faith in Jesus Christ; which is expressed here by three phrases or fashions of speech. First, remission of sins, which is a discharge of a debt. Secondly, covering of transgression; it being a speech taken from such as hide unseemly things from the eyes of others, lest they bee offended; so our sins by forgiveness are hid from the eyes of Gods justice. Thirdly, (of not imputing) that is, not reckoning it to us, or calling us to any account for it. A speech borrowed from Merchants or Creditors, who doe put that debt out of the reckoning, which they meane to forgive; so are we said to have sin not imputed, as when a creditor of grace and favour, accepteth a debt to be paid, accounting it discharged, when the party indebted is not able to pay it.

T I M. *What understandeth hee by forgiveness?*

In this sense the word imputing is used
Nu. 18. 27.

givenesse of sin more then is expressed?

S I L. The imputation of Christ his righteousness which cannot be severed from remission of sins; 1 Cor. 1. 20. so here is a *Synecdoche* of the part.

T I M. *What was farther here noted?*

S I L. That forgiveness is of all sins, great and small, many and few, one and other. Secondly, that seeing we cannot be free from sin, but by forgiveness, wee should therefore avoid sin more carefully, being wary that wee doe not that from which wee cannot bee quitted but by a pardon; and lest wee abuse that mercy, which doth so graciously cover our faults.

T I M. *What other things more were noted out of this Text?*

S I L. Sundry: First, touching blessedness. Secondly, touching Gods mercy in forgiveness of sin. Thirdly, touching our duty about leaving of sin.

T I M. *What was noted and observed concerning blessedness?*

S I L. Many things: First, the causes of blessedness the chief working cause is Gods grace, or the favour of God: the meritorious and material cause is Christ his obedience to death; the end or finall cause is Gods glory: the instrument, Gods word offering, our faith apprehending, the Sacraments, sealing, hence it is written, *Blessed are they that believe: Blessed are they that bear the word and keep it.* Secondly, the effects of blessedness; the effects towards our selves are forgiveness of sins, regeneration, peace of conscience, joy in the holy Ghost, graces of the new man, as knowledge, wisdom, faith, hope, love, and patience. The effects towards others be the workes of love and mercy, and all fruits of our labour in our calling: hence it is said, *Blessed is the man whose sins are covered, Psal. 32. and Blessed are the mercifull, and the meeke, and the poor in spirit. Mat. 5.* Thirdly, the degrees of blessedness, which bee three: First, in this life an entrance into a blessed estate, by being ingrafted into Christ through faith, to bee partakers of him and his benefit; of forgiveness of sins, and sanctification. Secondly, the proceeding in it at death, when the soul is received

into glory, the body being laid into the earth. Thirdly, the perfection of it in heaven when the whole man shall bee glorified: hence it is said, *Blessed are they which dye in the Lord, Rev. 14. 13. and Blessed are they who are called to the Lambs marriage, Rev. 19.*

T I M. *What was observed touching forgiveness of sins?*

S I L. That the Prophet speaking in the plurall number, giveth us to understand that not one or a few, nor small, but many and great sins are forgiven the faithfull; the reasons hereof are, first, because other wise they could not be blessed if one sin were unpardoned, for they could have no true peace. Secondly, Christ merits and Gods mercies exceed all, and bee much greater then all the sins of the church were they all in any one man.

T I M. *What Use of this?*

S I L. Sound consolation to beleivers, in the time of soul-afflictions for sin. Secondly, an instruction for us, to forgive our brethren whatsoever offence against us, when they come and say, it repents me; even as God for Christs sake forgave us, Ephes. 4. 32. Observe that our sins onely hinder our blessedness, which shall be perfect when our sins be wholly taken away, mean time it is but begun.

T I M. *What were we to learn, as touching our duty about sin?*

S I L. That before the committing of sin we doe take good heed: First, that we may not offend so mercifull a God as hath forgiven us so great a debt, Rom. 12. 1. Secondly, because sin being once committed, we cannot be well eased till we be forgiven. Further we learn, that after the committing thereof, we despair not, because there is mercy with God, to give a free and full pardon to them who seek for it. Lastly, that Gods children may commit sins of all sorts and kinds, except onely one sin, from which they are preserved.

DIALOGUE IV.

Verſes, 9, 10.

Came this blessedness then upon the Circumciſion

circumcision only, or upon the uncircumcision also? For we say, that faith was imputed to Abraham for righteousness, how was it then imputed, when hee was in the Circumcision, or when hee was in the uncircumcision also? Not in the circumcision but in the uncircumcision.

The parts of this Text bee two: First, a question. Secondly, an answer.

TIMOTHEUS.

What is the drift of this Text? at what marke doth it ayne?

SIL. To apply to Abraham, the text in the Palme, and to prove by circumstance of time, that not by workes but by faith Abraham was justified before God: for there David mentions not workes; yet seeing he was circumcised, it might be thought that thereby came forgiveness.

TIM. How doth he prove by circumstance of time, that circumcision did not justify Abraham, and so not David, or any other man?

SIL. Thus: Abraham was reckoned righteous at the time when hee was not circumcised, therefore his righteousness came not by the workes of the law; for that which was not could not bring righteousness to Abraham: but circumcision was not when Abraham was justified, God did not justify him by it.

TIM. How doth it appeare, that Abraham was pronounced just, before he had circumcision?

SIL. By the history of Genesis, comparing the 15. Chapter with the 17. from whence I doe gather that Abraham was circumcised 14. yeares after hee was pronounced just by faith: hereof the Apostle doth collect two things: First, that circumcision was no cause of Abrahams justification, because this was first; and circumcision came long after, and a cause must goe before his effect. Secondly, that no workes justified Abraham, because all the controversie about justification;

grew first about circumcision, which the Iewes joyned with Christ; also because the Iewes counted circumcision a noble worke, and a worthy worship of God; from whence wee may infer, that if Abraham were not justified by circumcision, much lesse by any other worke: therefore the imputed justice of faith belongs to Abrahams children which are not circumcised, so that they beleeve as Abraham did.

TIM. What are we taught from hence?

SIL. That all, even the least things in Scripture, the very circumstances of time are of great use. Secondly, that the Scriptures must be read with very great study and diligence. Thirdly, that Sacraments by the worke done, and action of the Minister, conferre or worke nothing toward the forgiveness of sinne; for Abraham had his sinnes forgiven him, and was accepted for righteous being yet uncircumcised; but hee had the Sacrament of circumcision as a signe and seale of the pardon of his sinnes, and of righteousness which before hee had obtained through his faith: for this order is well to be marked. First, God set forth to Abraham his promises. Secondly, then followed faith. Thirdly, after that in order of causes (but not of time) justification. Fourthly, unto this was added circumcision, to confirme his faith, and to testifie his obedience to God. It is Popish error to tie grace unto Sacraments.

Righteousnes of faith is often had before the Sacraments be had, which follow as seals and do not goe before as causes.

DIALOGUE V.

Verse 11.

After hee received the signe of circumcision, as the seale of the righteousness of the faith which hee had when hee was uncircumcised.

TIMOTHEUS.

What is the drift of this Text?

SIL. To answer a secret objection.

Abraham had the promise of righteousness, Anno 85 of his age: but he was circumcised, Anno 99.

objection, which was this: If *Abraham* were justified before his circumcision, wherefore then did he take circumcision? Unto which the Apostle answereth, that he received circumcision to confirm his faith in that righteousness which before was given him, when he began to believe; or rather here is an answer to a double objection. First is, that righteousness belongeth to the uncircumcised, onely, thence *Abraham* had justification in the time of uncircumcision bestowed on him. Not so, saith *Paul*, for he was circumcised: but to what purpose (might one say) having already faith and righteousness? That is true, (saith our Apostle) but his faith needed confirmation: therefore he took from the hand of God circumcision, which is not onely a signifying or distinguishing signe, but a strengthening seal more to assure him of Gods promises in Christ. For interpretation of the words, note, that (signe of circumcision) is put for circumcision, which is a signe (as Mat. 24. *signe of the Son of man, for the Son of man whose appearing shall be a signe of a present judgement*) not a common, but a sacred signe; thence by the Latines termed (*Sacraments*.) To receive, signifies to take it in his flesh by the appointment and ordinance of God: now if *Abraham* received it, this argueth that God gave it, (for receiving and giving are relatives) so Circumcision was a sign both on Gods part giving, and on *Abraham*s part receiving it; it signed and assured the grace and promise of the one; and the faithfull embracing of the other. (*The signe*) that is, for a signe, or to this end, to be a signe and seal, that is, as a divine pledge or seal, to ratifie unto *Abraham* the righteousness of faith, which he received being yet uncircumcised. (*Seal*) a speech borrowed from Kings and Princes, which add their seal-broad, or private Signet to ratifie and confirm the leagues, edicts, grants, charters, for better assurance of such as be confederates, to subjects, to warrant covenants and gifts. So did God that heavenly King, against the shaking and weaknesse

of *Abraham*s faith, touching the promised seed, and blessedness by him, (which is here called righteousness, and before was termed forgiveness of sins,) and not imputing sins, which is blessedness inchoate or begun, leading to perfect happiness in heaven. The sum of the text is, that though Gods promise of blessedness to believing *Abraham*, by Christ his seed, were certain and undoubted; for God is truth it self; yet for more authority, and the better to fence and stablish *Abraham*s faith, against doubtings and fears, there was added a seal of circumcision. Observe, that albeit it be one use of a seal to shut up and hide for a time, things which be secret, and must not yet be manifested, (as Matth. 27. 66. Revel. 5. 1. & 10. 14.) Yet in this text *Paul* hath respect to the other use of a seal, which is for ratification, as it is used, 1 Cor. 9. 2. 2 Tim. 2. 9. Rev. 7. 2, 4. 2 Cor. 1. 22: Since God had in his Word expressed and mentioned his covenant with *Abraham*, therefore he could not take circumcision to hide or cover the righteousness of faith, but rather to help and comfort his faith in temptation and tryalls, wherewith God meant to prove his faith, as he did to the uttermost, namely, at the offering of *Isaac*.

T I M. What thing was chiefly taught out of this Text?

S I L. The true nature and the principall use of all Sacraments, old and new, which generally serve to be signes, given of God, to admonish us by myrticall signification; and seals to assure us of Christ, and our righteousness by him. Every signe is not a seal, but circumcision is both: and this is common to all Sacraments, to be both signes and seals.

T I M. How many sorts of signes be there?

S I L. Divers sorts: First naturall signes, as clouds be a signe of rain. Secondly, civill signes, as a sword borne before a Magistrate, is a signe of authority. Thirdly, religious signes, which appertain to godlihood, of which there be four sorts. First, some be signes of things

Sacraments
signa sunt &
figilla, non
merita iustifi-
cæ & viæ.

Sacraments
be signes;
First of
grace; Se-
condly, of
duty.

Offens &
maledictio
signi, &
pactum
significatio.

Sacraments
non tantum
significatio
iustitiæ,
sed dæmon-
stratio in
gloriâ.

things present, as the garments of the Priests and the apparell of the Levites. Secondly, some be signes of things to come, as the Rain-bow in the cloudes, Gen. 9. 13. Gedeons fleece, Judg. 6. 36. the shadow of the Sunne, 1 Kings 20. 11. Thirdly some be signes of things past, as the Table of the Law, *Manna*, *Arons* rod, which be all monuments of things past. Lastly, some be signes of things past, present, and to come: of this kind be our Sacraments, for they signifie the death of Christ, which is past: also the gift of God and the promises, which to the mindes of the due receivers be present. Lastly, purenesse of life, mortification, and duties of Charity, which afterwards are to be performed in the whole course of our life.

TI. Q. Wherefore, or to what end serve these Sacraments all signes?

S. I. L. They are first as markes set upon Christians, to declare to whom they appertain, namely, to God their Lord. Secondly, they shew the value of Christians, as a marke set upon Coine, or horses of the best kinde. Thirdly, they be notes of Religion, whereby men may know a Christian from a Pagan, one from the other. Fourthly, they admonish us of duties required of us. Lastly, they serve to be seals unto us of the promises of God, of the covenant of God, that he will be our God to forgive us our sinnes, and account us for just in his sight: which is here called righteousness.

TI. Q. Of what things did this admonish us, or what lessons from this Text?

S. I. L. Of sundry things: First, of Gods goodnesse, that moved him to give us such helps. Secondly, of the infirmity of our faith, that needeth strengthening; and this is a reason why the faithfull must all their life use the Sacraments, because faith is alwaies imperfect, wanting proper. Thirdly, that Sacraments belong not to the unfaithfull, who doe them any good, for Sacraments be effectuall by faith. Fourthly, that there is no use of Sacraments in heaven, where all things are perfect.

Fifthly, that Communicants must see and feele their weaknesse of faith, which may breed desire of strength. Lastly, that Sacraments are effectually meanes, though not to give, yet to confirme grace. For, they have this vertue from the ordinance and promise of God, who by his Spirit worketh in the means, not to worke grace where it is not, but where it is wrought to establish and encrease it. Sacraments were instituted not to justify, but for such as be already justified.

Here are finally three errors to be diligently taken heed of to avoyd them. First is, of such as offend in the excessse (the Romanists) attributing too much unto the Sacraments, as that *ex opere operato*, by the worke done, they conferre grace, regenerate, justify, sanctifie, &c. This was to put the creature instead of the creator, and to give his glory from him to another, which is Idolatry. If Scripture at any time speak thus, that Baptisme washeth, forgiveth sinne, &c. This must be understood, that that which is proper to Christ, the thing signified, is given unto the signe, to note the joint exhibition of both. Second error is, of such as offend in the defect, making Sacraments but naked and bare signes of Christian profession, as Anabaptists doe; but a seale is more then a cognisance or badge. The third, of such as held the Sacraments of the old Testament, to be meere shadowes, representative, not scales exhibitive of grace; whereas by this Text, and 1 Cor. 10. 1, 2. it is cleare, that the substance and efficacie of the old and new Sacraments is all one. Thence is one called by the name of the other.

DIALOGUE VI.

Veres 11, 12.

That bee should bee the Father of them that believe, not being Circumcised, their righteousness might be imputed to them also, and the Father of Circumcision, not so their faith might be imputed to them also, which walk in the steps of

the faith of our Father Abraham; which he had when he was uncircumcised.

TIMOTHEUS.

What is the drift of this Text?

S I L. To shew the end of Gods counsell, in justifying *Abraham* in time of his uncircumcision, which was to shew, that the *Gentiles* which beleeve are *Abrahams* children though they be uncircumcised, aswell as the circumcised *Jews*. To explaine this better, in the former verses, two things were affirmed of *Abraham*, First, that he was justified by the faith he had in his uncircumcision. Secondly, that he received circumcision as a seale of forgiveness of sinnes, by the redemption of Christ, through faith in his blood. Now he sheweth the cause of each, and that each had his mystery. For the former was so done, that he might be the Father of such as beleeve, being not circumcised, that is, *Gentiles*: the latter happened, that he might be the Father also of the Circumcision; that is, the *Jews*, not universally, but particularly such as walked in the steps of *Abrahams* faith: and all to this end, to teach that the benefit of imputed righteousness, pertaineth both to *Jews* and *Gentiles* which are beleevers, as being equally children of *Abraham*, and therefore heires of all the priviledges and rights which were *Abrahams* by vertue of Gods promise that he made to him, Gen. 17. *I will be thy God, and the God of thy seed.* And againe, *Thou shalt be the Father of many Nations.* *Abraham*, &c. in this name was this whole mystery expressed. Concerning the interpretation of the words this phrase of walking in the steps of the faith, &c. hath reference (as may seeme) unto the commandement, Gen. 17.1. *Walke before me*, &c. and it doth very significantly declare, that there is no other faith required in the posterity, then which was in the Parent *Abraham*; namely, such a faith as seekes remission of sinnes, and life everlasting, in grace alone; and not in Circumcision and workes of the law.

T I M. *Of how many sorts be the children of Abraham?*

S I L. They be either *Jews* or *Gentiles*. The *Jews* may be distinguished into circumcised and beleeving *Jews*; and uncircumcised and beleeving, as *Abraham* did, but not circumcised as he was; and they were which received the Gospel, when the law ceased.

T I M. *What is it then that giveth this dignity to men, as be *Abrahams* Children?*

S I L. It is not circumcision, but faith, beleeving the promises after *Abrahams* example; for it causeth righteousness to be imputed to them, yea, though they lack Circumcision.

T I M. *What things are learned from hence?*

S I L. That it was a great honour which God did unto *Abraham*, to make all beleevers his Children. First, because it is a large and honourable posterity. Secondly, it is also a marvellous great matter to have *Abraham* to be our father. For righteousness, forgiveness of sinne, and all happinesse belongeth to such. We are here very diligently to observe (lest we erre) that fatherhood in respect of the faithfull is here given to *Abraham* not by efficiency, as if he should be the worker and author of faith in all his children (for faith is the gift of God, it is not of our selves, or of any other creature) but by a kind of proportion, because the Grace of the Covenant was given him upon that condition and agreement, and by that Law, that as carnall parents do passe over and derive all their inheritances and goods unto their naturall children: so doth *Abraham* this spirituall father, should by covenant, doctrine, and example, derive unto all the faithfull his spirituall children, that free blessednesse and justice of faith, which he had received of God. Learne also the unity and harmony of the Church, Faith, righteousness in the old and new Testament. There is but one Father of all the beleevers; and therefore but one faith, one body, and one Church; one Lord, head, and Saviour; one Justification, one Salvation; even as wee profess one Catholike Church, the Communion of Saints, to which appertains remission of sinnes, resurrection, and glory. Hence falls to ground

ground that carnall conceite of the Jewish Church, that it had onely temporall promises, and were not partakers of Christ and his righteousness. Furthermore note here, that to be the children of *Abraham*, and heires of his justice, we ought to labour for such a faith in all points as was his faith, so qualified as his beleeve was: comming after him in beleeving, as we would track and follow the steps of one which had gone before us, in a rough, uneven, and cragged way.

TIM. *What were the qualities of Abraham's faith, in which we must imitate him?*

SIL. Sundry and excellent. First, readinesse, in that he beleeved God without delay or deliberation, after once he had his promise and understood it. Secondly, sincerity, in that hee beleeved truly without hypocrisie. Thirdly, strength, for that he strove against, and overcame all lets of his faith. Fourthly, patience, in that he waited long for the performance of the promise. Fifthly, constancy, in that he continued to beleeve unto the end. Sixthly, wisdom, in that he grounded his faith aright, upon the word and promise of God, and not upon men or his owne merits. Seventhly, fruitfulness, for his faith was fruitfull of good workes, *James 2. 22. Abraham's faith wrought with his workes.* Lastly, it was not conjecturall opinion, but a Plerophory or firme and full assurance of the promise, *Rom. 4.*

TIM. *What were the chiefe fruits of Abraham's faith?*

SIL. First, singular love of God, for whose sake he was ready to offer *Isaac*. Secondly, a true feare of God. Thirdly, rare charity towards men, gladly entertaining strangers. Fourthly, deniall of himselfe, for he left his owne Country, and his fathers house. Fifthly, fortitude and valorous courage, for he feared greatly no danger nor enemy. Sixthly, contempt of the world, with the pleasures and delights, profits and honours of it: for he was ever ready to loose and leave all for Gods name. Such as be like to *Abraham* in his faith, having, or striving to have it so qualified and so

fruitfull, are indeede the children of *Abraham*.

DIALOGUE VII.

Verse 13.

For the promise that he should be the heire of the world, was not to Abraham or to his seed through the Law: but through the righteousness of faith.

TIMOTHEUS.

W *What is the scope and drift of this Text? What is the purpose of Paul?*

SIL. To prove by a new reason, that *Abraham* had righteousness, not by his workes, but by his faith: the reason is this; By what means *Abraham* was heire of eternall life, by the same means he obtained righteousness: but *Abraham* was heire of eternall life, by beleeving the promise; therefore also he had righteousness by beleeving.

Thus most commonly the purpose and connexion of this Text is laid down by interpreters: but *Master Beza* and *Parasus* will have it not a new argument to prove the principall thing in question, viz. that righteousness is by faith, (for this is not the thing concluded) but the *medius terminus*, or reason to referre a conclusion premised, in verse 12. that the children of *Abraham* are they onely which walke in the steps, of *Abraham's* faith, (not they which walke in the steps of his circumcision or workes:) for the Law, viz. (workes of the Law naturall or written) is nothing to this childship (as I may speak) reason is, because the promise given to *Abraham* to be heire of the world, or to have the world his inheritance, came to him by the righteousness of faith: therefore they which walke not in *Abraham's* workes, but in his faith, be his children; as *Abraham* became their father, not by his working, but by beleeving: If this sense and coherence be judged best then (by world,) the beleevers dispersed and scattered over the world is meant: also there is an *Ellipsis* of the word (given) which should be added to promise; and the particle disjunctive (or) hath concluded

ed in it a close objection; as thus: Bee it that the promise of being father of many Nations, and heire of the world, were given to *Abraham*, on condition of beleeving, yet to his seed it might be on condition of works: no, saith *Paul*, in no wise; the reason is rendred in the next verse, because so the promise of the inheritance and faith should be voyd and of no effect.

TIM. *What is meant here by the world, as you doe judge?*

SIL. Some say the land of *Canaan*, at least typically and mystically: some by it understand all the beleevers which are dispersed through the world, as is aforesaid: some by it understand all the creatures of the world, which are the inheritance of *Abraham* and every faithfull person: and I take it to be meant of the world to come, even of the possession of salvation in heaven, of the celestiall inheritance. That this is the meaning, may appear by the whole former treatise of Justification, also by the 14. ver. of this Chapter; wherein by heire, none can be meant but the heirs of eternall life: if any thinke good to joyne this sense and that of *Parus* and *Bera* together as subordinate one to the other, it is not amisse.

TIM. *What learne yee hereby, that this inheritance of heaven, dependeth upon the promise of grace?*

SIL. That beleevers may surely look to have it in the end, because the promise doth not deceive, seeing it is his promise which cannot lye. Secondly, we learn, that it behoveth the faithfull to have an eye still upon the promises, and to have their refuge thither when they shall be assaulted; as a chased Hart flies to the cold brooke, and the fearfull Coney to the rock or burrow; so we being tempted runne to the promises.

TIM. *Vpon what condition was this promise given or made of God to Abraham?*

SIL. Not upon condition that he should fulfill the Law, because the Law was published long after the promise, and therefore could be no condition thereof; againe, none can possibly keep the Law. But the promise was given upon condition of beleeving, namely, that *Abraham*

and his seed should embrace it by faith.

TIM. *What doth this shew unto us?*

SIL. The necessity of faith, in that we are not partakers of the promises without it. Secondly, the excellency of faith, that to it the greatest promises are made. Lastly, from hence we are exhorted to labour and strive to attaine the gift of faith, and to encrease it if we have it, labouring against hinderances. Let this be further noted, that though this promise given to *Abraham* be chiefly accomplished in the heavenly Inheritance, yet it comprehends the Church of Christ over the world, as a spirituall heritage; yea, and the right to temporall things in this world, 1 Cor. 3. 21. and all this through Christ the promised seed.

DIALOGUE VIII.

Verse 14.

For if they which be of the Law be beites, then is faith but vaine and the promise made of none effect, because the Law causeth wrath: for where no Law is, there is no transgression.

TIMOTHY.

What is the drift of this Text?

SIL. To prove, that the inheritance of heaven is not given on this condition, that the Law be fulfilled by us; and therefore it is given on condition of beleeving. This is proved by a reason taken from absurdities, or from contraries, which is thus: That if the inheritance be got by fulfilling the Law, then faith is void, and the promise of none effect. Or more plainly thus: If salvation be given on condition of working or doing, then it must needs be that faith which beleeves the promise is idle, and so the promise is also idle, and frustrate; which were an absurd thing either to think or speak so, for God neither doth or promiseth ought in vaine.

TIM. *How doth this reason follow, and how is it framed from the law of contraries?*

SIL. Yea, for to have salvation by merit of our workes, and to beleeve that it is given us by virtue of a free promise,

these two are so contrary, that if merit be granted, beleeving is clean destroyed; and if beleeve be taken away, then the promise vaniseth; the promise and the law, workes and favour in this case of justification, cannot agree together, as Rom. 4.

T I M. *What is meant by them which be of the Law?*

S I L. This phrase in Scripture signifieth two things: First, by them of the law, is meant the Jewes which are circumcised, to whom the law was given. Secondly, such as challenge and claime salvation by merit of workes, or upon condition to fulfill the law, so it is taken here: now the law thus taken for merit of workes, doth suppose a debt, and destroyeth grace, being quite opposite to the promise.

T I M. *What is meant by this, that faith is vaine and the promise void?*

S I L. That is to say, faith should be required of us in vaine, and the promise of God made in vaine, if the inheritance of heaven came by workes: but it were a very absurd and wicked thing to say thus, as appeareth by these reasons. First, because God doth nothing in vaine. Secondly, because none can in any wise keepe that condition of fulfilling the law: therefore the promise of grace and faith, be most needfull and necessary; without which, our mind would alwayes be full of distrust, the law being impossible.

T I M. *But if the Law and the promise be so contrary, that the putting off the one destroyeth the other, how is it that God hath annexed so many promises to the law?*

S I L. There is a difference to be put between the promises of the Law and of the Gospel; for the promises of the Gospel be of remission of sinne, justification, the holy Ghost, salvation: these are not made to the law (that is) on this condition, to keep the law perfectly, or else not to have them, because then these promises should be void, seeing none fulfill the law, & so we should ever be doubtful.

T I M. *What is the second reason why the fulfilling of the Law is no condition of the promise?*

S I L. It is taken from an evident effect of the Law through our default, not of the Law it selfe, as thus; the Law accuseth us or pronounceth us guilty of wrath, that is, of punishment: therefore remission of finnes and salvation, is not from the Law; for we cannot be saved by that which condemneth us; and punishment is repugnant to the inheritance and promise.

T I M. *How cometh it that the Law condemneth us to punishment?*

S I L. Through our transgression and breaking of it, whereby we fall into the wrath of God: for there must needs be transgression where there is a Law, because mans corruption cannot observe it; and where there is transgression there must needs be wrath; and such as are subject to wrath and vengeance, are voyd of eternall life: therefore the Apostle reasoneth well, that the inheritance is not by fulfilling the Law, because the Law causeth wrath by revealing it, and declaring us guilty of it, in so much as we have broken the Law.

T I M. *What worketh this in men; that the Law causeth wrath?*

S I L. In wicked men it worketh a hatred of God, and causeth them to flye from him, and strive against him; but in the elect it leadeth them to Christ, as the disease being felt driveth to the Physician.

T I M. *What use is there of this?*

S I L. It serveth first to reprove the Papists, who teach that eternall life may be merited by the workes of the Law, as one should say, that life may be found in death, peace in wrath. Secondly, it reproveth ignorant Christians, who attribute salvation to their good deeds, and serving of God. Thirdly, it teacheth the true bounds and limits of the Law, that it was not given to justifie, and therefore that we should not leane to the Law for salvation: but having learned and been made to feele by it, that we are under wrath thereby to be driven unto Christ our peace-maker, as the sense and smart of our wounds sends us to the Chirurgeon.

DIALOGUE IX.

Verse 16.

Therefore it is by faith that it might come by grace, and the promise might be sure to all the seed; not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all.

TIMOTHEUS.

VV *Has is the drift of this Text?*

SIL. To prove the former point, that the promise of heavenly inheritance is ours by beleeving, and not by working; the reasons to prove this are two. First, if the promise be made upon any other condition then beleeving, then it is not free but of debt. Secondly, the promise is not sure, except it be ours by beleeving; for there can be no certainty by workes of the law, which we be not able to do perfectly.

TIM. *What other thing is contained in this Text?*

SIL. A distribution of Abrahams seed into beleeving Jewes and beleeving Gentiles: the former called his seed after the law, because the law was given to the Jewes; the other which be of Abrahams faith, viz. beleeving Gentiles.

TIM. *What doth he speake of here when he saith [it is]?*

SIL. He speaketh of the heavenly inheritance promised to Abraham; also he saith, it is by faith, to shew that the promise of the heavenly inheritance, was given on condition that we do beleeve, and that faith is the instrument to receive it; and the manner of scripture phrase, is to attribute that unto the instrument, which is proper unto the agent.

TIM. *What is meant by this, that [It might come by Grace?]*

SIL. We may understand by Grace, either the object of Faith, that is, Gods Grace and Mercy offered unto us in Christ, which is the very thing that faith looketh unto, and leaneth upon, as the mark and stay of it; or by Grace may be understood the scope and end of Faith, which is the glory of Gods grace and fa-

vours; for, it is much to the praise of Gods grace, to forgive sinners, which beleeve in Christ, without all consideration of merits.

TIM. *What things did we learne from hence?*

SIL. These three things; First, that to attaine a benefit by Faith; and to attaine it freely, is all one; Faith and Grace being so knit, as one put the other is put, and contrary wise. Secondly, that it is a Doctrine that tendeth directly to the glory of Gods grace, to teach, that righteousness and life cometh by Faith. Thirdly, that such as will have heaven by merit of workes, are enemies to Gods grace, whatsoever pretence they have to cloake their wickednesse, yet hee pulls downe grace, who buildeth merit.

TIM. *What learne we by these words, that the promise might be sure to all the seed?*

SIL. First, that there is a mutuall relation or reference betweene the promise and faith; that is to say, the promise is made that men should by Faith lay hold on it; and Faith on the other side, taketh to nothing but the promise. Secondly, we learne, that Faith maketh beleevers sure of their salvation, because it leaneth upon a firm and sure promise; for it is the nature of faith to be sure and certain, yet it is the more firme and certain, because the promise which it beleeveeth, is firm & certain like to God the promiser.

TIM. *Were not the promise sure if it were given on condition to keepe the whole Law?*

SIL. No, because of mans weakenesse which cannot keepe it; as also, because of the Gentiles, which were not subject to the Law and Ceremonies; and therefore could not have enjoyed the promise of life, if it had beene by the Law.

TIM. *Tell us, is there any thing which may hinder this certainty of Believers?*

SIL. Yea, two things; First, doubt of perseverance to the end, which Satan and the flesh do suggest to the godly. This hindrance may be removed, first, by prayer, which being made from faith for the gift of perseverance, it obtaineth it. Secondly, by the Meditation of Gods eternall love and covenant, that he will be our God for ever, Jer. 31. 3. 32. 40. and

and of Christs intercession, which keepeth the believers from falling away, John 17. The second hindrance may be removed, by considering, that none can be without sins, and that the best men have foule ones, who yet lost not the certainty and hold of the promise thereby, because upon repentance, they were forgiven for Christ his sake.

T. I. M. But will not this certainty of faith breed in us a carnall security?

S. I. L. No, especially if these cautions be observed. First, that we ground our certainty out of our selves, upon the infallible promise of God. Secondly, our certainty must be joined with feare, of offending God, as it is written, *Bee not high-minded, but feare*, Rom. 11. 20. Thirdly, presumptuous sins are to be avoided, Psal. 19. 13. Fourthly, it may not be applied to licentiousness. Lastly, we are not to be ignorant, that it is never severed from some doubting, which is moderated and overcome by a true and lively Faith.

T. I. M. How can our Faith be certaine and yet be moved to doubting?

S. I. L. Yes, for these come of divers grounds, certainty of Faith springeth from the nature of Faith, and from the truth and power of the promiser, Rom. 4. 20. but doubting commeth from the falsie, not from the hand.

T. I. M. What is the use of all this?

S. I. L. First, it administred a marvailous great comfort to such as have obtained grace to beleeve truly, although weakly, for they be without hazard of perishing, and certain to have salvation. Secondly, an admonition to labour hard for faith, and to preserve it when we have it. Lastly, that the Papists must needs doubt of their salvation and bee fearful, seeing they will have the promise of life eternall fulfilled unto them, upon the merit of their works, and not on their faith onely. For they are alwayes doubtfull whether they have merited sufficiently, they know not when they have done workes enough, yea in their Tridentine Councell, they commend no other faith but conjecturall, even a bare opinion and hesitation; condemning

full assurance or certainty of faith, for impious presumption, allowing not certainty of grace, without a speciall revelation from heaven.

DIALOGUE X.

Verse 17.

As it is written, I have made thee a Father of many Nations, even before God, whom be beleved, who quickened the dead, and called those things which be not as though they were.

T. I. M. O. T. H. E. U. S.

V. V. What things be contained in this Text?

S. I. L. Four things, First, he proveth by the word of the promise, that *Abraham* is the father of beleeving Gentiles, (as it is written.) Secondly, he sheweth how, and in what manner he is their father (before God.) Thirdly, he commendeth *Abrahams* faith, in respect of that whereunto it leaned (which is God himselfe.) Lastly, God is described by two effects, impossible to Art or Nature: First, quickning the dead; secondly, calling things which were not, as though they were; here is the second maine part of this chapter, namely, a digression into the praise of *Abraham*.

A digression into the praise of Abraham and his faith.

T. I. M. From whence is the authority fetched, which is here brought to prove the beleeving Gentiles to be *Abrahams* children?

S. I. L. Out of Gen. 17. 5. which Oracle containeth the Etymology or notation of *Abrahams* name.

T. I. M. What is here meant by many Nations?

S. I. L. All such as should beleeve, of what Nation or People soever they were.

T. I. M. In what sense is *Abraham* called their Father?

S. I. L. First, because he was a pattern of faith to all believers. Secondly, because he was a teacher of that faith, being a Prophet, Gen. 20. 7. Thirdly and chiefly, because all believers have fellowship with *Abraham* in those promises concerning the Messias, which were made to him.

T. I. M.

TIM. But how came Abraham by this honour, to be the father of all beleevers?

SIL. By vertue of Gods free promise, being beleeved by him; therefore Abraham had not this honour by works.

TIM. But how and in what manner is Abraham the father of all beleeving people?

*Now hence
no more, sed
Dui exempla
ut Chryso.*

SIL. That is expresse in these words [*before God*] which words be taken diuers wayes of Interpreters: some expound it thus, [*before God*] that is to say, (as God is, or after the example of God, who is Father of all people, Gentiles as well as Jews;) so is Abraham a father. Some again expound it thus, [*before God*] that is, so he is a father, as the fatherhood of Abraham cannot be understood by mans reason, but by the Spirit of God. But these words, [*before God*] are to be understood of a spirituall kindred, such as hath place before God, in his sight and account, and maketh us accepted in his sight: there is great necessity hereof, because sithence the blessing of saving health is contained and shut within the seed of Abraham, therefore we must be Abrahams children according to faith, that we may be partakers of life eternall.

TIM. What is the instruction from hence?

SIL. That the Jewes which are Abrahams children onely according to the flesh by carnall generation, are not so precious in Gods sight, as the Gentiles which beleeve; for these are properly children and heires of heavenly Canaan, whereof the earthly was but a type and a shadow.

TIM. What is that whereunto Abrahams faith doth leane?

SIL. It is God whom he beleeved, now to beleeve God, is not onely to give credit to his word, but to put confidence in his mercifull promises; for faith cannot find any stay, untill it come to God, because he onely is infinite in power, as well as in truth and goodness; for he alone can produce a Being out of a not-being, and restore life to things dead.

SIL. What testimony did God give

to Abraham of his infinite power and omnipotency?

SIL. Unto the persons of Abraham and Sarah, who in respect of generation were as good as dead; for she was both barren, aged, and pain bearing, and he was an hundred year old: so as there was in reason as much hope of the dead to engender, as of them. This of quickning the dead may be stretched further, even to the particular raising of some who were naturally dead, as Lazarus and others, as also to the generall resurrection of the dead at the last day, in both which respects God doth quicken the dead: also the Saints while they lived, have had often experience of this effect of Gods power; namely, that being often (as it were) dead in their own opinions by great sickness, or very perilous dangers, they have been suddenly and mightily revived, as Daniel in the den, Isaac on the Mount Moriah, Joseph in the pit, Moses in the water, and Peter on the water: nay further, this hath also place even in soul cases; for while some that have thought themselves no better then dead and lost men; In respect of their many and fearfull sinnes, have yet been quickned by Gods mighty grace, and restored to hope, as Job, David and others. Lastly, in order of Nature, this hath place; for we yearly see things, as Herbes, Plants, and other creatures dead in Winter, revived in the Spring-time.

TIM. Whereunto should this serve?

SIL. To teach the godly in their greatest extremities, to fix the ty of their minde upon Gods Almightynes; that they may have comfort, knowing that they have to doe with a God, that can say to the dead, Live, and they shall live. Also, to ground all their prayers upon his power, as the chief prop of faith.

TIM. Whereunto do yee refer that which followeth, of calling things which are not, as though they were?

SIL. Unto the Gentiles, which of no people were made a people by Gods especiall calling. These words have yet a larger sense, for God fulfilled them in

the first creation, wherein by his word only, he made all things of nothing: also he daily fulfilleth them in the regeneration of the elect, who before being not beloved, are now beloved, *Hos. 2. 23.*

TIM. *What may we now learn from hence?*

SIL. The easiness of creating and regenerating, which with God is no harder, then for us to call a man to us, or to call any thing by the name. We see also what an effectuall calling is, a powerfull working, causing persons to be what they were not, of enemies and sinners, sons of God and righteous.

DIALOGUE XL

Verse 18.

Which Abraham above hope beleaved under hope, that he should be the Father of many Nations, according to that which was spoken, so shall thy seed be.

TIMOTHEUS.

What is the drift of this Text?

SIL. To extoll and praise *Abraham's* Faith by two reasons: First, that it did not give place to sense, nature or humane reason. For he beleaved above the hope of man. Secondly, that it did embrace the truth of Gods promise, contained in these words; *So shall thy seed be.* And thirdly, that he made the Divine promise, the support and prop of his faith, (according to that was spoken.)

TIM. *What is meant when he saith [He beleaved under hope above hope?]*

SIL. That he beleaved under the hope of God, and above the hope of man: for when things were desperate in the reason of man, and there was no hope at all, yet looking up unto God, he had hope, he conceived invincible faith in his heart, joynd with an infallible hope, even against hope of flesh, nature and all mans reason.

TIM. *Do ye not by hope understand things hoped for?*

SIL. It is true, and then the meaning is contrary to that which might by man have bin hoped for, he waited for things which were set forth of God to be ho-

ped for; overcoming by his faith, all difficulties, absurdities, and impossibilities, which naturall reason might object and oppose to him.

TIM. *What was our instruction from hence?*

SIL. This, that a true faith doth enable us to expect such things as the reason of man would never look for. Example hereof we have in *Abraham*, who being an hundred year old, it was against reason that he should look to be a Father, yet his faith beleaved it (seeing God promised it.) Also *David* against all humane reason and hope beleaved, that hee should be king of *Israel*. Also, when *Moses* beleaved that the people should pass through the Red sea, as on dry land, it was against reason: the like is to be said of *Joseph* and of many others.

TIM. *Is it not dangerous in things which are set forth to be beleaved, to take counsell with the wisdom of the flesh, or with humane reason?*

SIL. It is so, as appeareth in the example of *Sarah*, of *Zachary*, and *Moses*, all which were punished, because they consulted with flesh and blood in stead of beleaving. Also, in the example of wicked men, who have received hurt by leaning too much to the wisdom of the flesh, more then to the Word of God, as they which perished in the wilderness: also a Prince which was servant to *Jeroram* King of *Israel*, *2 Kings 7.* Lastly, *Zedekiah*, King of *Judah*, *Jerem. 39. 7.* Therefore in things which are propounded by the Word to be beleaved of us, we must renounce that which our own and other mens reason can object, seem it never so absurd and impossible which God promiseth, yet it must absolutely be beleaved.

TIM. *What was further commended to us out of the first part of this sentence?*

SIL. That it is the property of a true faith, to keep men in hope, even when things seem desperate. Example hereof we have in our Saviour *Christ*, *Mat. 27. My God, my God, why hast thou forsaken me?* and *Saint Paul*, *Acts 27.* and *Jehoiada*, *Jerem.* For faith doth beleave the whole

whole word of God, according as it is written, *Faith is by hearing, and hearing by the Word of God*, Rom. 10. 17. but the word of promise is that, whereabout Faith is properly occupied, and especially the Word of the Covenant, wherein God promised to be mercifull to our finnes.

TIM. Yet the promise that Abraham is said to beleeve, was of a temporal blessing, even of a large posterity.

SIL. It was so, but this dependeth upon the Covenant of grace, and helpeth him to beleeve that. For he that can beleeve God to be faithfull in smaller things, can also beleeve, that he will keep his truth in greater things. Again, all earthly promises are fulfilled for Christ, who is the substance of the Covenant. Again, all earthly promises proceed from mercy, and Christ is the foundation of Gods mercy towards us.

DIALOGUE IX.

Veres 19, 20, 21.

And be not weak in faith, considered not his own body now dead, when he was almost an hundred years old, neither yet the deadnesse of Sarah her wombe, he doubted not at the promise thorow unbeliefs, but was strong in faith, and gave glory to God, being fully assured, that he which had promised, was able to perform it.

TIMOTHY.

What was the drift and end of this Text?

SIL. To praise the faith of Abraham by these few Reasons. First, by setting down the hinderances of his faith, as the deadnesse of Abrahams body, and of Sarah her wombe. Secondly, by opposing to it the contrary, which is unbelief. Thirdly, by the measure of his Faith, which was a strong and full assurance. Lastly, by the end of his beleeving, which was the giving of God the glory.

TIM. What is meant here by being weak in Faith?

SIL. Sometimes Faith is put for the

Doctrine believed, Rom. 10. 17. then to be weak in faith, is to be troubled ignorant of the truth, and more he weak, is to be very ignorant and skillfull. But Faith is here put for the gift of faith, and by not being weak in faith, he meant, that he did strongly beleeve God. This speech is a figurative kind of speech, when he saith more than he expressed, as Psalm 124. 7. *Our feet were set as the rock, for to hold in great account.*

TIM. What was the hinderance which might have troubled, and weakened his faith?

SIL. The deadnesse of his own body, and of Sarah her wombe, which he did not consider, that is, he thought not these things able to hinder the promise of God, as Gods power was able to fulfill the thing promised, neither did he reason by unbeliefs against the promise of God, saying, its impossible, or it will come to nothing.

TIM. What was the instruction from hence?

SIL. This. A strong faith yieldeth not to such tems which discourage or daunt it, but breaketh thorow, and overcometh them all, be they never so many and so great: whereby the faithfull are to be admonished of their duty, which is, to strive against the impediments of their faith, not to yield.

TIM. What is meant by being strong in faith?

SIL. Unbeliefs by which is meant either a meer privation of faith, when there is none at all, as in Turks and Jewes, and wicked men, or a defect in beleeving, whereby one beleeves a thing faintly, through infirmity of faith. Unbeliefs, if it be a meer absence of faith, then it breedeth that wavering, whereof James speaketh, Jam. 1. 6. *Who is but a defect of beleeve, then it engendeth doubting, such as is here spoken of.*

TIM. But had Abraham this doubting at all, when the ship was like to be wrecked?

SIL. Yes, on every side doubting offered it self; but when hee looked to the will and power of God, he was certain of the promises, and subdued doubts arising, for it is impossible that

any man should be believed to be freed from all doubting, while in every man faith-based infirmities abide.

And which appears in infirmity of
feib may hold out 2. and not be at all
deficient in command: two ways a
soul, by want of knowing well such
things as he is to be helped; example
in the 10th Book, 14. and Secondly, by
neglectfully and faintly leaving so
such things as they know well; as Peter
when he walked on the water, knew
CHINA would have him come to him,
but did not closely hold to Christ's
words, I do not doubt.

51. **SILE** Earnest prayer unto God to
encrease and stablish our faith.

T 136: Now tell us of the measure of
Abraham's field, what is man?

SIR I have not a little and weak faith, but a strong and great faith, such a faith as fully assured him of the thing promised to him. This word [full assurance] is fetched from ships, which against wind and waves are yet with full and strong sail carried unto the haven: so *Abraham* by the strength of his faith, overcame all waves of doubts beating against his mind.

Ques. What may be observed from hence?

SILL. That in every true faith, there is an assurance and persuasion of that which it believeth, but not a full assurance, for this is proper to a strong faith. Secondly, that weak Christians should not be discouraged, because they be not fully assured; so as they strive towards it, for the measure of true faith is differing, and God looks not to the quantity but to the truth of faith.

Q. What is the end whereunto faith

S12. Tell the glory of God, because
 our faith giveth unto God a witness
 of his great power, truth, and good-
 nesse, ever contrary to our reason and
 sense.

Hospital bills, assuming all in order
 and in the hospital, not in the
 year. \$ M

DIALOGUE XX.

And therefore it was imputed unto him for righteousness. Now it is not written for him only that it was imputed unto him for righteousness; but also for us to whom it shall be imputed for righteousness, which believe in him that raised up Jesus from the dead, who was delivered to death for our sins, and is risen again for our justification.

TT TIMOTHEUS.
That is the end and scope of this
Scripture.

§12. Together with the conclusion of this Chapter, it doth conclude the treatise of *Abraham's* justification. In this conclusion we may observe these things. First, the conclusion itself, ver. 22. [*and therefore.*] Secondly, an application of *Abraham's* example to the believing *Roman*, and to all believers, ver. 24. as teaching a doctrine common to the whole Church. Thirdly, a proof of the fitness of this application, from the end and drift of this Scripture, ver. 23. [*now it is not written.*] Lastly, a declaration of justifying faith, by the two special things on which it principally leaneth, [*the death and resurrection of our Lord.*]

TIM. For the conclusion, tell me what is the meaning of it?

SIL. Thus much; that it is no mar-
vail if the faith of *Abraham* were imputed
to him for righteousness, seeing by it he
did so strongly and lively apprehend
the mercies and promises which the
strong and faithfull God gave him.

TIM. We may not thus think by the Apostles words [therefore, this is meant to make faith a meritorious cause of Abrahams righteousness].

SIXL. No surely; his purpose is to declare, not what his faith merited, but that it was a true, lively and sound faith, seeing it did so firmly lay hold on the truth and the power of God, promising to Abraham eternal blessedness in the person of the Messiah.

TIM. May not a weak believer by this be
served to think, that he is unworthy of
seeing

Faith is but
a condi-
tion or Or-
gan of
righteous-
nes, not a
meriting
cause.

seeing he cannot so strongly beleeve as Abraham did?

S I L. No such matter: For this Text applyeth *Abrahams* example not unto strong beleevers, but unto beleevers. For whosoever beleeueth truly, though weakly, yet that weak faith (being true) shall iustifie them. For faith iustificieth not as a qualitie, or in respect of the quantitie and measure, but by the vertue of the object.

T I M. But is not righteousness imputed to the elect, before they doe beleeve?

S I L. No such thing; it was not imputed to *Abraham* till he had faith. Likewise, it is reckoned to his children on this condition, so as they beleeve, or at that time when they shall beleeve. Faith and imputation of righteousness goe together in order of time, though not in order of Nature, for so faith as a cause goeth before.

T I M. Tell us now what the application is.

S I L. *Abraham* beleeved, and was reckoned righteous: likewise, all *Abrahams* Children are iustified by beleeving the promise. For no other wise are the Children to be just, then was the Father, who by an inheritable right conveyeth to them, the Justice imputed to himselfe.

T I M. What is the ground and reason of this application?

S I L. The scope and end of the Scripture, which aimed not at *Abraham* onely, when it is written (he beleeved, and it was imputed to him for righteousness) but had respect herein to all that should beleeve as *Abraham* did. This may appeare by the 15. Chap. of this Epistle, ver. 4. that the things which are written of some one, do concern all. Also *Paul* saith so much in effect in this place, That that which was written of one *Abraham*, did belong to all the faithfull.

T I M. But how will this hold in other things which are written both of *Abraham* and others, which no man may draw unto himselfe for imitation: as *Abrahams* sacrificing of his sonne, and lying with his handmaid, and many such like things? And if it hold not in these things, how then doth *Paul* with any strength of reason rather in this

point of Iustificing by Faith, than it belongeth to us, which was written of *Abraham*?

S I L. The answer is this: Some things which are written of *Abraham* and other of the Saints, are personall or singular, which either were their infirmities, or such things as they did by a singular calling, as *Elias* his praying for fire to fall from Heaven: and some other things are written of them, which they did by vertue of an universall vocation, which are common to them with all others. These we may distinguish after this manner: Such things as they did besides, or contrary to the Law of God, these are singular and personall, and herein we must not imitate them: but such things as were agreeable to the Law, or the generall Commandements of God, they belong to the generall estate of all Gods people, and in them we are to follow them: as for the other, we are not to reade or thinke of those singular things without fruit; for the whole Scripture is profitable: howsoever, we may not become followers of them therein, yet there is of every Scripture a profitable use perpetuall to all times.

T I M. What other things may be noted from this ground of the Apostles application?

S I L. Sundry things; first, the saving use of the Scriptures is proper to the faithfull, for whose good alone they were written; a speciall mercy. Secondly, that divine truth must be proved by divine Scripture, and not by humane Writers, which are of no authority in matters of salvation. Thirdly, examples serve very well to declare doctrines and commandments, because to things hard and doubtfull, they bring great light and clearenesse, for that in them the mind and senses both are joyned together. Fourthly, we learn that it is a great comfort to the faithfull, to be made equall to *Abraham* in justification. To Iusticiaries, mercenary hypocrites, infidels, and prophane unbeleeving worldlings, it hath no comfort.

T I M. What is the fourth thing contained in this Text?

S I L. To lay forth the two principall things, whereunto faith leaneth; to wit,

the death and resurrection of our Lord. For Christ dead and raised againe, is the thing which a true faith chiefly looketh unto, because there it is that faith findeth matter of support, and stay to it selfe. Therefore the Apostle doth joyne his death and resurrection together: because neither his death without his life, nor his life without his death; could any whit availe us to salvation. Hence are they in Scripture so often joynd together, Pagans can beleeve, that Christ being a man, died, but that he is risen, they doe not.

T I M. *Who delivered Iesus to death.*

S I L. *Iudas* for his gaine, the Jewes for envy: Christ delivered himselfe for his Fathers will to obey it; God the Father delivered his Sonne, for the redemption of sinners, out of his love; as it is written, *So God loved the world*, John 3. 18. This last delivering is meant here: *Iudas*, Christ, God, did one and the same thing, but not for one and the same end; therefore *Iudas* a sinner, and God just.

T I M. *What was learned hence?*

S I L. That the whole efficacy of Christs death, doth depend upon Gods free will and decree; that is, that his death had been of no force to satisfie Gods wrath, had he not dyed according to the determination of his Father: and this is that which is written, *Iohn 6. 27. Him hath God the Father sealed.*

T I M. *To what death was Christ delivered?*

S I L. To the most shamefull and cruell death of the Crosse; his bare death is not onely here meant, but all the miseries of his life, yet his death onely is named, because it was the perfection of all, and that wherein his obedience most appeared; the top of his obedience, and Epilogue of his passion.

T I M. *What necessity was there of his death, seeing he was free from sin in himselfe?*

S I L. Although himselfe had no sin, yet our finnes were all imputed to him, as to our surety and pledge, who was to answer for us. But further, this was the end for which he died, that overcoming death in his resurrection, he might fully satisfie for our finnes. For death by

Gods just decree, was pronounced the wages of sin, Gen. 2. we had surely suffered it eternally, if our Mediatour had not both borne and conquered it.

T I M. *What finnes death be speake of?*

S I L. Not our light and common infirmities, but our most grievous and hainous finnes; by the which wee deserve even to fall from the grace of God, if he should deal with us in rigour: not his, but our finnes were the cause of his death; which suffered for all, hath acquitted us from them all, one and other.

T I M. *What have we learned hence?*

S I L. Very many things: First, that we are bound to love Christ, who so loved us. Secondly, we must love our enemies as Christ Iesus dyed for his enemies. Thirdly, sinne is a most loathsome thing, being the cause of Christs accursed death. Fourthly, that there is just cause of being humbled by this consideration, that we were the meanes of Iesus death, we killed the Lord of life. Fifthly, there is matter of great comfort, to heare that our greatest finnes are done away by his dying for us, for his blood was of infinite value, being the blood of God, *Acts 20.* Sixtly, that all men must be fearfull to offend God, who shewed himselfe so mercifull and so just, in the death of his Sonne; just to his Sonne standing in our room, but mercifull to beleeving sinners, whom he absolveth by his Sonnes death: let this mercy lead men to reverence God continually.

T I M. *Did Iesus remaine in death?*

S I L. No surely, for then hee should be thought to dye for his owne finnes, also to be but a meere man: and therefore he rose againe, even to declare that hee was God, and absolved from our finnes and we in him: for in that death could not hold him in his denne and house, that made it manifest that our finnes which he tooke upon him, were all discharged, that we might bee just through him. This is the meaning of that which is here written, *Hee rose againe for our justification.* Christ is said to be raised of God, who delivered him, and of himselfe, for God doth all things by his Sonne.

T I M.

God manifested in the death and resurrection of Christ, is the even or equal object of true faith, which is so carried to God, as it acknowledgeth Christ the solemer, and confidently resteth on him dead & raised. Iudas shall have the reward of his malice, when Christ shall reap the increase of his Love. Scriptures lead our mindes to God as to veraigne cause. *Mat 53. Iohn 13. 17. Rom. 8. 3 & 33.*

That we may have the fruit of Christ his death, we must bring Abrahams faith, love, and repentance as Proofes of a true faith.

If Christ had abid in the Grave, sinne had not beene ransomed, nor Gods wrath appeased, nor death conquered, nor life merited.

2 Cor. 5. 14. Ioh. 1. 33. 67.

TIM. Is there any other fruit of his resurrection? *in connection to other benefits*

SIL. Yea, for thereby Christs members are raised up to newnesse of life; Rom. 6.4. Also it is a pledge of our resurrection to life eternall at the last day, 1 Cor. 15. Lastly, in his resurrection, he began his exaltation unto

glory, and hath given sufficient testimony and declaration of our abolition from sinnes; out of which sithence he was delivered, as his raising again did prove, (for he had stayed in death, if but one sin had been unsatisfied for) hereby we have assurance of our justification in him.

CHAPTER V.

DIALOGUE I.

Verse 1.

Therefore being justified by faith, we have peace with God through Jesus Christ our Lord.

TIMOTHEUS.



What is the connexion or dependence between this Chapter and the former? Also tell me the Argument of this Chapter, and of what parts it consisteth.

SIL. Paul having taught in the last verse of the former Chapter, that mans justification before God, was founded upon the death and resurrection of our Lord Jesus, being by faith apprehended, now he continueth the same argument, and sheweth what a river of benefits doe flow out of this Fountain of free justification, both to present comfort, and life eternall in the heavens. Upon the rehearfall and demonstration of which benefits, (as the two principall parts) this Chapter standeth. For first, he reckoneth up the severall and singular fruits of the passion and resurrection of our Lord, beginning with justification, the foundation of reconciliation and peace, whence the rest doe issue, to ver. 5. After followeth the demonstrative confirmation of the same unto ver. 19. Unto which is annexed an answer, touching a question wherefore the Law entred, namely, to encrease sinne, and make the grace of God to superabound, in the two last verses. For this first verse there be these four things done in it. First, the author and worker of so many great benefits is mentioned, [The

Lord Jesus Christ.] Secondly, the hand which receiveth him, to wit, [Faith.] Thirdly, justification, as the immediate fruit of faith in Christ. Fourthly, Peace, as the nearest effect of a justifying faith. Touching the works, by justified, is meant as afore in Chapter 3. to be absolved from sinne, and accepted as righteous before God, through or by faith; that is, not for faith as a meritorious cause, or by infusion of the habit of faith formed by love; but by faith as a spirituall hand and instrument receiving Christ dead and raised again. By peace, not mutual concord between Jew and Gentile differing about the Law, but reconcilment with God; and therefore the verb [Have] is to be read in the indicative, not in the imperative mood, as the old Latin translation reads it, which reading and sense some of the Fathers favour, contrary to the authority of the Greek Copy.

TIM. What is the drift of this Chapter?

SIL. To teach and set forth justification by the effects, and by the contraries. The effects of justification mentioned in this Chapter, be sundry. First, peace with God. Secondly, access to his grace. Thirdly, standing in that grace. Fourthly, hope of glory: these be internall, they which follow be externall. Fifthly, rejoycing under that hope. Sixthly, joy in tribulation. Seventhly, patience and experience out of a sense of Gods love in Christ. The contrary is Adams disobedience and death ensuing thereby.

TIM. What use is to be made of these fruits of justification?

SIL. A two-fold use: First, there is a reason

a reason from them to prove, that justification is by faith: the reason is this. That justification which breedeth and bringeth forth peace and the rest of these effects, that is true justification. But justification by faith; bringeth forth peace, and the rest of these effects, therefore it is the true justification. The second use is this; by these effects in our selves, we try out the truth and certainty of our justification before God. Where these effects be found in any true measure, there the cause, which is justification, must go before.

TIM. What is the first of these effects?

SIL. Peace with God; by which (some think) is meant mutuall concord and amity amongst men, and then they doe read it exhortatively; [*Let us have peace;*] but this cannot here be understood, for then he would have said, Peace with men; neither would he have said in the first person [*we have.*] But by peace with God, is understood Reconciliation, not humane, but divine atonement, whereby our sinnes which breed enmity, and separate God from us, being forgiven us, we have him now pacified towards us; and of a more then terrible Judge, he is become a most kinde and amiable Father.

TIM. Then our sinns had made a division between us and God?

SIL. They had so, but the guilt of them being done away and pardoned through faith in Christs death, now God is one with us, and we with him, even so many as have faith to beleeve in Christ, who was dead and risen for them.

TIM. Where doe ye finde peace put or used for truce or atonement with God?

SIL. In many places of Scripture, as where Christ is called our peace, and the Prince of peace, and our Peace-maker, Esa. 6.9. Eph. 2.21. Col. 1.18.

TIM. Is this a great benefit to have God reconciled unto us?

SIL. Yea surely, for all our happiness standeth in it, and without it there is nothing but misery. For, in his favor is life, and death in his displeasure. From which benefit doth follow a tranquility

and peace within our selves, which is called peace of conscience, upon which doth follow another outward peace, even agreement among brethren.

TIM. What call ye peace of conscience?

SIL. When the wounds and terrors of the conscience, caused in us by the fear of Gods judgments for sin, being healed by the death of Christ, instead of accusing and terrifying, it doth excuse & acquit us before God, whereof follows unspeakable quietness and rest in the soul.

TIM. What difference put ye between a true peace of a good conscience, and a false peace of a dead and benumbed conscience?

SIL. They agree in this, that both are quiet, but in other things they differ much; as first, the dead conscience is quiet because it hath no feeling of sin at all, and of the terror of Gods wrath for the same: but a good conscience is quiet, because it feeleth sin to be forgiven, and God pacified. Secondly, a dead conscience feareth not sin, but a good conscience is awfull of sin. Lastly, a dead conscience though it be quiet, yet it comforteth not, but a pacified conscience hath unspeakable comfort within it self. For it is a continuall Feast, chearing the heart amidst dangers.

TIM. How is this peace of conscience gotten and preserved?

SIL. It is gotten two ways: First, by grieving for our sinns past, done against Gods law. Secondly, by beleeving the promises of the Gospel touching the forgiveness of sinns. Also, it is two wayes preserved. First, by avoyding all, but especially known sinns. Secondly, by doing every duty uprightly, though not perfectly. Thirdly, by often confessing our sinns, and earnest asking of pardon, and forgiveness for them.

TIM. May not this peace with God be lost?

SIL. The sense of it may be lost, but the thing it self cannot be lost: the sense of it may be lost, either by some grosse actuall sinne, or by some strong fit of temptation, or when men wax proud or secure. This may be declared by the comparison of the Sun under clouds, of fire covered under ashes, of trees dead in the Winter, of a man in a trance.

Also

Also, it may be declared by the examples of the godly, as *Iob, Ieremy, David, Esaiack, Christ*.

T I M. *How is this peace recovered, after the foretelling of it is lost?*

S I L. By private prayer and comforts of the godly, James 5. Secondly, by remembering the old mercies of God. Thirdly, by attending the publike Ministration. Fourthly, by renewing our repentance more seriously.

T I M. By what means is our peace wrought with God.

S I L. By means of our Lord Jesus Christ, without whom nothing is to be found in God, but wrath and horror. As contrarily, through his mediation and merit, all grace and favor is procured for us. They which say, that Jesus is the preserver of us in this estate of peace, say true, but say not all, for this peace was effected by Christ, as a joynt cause and fellow-worker with his Father: for whatsoever the Father doth, that doth the Sonne.

DIALOGUE II.

Verse 2.

By whom also we have had an entrance by faith unto his grace, wherein we stand, and rejoyce in hope of the glory of God.

TIMOTHY.

What is the summe and drift of this Text?

S I L. To lay downe three fruites of a justifying faith. First, access into the grace of God. The second is, a standing in this grace. The third is, joy under the hope of glory.

T I M. What is meant here by grace, and by access unto this grace?

S I L. Some do understand by grace, the grace of a good conversation, or of imputed iustice, which here is called grace, because it is freely given; and then to have access, is freely to bee brought into such an estate, wherein Christ with his merites is imputed to us so soon as we believe. But by grace, I understand the free favour of God; and to have access to this grace, is to have a liberty to come

or approach to God in all our wants, being through faith in Christ made gracious and favourable to us. This is the same with that of Paul, *Ephes 3.12* We have entrance with boldnesse through confidence and faith in Christ: and also with that, *Heb. 4.16* Wee may with boldnesse come to the throne of grace, hoping to find helpe in the time of need.

T I M. How doth this faith follow the former?

S I L. Very fitly: for as our sins are forgiven, do that us out, so sinners are pardoned, and God reconciled; wee may now resort unto him, being made propitious to us. This may be declared by the example of *Abolon*, who being in his Fathers displeasure, might not come in his sight, but atonement being made by *Iob*, he afterwards came before his Father. This then is a marvellous great benefit, that we so little and unworthy, should be allowed to enter once into the glorious presence of so great & worthy a God. It is a great privilege for a mean subject, obnoxious through some crime to punishment, by the mercy of his Prince, not only to be pardoned, but so honoured, as hee may at all times have access to his Prince, and entreat both for himself and his friends. Here is then an amplification of the first benefit. For it is more to be brought to presence, then only to be reconciled.

T I M. By whom have we this privilege?

S I L. By Christ Jesus alone. For he alone it is, who presenteth our prayers in his owne name, and by the merit of his death cleanseth our prayers, that God may accept them. And hereof he is called our Intercessor, because his death commeth between Gods justice, and our sins, to make way for our prayers to come before his Mercy-seat.

T I M. What thinke ye of them who come to God by the Saints?

S I L. First, it is vaine and needlesse, seeing wee have Christ our atonement and spokesman, by whom we may come to his Father. Secondly, it is injurious to Christ, to joyn any with him in the Office of Mediation. But whereas it is objected, that wee may well use the

Saints,

Saints by them to come to God, as wee come unto Kings, by Dukes and Earles; my answer is, that this comparison do not like. First, because earthly Kings cannot be every where to heare and see all, whereas Christ is infinite, and is every where. Secondly, God alone hath appointed us to come unto him by Christ, and by him alone.

T. 1. M. What then think ye of them who say, We must come unto God through tears, sorrow, repentance, and good works?

S. 1. L. They honour those things too much, and make Christ of them, by whom alone it is, that we have access to his Father: we must bring those things to God as fruits of his grace, but by the merit of them we may not looke to bee brought into Gods favor & acceptance.

T. 1. M. Why doth he mention faith?

S. 1. L. Because both Christ himselfe and all his benefits, come to us by the meanes of faith.

T. 1. M. Behold the third fruit of a justifying faith.

S. 1. L. Standing in the grace of God. By which is meant the perseverance of beleevers in the grace and favor of God, and in that blessed estate into which they are brought by his favor: that this is here meant, may appeare both in Scripture speech, and common speech: perseverance and continuance, is noted by standing, as *Psol. 1. 1.* and *122. 1 Cor. 16. 13. 1. Thes. 2. 8.* And wee use to call a place of continuance a station or a standing: also of a man that is resolved, we use to say he stood to it.

T. 1. M. What then doe ye gather from hence?

S. 1. L. That a true beleever which once hath peace with God, being reconciled to him by Christ, cannot wholly and for ever fall from this grace of reconciliation, but abideth to the end in that grace.

T. 1. M. Why do ye say he cannot wholly fall?

S. 1. L. Because partly, or in part he may lose grace; that is, hee may lose many tokens and gifts of grace: as peace of conscience, touching the secret feeling of it, joy in the Spirit, cleernesse of understanding, feeling and affection to goodness, fervency of love, holy boldnesse,

confession of God, with many such like, as appeareth in *David* and *Peter* case. For as a healthfull sound man falling sick, hee may lose many benefits and comforts of life, as health, strength, liveliness, favour, beauty, appetite, and such like, but yet retain life in selfe: So he that once by faith liveth to God, cannot wholly lose this life of faith, though he lose many effects and companions of this life, which the godly doe loose when they wax proud, grow secure, or fall into some grievous finnes.

T. 1. M. Why do ye add that beleevers cannot fall forever?

S. 1. L. Because the falls of the faithful are but for a time, for they rise again by repentance, and after recover themselves; as in *David*, and *Peter*, and others!

T. 1. M. Why doe ye say that beleevers cannot fall from the grace of reconciliation?

S. 1. L. Because all others which are not true beleevers may utterly and for ever lose all grace, and beleevers themselves may lose many graces and fruites of faith, but the grace of atonement with God, being once by true faith laid hold on, can never totally bee lost, nor that faith whereby it is embraced, because Gods love and Covenant be eternall.

T. 1. M. Nothing is unchangeable but God, therefore grace is changeable and may be lost.

S. 1. L. Grace is double: First, a grace making us gracious and freely accepted with God: this is unchangeable as God himselfe, for it is his free love and favor. Secondly, a grace freely given; that is, every gift which floweth from his free favour, as the grace of sanctification, of faith, repentance, hope, love, &c. These graces in themselves be changeable, but being preserved of God by a second grace, they be durable and lasting; to the grace of faith God addeth another gift of perseverance, by which the former gift is kept also, *1 Pet. 1. 5.*

T. 1. M. But *Saul*, *Judas*, and *Esaus*, did wholly lose grace.

S. 1. L. The grace of reconciliation and true faith whereby it is received, they never lost, because they never had it: they lost only that they had, even a generall illumination, & common gift of the Spirit.

T. 1. M.

TIM. But Salomon had the grace of reconciliation, for he was Gods Child, yet he fell from that grace.

SIL. It is true, he was the childe of God, and he fell most grievously, and did long lye in his sin, but he recovered his fall, and was saved. For first, he is of the holy Ghost intituled the beloved of God, 2 Sam. 12. 24, 25. which was never affirmed of any reprobate. Secondly, he was one of the penmen of the Scriptures, even an holy Prophet; and of all the holy Prophets, Christ saith, they sit down in the Kingdome of God, Luk. 13. 28. Thirdly, he was a type of Christ, and so was never any reprobate. Fourthly, Gods promise was made especially touching the person of Salomon; that howsoever his sins should bee corrected with the rod of men, yet his mercies he would never take from him, nor remove his loving kindnes, 2 Sa. 7. 14. 15. Fifthly, he was by repentance restored to God and to his Church, as appeareth both by the title of his booke, called *Ecclesiastes*, which is as much as to say, as a person united again to the Church upon his repentance done and published in the Church. And the argument of that booke, which is a large condemning of those vanities and follies wherewith hee had bin overtaken, doth fully witness his repentance; but none that repenteth can perish, Luk. 13. 24. Therefore what els he lost by his fall, yet the grace of reconciliation with God, he lost not.

TIM. But the Apostle saith of such as taste the good word of God, and the powers of the world to come, that they may fall away, Heb. 6. 5.

SIL. True, such as taste onely, that is, lightly and slenderly be touched, may; but the true beleever which eateth, and digesteth, and receiveth the word, cannot fall away.

TIM. Yet the Apostle, Heb. 10. 26. saith of such as have received the knowledge of the truth, that they utterly forsake God and renounce him.

SIL. This Apostle speaketh of such as receive the knowledge of the truth by their judgment, and not by their affection, into the brain, & not into the heart.

TIM. But Christ in the 13. of Math. saith of such as do receive the word with joy, (which is an affection of the heart), that in time of temptation they shall abide.

SIL. The joy there spoken of is not the fruit of the spirit in a truly sanctified heart, rejoicing in the love of Gods peculiar love, under the hope of his glory, but a sickling of the minde, delighted with knowledge of new & strange things, which may be in an Hypocrite, and be lost; but the other cannot be lost, for as it saith Christ in Joh. 16. 22. it cannot be taken from us.

TIM. Yet the Apostle Heb. 10. 20. writeth of such as bee sanctified by the blood of Christ, that they may see from God and perish.

SIL. He speaketh of such a sanctification as standeth in profession, and not in power and practise. Secondly, hee speaketh of a generall sanctification, which maketh a light and slender change, not of a speciall sanctification, which effectually and more thoroughly changeth and transformeth a man into the Image of God.

TIM. But the true beleevers which are truly sanctified, may sinne grievously against conscience, and thereby wholly lose grace.

SIL. All grievous finnes against Conscience, doe not utterly destroy and put out grace, but much weaken and shake the grace of God. These grievous finnes of Conscience bee of two sorts. Some proceed of humane infirmity: such as of David, Peter, Salomon. Others arise of diabollicall malice, such as of Judas, Cain, Esau; these doe destroy grace. But Gods children after their calling, cannot fall into such, for all their sins come either by ignorance or weakness, but not of malice and prophane contempt of God, and these alone doe lay waste the Conscience.

TIM. What think ye of that Doctrine, which teacheth that one effectually sanctified may wholly through sinne lose grace, and fall from Christ, yet afterwards againe be joynt to him?

SIL. This is utterly untrue, for as Christ being alive from the dead, hath

no more but liveth eternally unto God; so likewise the life of grace in his members is perpetuall, and can no more returne to the death of sin, then Jesus can returne to the grave, Rom. ch. 6. v. 8, 9. For the life of grace must bee the life of glory, therefore eternall and unchangeable. Moreover, if a Christian may so fall from Christ, as he shall need to be engrafted and joined to him the second time; then also this new engrafting must be sealed by a new baptisme, which is absurd and impious. For as men are but once borne into this world, so they are but once borne anew, and are but once to have the Sacrament of new birth: and if there bee any such extinction of grace, how is the seed of new birth immortall, and his love unchangeable, and his spirit abides for ever.

TIM. Howbeit, the Prodigall childe (who is the picture of one that after grace of reconciliation, falleth from his obedience to God) is said, Luke 15. to be lost and dead, being before a Childe.

SIL. To this I answer, that it is a Parable, and sure argument cannot be raised from Parables. Secondly, it is said of that childe, that he was lost and dead; and it is true, he was so in his fathers opinion, and in his owne seeming: so Gods children in their owne sense, and in the opinion of the Church their mother, they are lost: but truly and indeed they are not so.

TIM. You hold then confidently that a man regenerate, which once truly beleeveth in Christ, can never be quite plucked from grace?

SIL. I do confidently affirme and that for very good and undecceivable reasons and grounds, which I will rehearse in order. The first is from the authority of Scripture, Psal. 1. 6. The wicked and his wayes shall perish: but the godly and his wayes shall be known and crowned. Psal. 37. 24. The righteous falleth and riseth againe, because the Lord held under his hand. Psal. 125. 1. He that trusts in the Lord shall be like Adams Sion that cannot be removed. Mat. 24. 24. It is not possible that she should be deceived. The second reason dependeth upon Gods election,

upon which the stableness and firme steadfastnesse of the faithfull is grounded as upon a more sure Rock and Mountaine of brasse; as it may appeare by 2 Tim. 2. 19. where the Apostle having spoken of some Apostates who were false from God, he doth comfort the weak mindes of beleivers with this resolution, that their standing is firme because of Gods election; which for the assurance and certainty of it, is there likened to a foundation or seale, two things of greatest strength and validity. The third reason or ground, dependeth upon the free and unchangeable Covenant, which God hath stricken with his elect: the tenor whereof is in Jeremy ch. 31. v. 38, 40. From whence I doe observe, that the Covenant of grace and salvation is every way sure and constant, both on Gods part who altereth not his good will towards his; and also on our part who shall have no will to depart from God. This reason may be strengthened by the consideration of Gods infinite power and truth, which maketh him able and carefull to performe unto the elect his most mercifull Covenant, Rom. ch. 14. v. 2. The fourth ground or reason is the intercession of Jesus Christ, who as he prayed for Peter that his faith should not faile, Luk. 22. 32. so in Joh. 17. 11. he prayeth for all his Apostles, and all beleivers, that they might continue in grace unto the end: and God the Father will deny nothing to his Son, who is heard in all which he prayeth for. The fifth ground is from the nature of spiritual and saving grace, which is not subject to corruption, but is permanent: this may appeare by the words of our Saviour, John 16. 22. My joy shall none take from you. Also John 14. 16. My spirit which I gave to you shall abide with you for ever: and Saint Peter in his first Epistle 1. 23. calleth the seed whereof wee are begotten anew, immortall seeds, and Saint John saith it remains in those which are borne anew. Lastly, Saint Paul saith, that the gifts of God are without repentance, Rom. 11. 29. Now the reason why saving grace doth not corrupt and dye, is, because it is confirmed and

*Qui facit
bonum, in facis
perseverare
in bono. Aug.
Tala & tan-
ta eris dei
similis in cor-
dibus pijs
ut Deus per-
severanter
adhereant. I-
dem. Quis
charitas Chris-
ti comple-
atur facit
et insepara-
biles. Ambro-
sius. Sine mu-
tatione sunt
dona Dei.
Hoc est pro-
prium fidei
quod nunquam
perit de-
surbitur.
Crisost.
Fides vera
efficitur a
deus perpetua
quoniam ve-
ra. Luther.
Fides concupis-
cit, non
concupiscenti-
ari non concu-
di & pona-
tas amitti.
Bucerus.*

and preserved of God, *Iude* 1.5. Sixtly, the constancy of the love of God, who never rejecteth nor casteth out such as once in love he embraceth, *John* 13. 1. Moreover, the faithfull are committed of the Father to Christ to bee kept, who being stronger then all, none can pluck them out of his hands, *Ioh.* 10. 18. Lastly, if any who be truly Christs members, and Gods children could utterly fall from God, both the power, & truth, and will of God must be called in question. The stableness of Gods children may be set forth by these comparisons. First, of a tree planted by the waters side, whose fruit and leaf never fadeth, *Psal.* 1. 2. Secondly, of a Cedar tree in Libanon, which is a strong and lasting tree. *Psal.* 29. 12. Thirdly, of a high and firme mountain, which is inpregnable, not to be prevailed against, *Psal.* 125. 1. Lastly, of a house built upon a Rocke, which standeth unmoveable against all weather, *Mat.* 7. 24.

TIM. By what means be the faithfull preserved in this estate of Grace?

SIL. Especially by the Ministry of the word and Sacraments: also, by private prayer and Meditations, also by conference and practise of the word.

TIM. Will not this Doctrine breed security in Gods children?

SIL. No, because the Scripture which teacheth their stedfastnesse, doth also teach that their owne care and watchfulness is required thereunto, as in that saying of Paul, *Let him that stands take heed lest hee fall*, *1 Cor.* 10. 12. *Ioh.* 5. 18.

TIM. What profit is to be made of this Doctrine?

SIL. First, an earnest desire to bee in such a permanent condition, as in earthly things wee count the most durable. Secondly, a great thankfulnesse to God, who hath set us in so firme an estate of happinesse. Thirdly, Gods Children may arme themselves with this doctrine against the dread of being utterly forsaken. Fourthly, it will stir up a diligent heed and looking to ourselves to continue in the use of all good meanes.

TIM. Doth God communicate his glory unto his Saints?

SIL. He doth so, as it is plaine by these words, and *Rom.* 8. 29. But whereas the Prophet *Esa.* saith, *Hee will not give his glory to another*, that is, his essential Divine glory, which is peculiar to himselfe as God; as to trust in him, to pray to him, this hee will not give to another: but his blessed glory, of this his Children shall have part, so far as they be capable of it.

TIM. In how many things doth this blessed glory of Heaven consist?

SIL. In three things. First, in removall of all manner of miseries, from which the Children of God in heaven shall bee as free as God the Father, for as it is written, *Revel.* 14. 13. *Blessed are they which die in the Lord, they rest from their labours.* *Revel.* 21. 4. *All teares shall bee wiped from their eyes:* also, *There shall bee no sorrow, nor cry, nor pain.* Secondly, they shall bee free from sinne, as God himselfe is, for in the heavenly City no uncleane thing shall enter. Thirdly, they shall enjoy the presence of all good in all perfection, and for ever.

TIM. What is the glory peculiar to the bodies and soules of Gods children in heaven?

SIL. Their bodies shall bee strong, immortall, incorruptible, beautifull, and bright as the Sun, *1 Cor.* 15. 14. *Matth.* 13. 43. and their soules shall be filled with the love of God, and of his Saints. For every glorified person shall raigne as a King, having a crown of glory set upon his head. Moreover this glory shall know neither end nor measure, but is infinite both for continuance and degree. But their glory shall not be equall, all shall have glory (that is) heavenly glory, and most blessed glory, and all shall have fulness of glory; but all shall not have equall glory, there shall bee more or lesse, according to the measure and fruits of faith, as an hundred vessels cast into the sea, all shall be full, but one may contain more then another.

TIM. What doe wee call the hope of glorie?

SIL. A certain expectation of looking

ing for it to injoy it hereafter, as verily as though wee had it already. For it may appear by that which is written of it in this Chapter, that there is great certainty in Christian hope, because the Apostle saith, *Thas hope maketh not ashamed*, which it would doe, were it doubtfull and might fail us.

TIM. *What ariseth out of this hope?*

SIL. Unspeakable and glorious joy of heart.

TIM. *What doth yee call this joy, and how doth it differ from worldly joy?*

SIL. This joy is an holy affection of the heart being made glad and cheerful upon this undoubted truth, that the time will come when all evil shall bee taken from us, and all good bestowed upon us in all perfection; that is, when wee shall bee glorified with God. This joy doth differ from worldly joy in sundry and many things. First, Christian joy commeth from the spirit, the other from the flesh. Secondly, Christian joy ariseth from the sense of heavenly blessings present, and hope of full blessedness to come. But worldly joy springeth from the having, and presence of earthly and perishing good things of this life. Thirdly, Christian joy is lasting, worldly joy is fading. Lastly, Christian joy stirreth up to the praises of God in whom they joy, worldly joy stirreth up to the commendations of such worldly things and pleasures as men love and delight in. Let worldlings strive to turne their carnal joy, which is as the cracking of thornes, short and vanishing, into spirituall joy, which is alwayes lasting; and let the godly beware they change not their Christian joy into worldly, but learn more & more to joy in Gods present love, & hope of his promised glory.

DIALOGUE III.

Verſes 3.

Not ſo much, but alſo we rejoyce in tribulation, and knowing that tribulation worketh patience.

TIMOTHEUS.

VV *What doth this Text deliver unto us?*

TIM. Another fruit of a justifying Faith, which is joy in afflictions.

TIM. *How doth he prove, that believers rejoyce in afflictions?*

SIL. By this reason: because God useth affliction to increase in them hope of glory. This the Apostle doth manifest unto us after this sort: Affliction worketh patience; patience worketh experience, experience worketh hope; therefore affliction causeth hope.

TIM. *What meaneth the first words of the Text [Not so much]?*

SIL. They imply a comparison of the more with the lesse, and are thus. Beleevers doe not rejoyce alone under the hope of heavenly glory, but which is a farre lesse likely matter, they rejoyce in and for their afflictions. Or more plainly thus: If beleevers rejoyce, because they certainly looke to bee glorified with God in Heaven, this is not to be marvelled at; but this is rare and wonderfull, with gladnesse to imbrace afflictions, which have in them both much paine and shame. In the connexion of sentences, note, that it is the propertie of that joy which ariseth from the hope of celestiall glory, to cause and breed this joy, which beleevers have in their tribulations and sufferings. For the remembrance of that great and blessed glory which they shall have in the end, causeth all things to bee sweet and pleasant unto them, which they meet with in their way, whereby they must passe to that glorious and most happy end, their Country in heaven.

TIM. *What may be gathered from hence?*

SIL. If hope of glory sweeten troubles, how much more doth it make benefits sweet and joyous? And this is that which we are to learn from hence, that where hope of glory once encreaseth, it maketh both prosperity and adversity to be joyfull and glad some: and further, that there is no true and sound joy either in time of affliction, or in time of peace and plenty, but that which springeth from hope of glory to come. This is the roote of true joy.

TIM. *What is to bee noted in the next word [We rejoyce in tribulation]?*

SIL.

S 1. 1. First, that Gods children are subject to troubles in this world. Secondly, the troubles of Gods children are helpers of their joy.

T 1. M. Of *what sorts are the troubles of the faithfull?*

S 1. 1. Of two sorts: some be common to them with other men of the world. Some be proper and peculiar to godly themselves. These common afflictions or troubles, are sicknesse, poverty, reproach, famine, plague, warre, banishment, pain, anguish, and such like. These common troubles they all come from God, who is the author of all afflictions; for there is no evil in the City, but the Lord hath done it, Amos 3. 6. Secondly, they come by meanes of our sinnes. Man suffereth for sin, Lam. 3. Thirdly, to the end, to correct for sinne past, to prevent sinne to come, to humble for sinne present, to make tryall of patience, to whet our prayers, to teach us love and compassion towards others. Secondly, the proper and peculiar troubles, they be either such as happen for righteousness sake, that is, for a good cause, namely, for defence of the truth, or for well-doing; these troubles be called persecutions. Or such *seuil* afflictions, as arise from the apprehension of Gods fierce wrath for sinne, which is called conflict of conscience. These afflictions doe arise from the weaknesse of faith, distrustful Gods promises and mercies: and also from the malice of Satan, aggravating their sinnes and Gods Justice. The reason why God doth thus afflict his children, is, first, for a more especiall triall of their faith, also by their constancy to strengthen others which be weak, and to reprove the wicked world. Lastly, for the greater manifestation of Gods glory, who maketh known his power in their infirmity, 2 Cor. 12. Now as concerning the use of this, it is to warne us to look for afflictions, and that every soule is to prepare for tribulations, as Mariners prepare against a storm, and Soldiers against the day of battell.

Thus the godly have prepared themselves for troubles, and being under

them have rejoiced; examples thereof in the Apostles, Acts 5. 41. the beleev-ing Hebrews, Heb. 10. and the blessed Martyrs. True it is indeed, that some of Gods Children have been heavy and sad for afflictions, as David, Nehemiah, Jeremy, and Job; but yet they are joyfull too; their outward man was heavy, their inward is joyfull; one man at one time may have contrary affections in divers respects, both sadnesse and joy.

T 1. M. *Yea, but tribulations are evil?*

S 1. 1. They be so; howbeit Gods Children rejoyce in them, not as they are evil, but as by the clemency of God they are made good and profitable; for all things work for good to them, Rom. 8. 28. For first by them God sheweth forth his power and goodness in them, by defending, supporting and comforting his children. Secondly, our daily faults are corrected by them, and we provoked to amendment of our sinfull lives, 1 Cor. 11. Thirdly, they pull down our pride and haughtines of nature, Job 33. 16, 17. Fourthly, they restrain the wanton lasciviousness of the flesh. Fifthly, our sluggishness and sloth is shaken off by afflictions. Sixthly, they discover our weaknesse of strength for humbling us, Psalm 39. 11. Seventhly, they put us in remembrance of our mortality, being messengers and fore-runners of death. Eighthly, by meanes of afflictions, many confessions of faith are wrung out of us. Ninthly, by afflictions, the malice of Satan and the world are better known and avoided, as in Jobs afflictions. Tenthly, they stirre up the minde to more fervent prayers, Psalm 39. 12. Lastly, they exercise and work encrease of patience, experience, hope: hence it is that the godly take matter of comfort, even in their grievous evils.

T 1. M. *What use may be made of this whole doctrine concerning troubles?*

S 1. 1. It doth teach us, that a true believer is an happy and joyfull man in every estate; therefore all should covet to be such. Secondly, this doctrine correcteth the opinion of the worldlings, who think it an unhappy thing to be afflicted, and those men accused which

bee alwayes under the rod, and most severely scourged.

TIM. *What is to be considered in these words [affliction worketh patience?]*

SIL. Two things, first, that afflictions doe worke patience. Secondly, that Gods children doe know this (knowing that affliction worketh patience.)

TIM. *But many are impatient in their afflictions, and fall or despair, as Iudas.*

SIL. That is true of the wicked, that by afflictions they are disquieted and enraged: but *Paul* teacheth here what use afflictions have in the faithfull.

TIM. *But patience is the worke of God; how then is it said of affliction, that they work it?*

SIL. True it is, God who is the Author and giver of patience, *Phil. 1. 29.* *Paul* meaneth here, that afflictions be the instruments, by which God is pleased to work patience: and it is usuall in Scripture, to attribute that to the instrument, which belongeth to God, *1 Tim. 4. 16.* *Rom. 3. 30.* But we must not hereof think, that by afflictions God worketh patience there, where there was none afore: but God is pleased to use afflictions to exercise, and to work increase of patience where it is, to cause them which by the work of the Spirit be already patient, to become more patient, and to declare their patience which they had before: and this is not in the nature of afflictions to work this, but accidentally through Gods goodness, turning them to good.

TIM. *What doe ye call patience?*

SIL. It is a vertue or grace, whereby the minde is made strong, to endure adversities and troubles contentedly. Contrary to this vertue of patience, is murmuring, when we repine and grudge at Gods dealings towards us, as the *Israelites*, *Numb. 11. 1.* Also blockishness, when we are without feeling, and even senselesse in our troubles, as *Nabal*, *1 Sam. 25. 37.* Now patience is the mean between these two, for it so feeleth the smart and bitterness of affliction, as yet it keepeth it self quiet under the burden, as *David*, *Psal. 39. 9.* *Job 1. 22.*

TIM. *What learn we from hence, that God out of such evil and grievous things as afflictions, can work increase of such vertue as patience is?*

SIL. His wonderfull wildome and almightinesse, which as it drew light out of darknesse in the creation: so also he fetcheth and worketh good out of evill in the administration of the world: as Physicians of Hemlock and other poysonfull herbs can make good medicines.

TIM. *Shew us now after what sort God dealeth when he worketh patience by affliction?*

SIL. VVhen afflictions cometh, then God confirmeth and strengtheneth the minds of his children to patience, by many good considerations. As first, that their afflictions come not by chance, but by the determined counsell and will of their Father, *Psal. 39. 9.* *Job 1. 12.* Secondly, by the conformity of *Christ* with his members in their afflictions, *Rom. 8. 29.* Thirdly, they are moved to consider, that it is the will of God that they should be patient in afflictions; therefore their patience it is an acceptable sacrifice and service to God. Fourthly, they have before their eye, the good will of God afflictiong them in love, and that they have reason well to bear any affliction, which in love of their salvation cometh to them. Fifthly, they consider all the afflictions of this life, to be both light and momentary, and that the glory which shall be given to patient Christians, it hath weight and everlastingnesse, *1 Cor. 4. 17.* Lastly, they consider that every affliction shall not onely have an issue, but a good issue, which shall be for the best to them, *1 Cor. 10. 13.* Finally, by afflictions, the hope of glory is increased in the hearts of Gods children, to whom afflictions are seals of their blisse: in these meditations the Spirit is effectuall to stir up and strengthen patience in the faithfull.

TIM. *Tell us now, what difference there is between the Christian, worldly and beastly patience?*

SIL. Christian patience (as yee heard) is grounded upon Gods gracious providence, his righteous commandments, and the glorious end which the patient

patient shall have: worldly men are patient, because there is no remedy, and because it was Gods will to have it so. The Patience also of the Heathen men was grounded upon necessity of the matter, it was their lot, and by sorrow they could neither mend nor pair themselves. Also if they dyed, they thought either they should feel nothing, or else be in better estate.

TIM. *What was taught from the other point, that Gods Children know the use of afflictions?*

SIL. First, that Christians ought not be ignorant of the use of afflictions. Secondly, that to know the right use of afflictions by proof, is a great means to help us to bear them. Thirdly, that it is a good signe of our reconciliation with God, and that we are his children, when we gain patience by our afflictions to be the more patient, the more we are troubled. And in great troubles to find great patience, the measure of our patience being made proportionable to our sufferings, strength equalled to temptation, 1 Cor. 10. 13.

DIALOGUE IV.

Verse 4.

And patience worketh experience, and experience hope.

TIMOTHEUS.

W *Has doth this Text contain?*

SIL. Two things: First, a fruit of patience, which is experience. Secondly, a fruit of experience, which is hope.

TIM. *What is the meaning of these words, [And patience worketh experience?]*

SIL. Even this: that Gods children by their suffering afflictions patiently, doe get experience of Gods assistance and gracious presence through the work of Gods Spirit in them.

TIM. *What doe yee call experience?*

SIL. Experience is the knowledge which any man getteth of any thing, upon some proof and trial of it. The experience which the Apostle here meaneth, is not civill experience in humane things, but Christian and godly experi-

ence in things of God and salvation.

TIM. *How diverse is that experience which the godly get by their suffering afflictions? Are there sundry kinds, and which be they?*

SIL. It is sundry and manifold; it concerneth either God, Satan, others, or our selves. Concerning God, first, we have experience of his great might, in that he can uphold us, 2 Cor. 2. 9. Secondly, of his singular mercy, in that he will sustaine and strengthen our minds. Thirdly, of his marvellous wisdom, in that when hee hath exercised and tryed his children, hee knoweth how to rid them out of it, 2 Pet. 2. 9. Secondly, concerning Satan, we have experience first of his malice and subtilty, in tempting and seeking to hurt and destroy us. Secondly, of his unableness to harm them, whom God will preserve. Thirdly, of his subjection to God, that he is at his beck for the time and measure of tempting; both how long, and how farre to tempt. Thirdly, concerning other men in our afflictions, wee have experience of the godly, for they doe manifest unto us in our afflictions their sound christian love, by their counsell, prayers, and other duties, as Onesiphorus to Paul, 2 Tim. 1. 16. Also the wicked make known their hatred to us in our afflictions, as Alexander the Coppersmith unto Paul. Neuters and indifferent ones, doe also bewray their unconstant and unstable mindes, and the rottenness of their friendship, as they that forsooke Paul, 2 Tim. 1. 15. Fourthly, the faithfull concerning themselves in their afflictions, they have experience both of their corruptions, and of their graces. For their afflictions open unto them the perverseness of their nature, which before was hid from them, as in Job 5. Also their weakness, how unable they bee to beare, and how apt to faint under burthens, Psal. 116. 11. and moreover they have experience by their afflictions of their love to God, and of their faith and trust in God; as also of their meekness towards men, & of their fortitude and courage. And lastly, it will leade them by the hand to another experience of themselves,

selves, that they are the sonnes of God, truly and indeed, not in name and profession onely: and this last experience is especially meant here, as appeareth by the 5. verse of this Chapter.

TIM. *What is the fruit of this Christian experience?*

SIL. Hope, which is a sure expectation, whereby beleiving Christians doe certainly looke to enjoy the good things promised, especially the blessednesse of eternall life.

TIM. *How is it meant, that experience bringeth forth hope, seeing there is no patience nor experience, except first there be an hope of glory? How is it, that hope doth beget experience, and yet experience doth bring forth hope? How can hope be both the mother and daughter of experience?*

SIL. The case standeth thus: hope of glory causeth, that afflictions are suffered patiently: in this patience, Gods Children have tryall and experience, not onely of the great might of God strengthening them; but also of his great love in conforming them unto his own Son: this triall breedeth a better, and a larger measure of Hope.

TIM. *By what means doe the faithfull attaine this greater Hope?*

SIL. By this Christian consideration, that seeing God was present with them under their crosses, therefore they will hope he will likewise do it still, and in the end make them happy. For as an honest poore man, who upon confidence he hath in some rich man, borroweth of him money in his need, and being pleased, often and cheerfully he gathereth new hope of like favour in the like necessity; so Gods Children being kept and blessed with patience in some great affliction, upon this triall conceive good hope, that God will strengthen and deliver them. Like unto this is the saying of the Prophet, Psal. 9. 10. Let him that knoweth the Lord trust in him; and teacheth the same instruction with this Text, namely, that such as by triall in their afflictions know the goodnesse and power of God, have cause by this experience to gather much trust and hope in God for the time to come.

TIM. *What are we to learne of this?*

SIL. First, the marvellous goodnesse of God, in raising up the hearts of his Children, unto a more strong hope by afflictions; whereby Satan seeketh by all means to drive them to despaire. Secondly, Christians are bound to make this good use of their experience, thereby to gaine much heart and more confidence in Gods goodnesse for hereafter. Example we have in *Paul*, *God hath delivered me* (saith he) *and he will deliver me*, 2. Tim. 4. 17, 18. Also of *Christ*, who by the long experience of his Fathers helpe, gathered good hope even in the very agony of death, saying; *My God, my God*, Matth. 27. 46. Thirdly, the Kingly Prophet *David*, as appeareth in Psalm. 23. 6, and 1 Sam. 17. 35, 36. for we our selves make bold to trust them, whom we have alwayes found friendly and faithfull unto us.

TIM. *But is it not presumption to beare our selves thus bold towards God?*

SIL. No such thing: it is presumption to leane upon our owne strength and wisdom, merits and workes; but to rest stedfastly upon God his mercy and truth, it is the duty of Christian hope: and also, it is an honour which is due to God; for even by our stedfast hoping in him, he is acknowledged to be a God constant in his truth and mercies. Therefore it is a grievous sinne in such, as by their long experience of Gods kindnesse in blessing and protecting them, doe not grow in hope of his goodnesse and power for hereafter, but waxe rather more faint and distrustfull. This is a token of a very weak, if not of a wicked heart.

DIALOGUE V.

Verse 5.

And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given us.

TIMOTHEUS.

VV *What doth this text containe?*

SIL. Two things; first, a property or effect of hope that it doth
not

not confound, or it doth not make ashamed. Secondly, a reason or cause why Christian hope of heavenly glory is so certain, as it doth not make the faithfull ashamed, because the holy Ghost perswadeth them that God loveth them, in that he gave his Son to death for them being his enemies. Hence it is that they do more surely hope in God: for how may they not firmly looke for all things from him, who spared not his Son for them? Rom. 8. 32.

TIM. What hope is here spoken of?

SIL. That Hope mentioned before in the second verse, which is there called the hope of glory, and this is the hope that doth never make ashamed; because this hope doth not frustrate or void men of the thing hoped for.

TIM. How many wayes doe men become ashamed?

SIL. Two wayes; first, upon the committing some sinne, Rom. 6. 21. Secondly, by missing our desires and hopes.

TIM. How doth this helpe to the understanding of our Text?

SIL. Thus: They which have the hope of blessednesse in them shall not misse and forgoe the thing they hoped for; and so shall have no cause of being ashamed. Again, by considering the nature of humane and civill hope, which if it doe not attaine the thing hoped for, there is shame, which is not here in Christian hope, because it alwayes is sure to attaine the glory which is hoped and looked for, therefore no shame can follow it.

TIM. Wherefore doe some translate it thus [Hope confoundeth not?]

SIL. They had regard to that perturbation of minde, which goeth after shame; for the missing of our hope bringeth shame, and shame bringeth trouble or confusion in the mind. It is also said of faith, Rom. 10. 11. *that it confoundeth not*: and this is not to be marvelled at, because faith and hope be of so neere kindred; hope looking to the performance, and faith to the truth of Gods promise.

TIM. What is the doctrine of these words [Hope maketh not ashamed?]

SIL. That the godly are assured to be saved and glorified in heaven; for first, the hope of the godly shall not make them ashamed: but the godly doe hope for everlasting life; therefore they are sure and certain of it, otherwise their hope would bring shame. Secondly, the godly are said to rejoyce under the hope of glory; but there is no rejoycing with godly wise men, but in things assured and most certaine. Thirdly, the godly doe stay their hope upon Gods mercifull and true promises, which are constant, and cannot deceive; therefore their hope is certaine. Fourthly, their hope looketh to the power of God, by perswasion whereof their hope is nourished. Lastly, if their hope were not certaine, how could they call God their Father, which cannot be done in truth, where there is not affiance and confidence in this love?

TIM. But though the hope of the godly be certaine for the present, yet their great and many finnes, and the changeablenesse of their will, may make their perseverance to the end to be doubtful.

SIL. First, if hope were at any time uncertaine, and might misse of glory, then it should make ashamed, contrary to the saying of the Apostle. Secondly, great and many finnes cannot make hope vaine, because all finnes are forgiven to the godly which beleeve and repent, 1 John 1. 9. Thirdly, the godly are taught of Christ, to pray for forgiveness of finnes, and the confirming of their wills to the end, Mat. 6. 12. And that which they aske according to the will of God, is granted them. Finally, though mens wills in their nature be changeable, yet the hope of glory is founded upon the unchangeable will and counsell of God.

TIM. What use and profit is to be made of this doctrine?

SIL. First, it controlleth the opinion of the Papists, which ground hope (at least in part) upon merit of good workes, from whence will follow continuall uncertainty, and doubt of salvation, for that they never are sure when their merits are sufficient. Also, their

corrupt

corrupt opinion will prove unsound by these reasons: First, because all hope and confidence is accursed, which doth not rest upon God, Ier. 17. 10. and our good workes are not God, therefore no hope is to be put in them. Secondly, such as are newly converted unto Christ from some wicked life and grievous sins, they have hope then, but they have no merit of workes going before; therefore their hope cannot rest upon their merits which be not: but as for those who have good workes, and live well, they have more cause to hope well, because good workes are a good signe of good hope, and some prop they are to helpe hope; but they may not be hoped in, or taken as a cause why we must hope. If any say, that patience is a good work; and *Paul* saith, hope springeth of patience, therefore hope springeth out of workes: I answer, Hope commeth of patience, but not as from a cause of it no more then afflictions bee cause of patience. Furthermore, from hence we are admonished, that such as alwayes doubt of their salvation, can have no Christian hope, therefore they must strive against doubting. Lastly, there is great use for them which feelee themselves indued with Christian hope; for whatsoever their afflictions, or enemies, or sins be, yet they cannot be confounded, but at last must bee happy, for we are saved by hope, Rom. 8.

TIM. Now come to the second part of this text, and tell us how many wayes is the love of God taken in Scripture?

SIL. Two wayes, either passively for that love wherewith God is loved of us, 1 Iohn 4. 22. or actively, for the love wherewith God doth love us in his Sonne; this is meant here.

TIM. How may it appeare that it is put here, for that love wherewith God loveth and embraceth us?

SIL. First, by the reason used in the next verse (for Christ dyed for us) which proveth Gods love to us. Secondly, by the 8. verse following, where it is written, God commendeth his love to us. Thirdly, we have not our hope certaine and unshaken, because we love

God, but because God (who deceiveth not) loveth us.

TIM. In what meaning is Gods love said to be shed abroad in our hearts?

SIL. It is thus much: that the sence and feeling of his love, is shed and powred into the hearts of his children.

TIM. Did not God love the elect from everlasting before they were borne?

SIL. It is true, howbeit that was only in purpose and decree, and so it was secretly knowne to himselfe. But *Paul* speaketh of the manifestation of this love unto the elect, after they are borne anew: for when the elect are regenerate, then God doth expresse his love unto them, & they do by faith lay hold of the love of God, beleeving that they are loved of God, & have their harts affected with a joyous feeling of it: for as the box of costly & precious ointment which the woman powred upon Christs head, Mat. 26. 7. gave no savor while it was shut up in the box, but being shed & powred out, did yeeld a most sweet sence and savor unto all which were in the room: even so the love of God is pent & shut up (as it were) in Gods decree, before regeneration and faith, so as it is not felt of the elect; but at their new birth, when they have faith to beleeve the promise of salvation by Christ, then this love is an ointment powred out, and doth exceedingly & plentifully refresh the harts of the elect, with the sence and feeling of it.

TIM. What then is the doctrine wee learne here?

SIL. That the most loving God is content not onely to love his children, but withal doth assure them of his love, so as they certainly know that they are loved, and are cheered in their hearts by the perswasion of his love. For, as it is nothing to a blind man to know, that the Sunne is a glorious bright creature, when himselfe cannot see it; or to a poore man to know, where much treasure is, whilst himselfe cannot come at it: so it is nothing to heare and know, that there is much love hid in God, except our selves feel it, and become partakers of it. Examples we have of the Apostles, and many other beleevers, Acts 5. 41. Rom. 8. 38.

8. 38, 39. who have had the sense of Gods love in their hearts, and have joyced therein even in their extreame afflictions, in the flames of fire, and depth of Dungeons horrible and darksome.

TIM. Have the faithfull a feeling of Gods love alwayes in one tenor, and like measure?

SIL. Neither of both; but by fits and temptations it is often interrupted, as the light of the Sun is darkned and lessened by mists and clouds; yet this love of God shall alwayes endure in them; because God altereth not.

TIM. Whence cometh the feeling of Gods love?

SIL. It is the especiall worke of Gods Spirit of Adoption, Rom. 8. 16. and it cometh by the free gift of God, who giveth it to all the members of his son, Rom. 8. 9. Ephes. 1. 13.

TIM. What doth the sense of Gods love given them by the Spirit, worke in the faithfull?

SIL. First, a fervent and unfaigned love of God, 2 Cor. 5. 14. 1 Ioh. 4. 19. Wee love him; because he loved us first. Secondly, an hearty love of our neighbor for Gods sake, 1 Ioh. 4. 21. Thirdly, joy in the holy Ghost, 1 Pet. 1. 8. Lastly, great increase of hope in a more full assurance of injoying the glory looked for, inasmuch as God who loves us, and holds us dear unto him, cannot change nor deceive us.

TIM. I pray you tell us here, in is the nature of hope to be certain, and to give what assurance ye speak of?

SIL. Of hope, generally taken, it is the property onely to look and expect for a thing which wee have not, Rom. 8. 24, 25. but the certainty and assurance of hope grows from the nature of the things hoped for, which if they be certain, and have sure and certaine causes the hope is certaine and assured; otherwise it is not: for hope of worldly things, which we may call humane or civil hope, it is of things uncertain, which may fall out, or not fall out, because they have uncertain causes; and this hope hath no assurance but is joyned with continuall doubting: but Christian

hope, it hath alwayes assurance and certainty joyned with it, because it is of spirituall blessings and protections, also of heavenly glory which cometh of a most firme cause, namely the unchangeable good will and love of God, as also his most free and firme promise in Christ.

TIM. Whereunto doth this serve?

SIL. To reprove both the Papist and ignorant prophane Protestants, which seek assurance from Christian hope, wherein they doe injury to God himselfe; and shew that they are not such, who have his love shed abroad in their hearts.

DIALOGUE VI.

Verse 4.

For Christ, when wee were yet of no strength; as his time alott for the ungodly.

TIMOTHY.

VV He is, the drift and end of this Verse?

SIL. To confirm that which he had said of the love of God towards us; by an effect and fruit of his love, which is the death of his Son Christ Iesus. Here beginneth the demonstration, which is the second part of this Chapter, as before.

SIL. How is this set forth?

SIL. It is set forth by a double circumstance of time. First, in that the Son of God was given to death for us at that time when we were yet weak, ungodly, sinners, and enemies. Secondly, in that he died for us at the time appointed of his Father, called (his time.)

TIM. What be the parts of this first verse?

SIL. Four: First, what once God loved, (weak and ungodly ones.) Secondly, by what gift he expressed his love (his Son Christ.) Thirdly, at what time the gift was bestowed (at his time.) Fourthly, to what thing hee was given, (to death.)

TIM. Now come to the interpretation of the words, and first tell us what is meant by weak in this place?

SIL.

S I L. The word here used, is applyed sometime to the body; then it signifieth either weaknes, which cometh by some disease or sickness, after which, man be feeble; or else it noteth the want of all might, as in that text of 1 Cor. 15. *we be body in sinners in weaknes*: or it is affirmed of the minde, and then it is either put for small strength, as here in this Text. That this is here meant, may appear by this, that they which are called weak, the same are called ungodly, sinners, enemies: such are void of all spiritual & saving power, to beleve or repent.

T I M. *What doe these sayings teach us?*

S I L. That they for whom Christ was given to death, were such as had no force of their owne to helpe themselves, but needed all manner of help unto salvation. Secondly, that such as Christ dyed for, do not onely need all help, but being ungodly, refuse helpe being offered; and being sinners increase their evils more and more, and which is worst of all, they grow in hatred of the remedy, being open enemies to God: here is a singular gradation to amplify Gods love to lost mankind.

T I M. *What is the use to be made of this saying?*

S I L. It sheweth the wretched estate which men live in without faith in Christ. Secondly, it condemneth the madness of such as affirm, that the elect being in this estate, were yet justified, and the sons, and heirs of God: this their madness may appear in this, that the self same persons at one time, shall be actually and indeed both enemies and friends to God, sinners and righteous, ungodly and forced to need all help, and yet to have all help; this is to confound heaven and hell, grace and corruption, Satan and God, death and life together. Thirdly, it confuteth the Pelagian and Papist, who ascribe some strength to nature to prepare, at least to dispose it fitt for grace. That the Pelagian sets forth by a similitude of waxe fit for any impression, of white paper, or anaked table ready to take any forme: so is our nature (say they) fitt to learn, if be taught us: also the Papists they expresse it by the

similitude of a man fore wounded or much enfeebled; or laden or borne downe with bolts and fetters, which with a little help of another mans hand, will raise up himselfe, and make shift to stand upon his feet. So say they, nature is but wounded, enfeebled, or over burthened, and with little help of grace, can reare it self to heavenwards. These their corrupt opinions appear to be false, by Ephes. 2. 1. where it is written, *that we are dead in trespasses and sins*, and therefore as touching God and godlines, we are by nature dead corps, and in this our text, we are said to be of no strength. Fourthly, it provoketh Gods children to great humility, and thankfulness towards God, to consider what they were before their conversion; for the more miserable our former estate, the more amiable present grace; also it must move them to compassionate others, which yet bee in this wofull estate, seeing themselves once were such. And lastly it must stirre up a fervent love to God, who in this most pitifull case loved us, and gave such a gift and remedy to us, and for us.

T I M. *What was the gift whereby God doth expresse his love unto us, being so sinful and wretched?*

S I L. No lesse then Christ his own and onely begotten Son, which is the greatest and best gift, that the most great and good God could bestow upon mankind: the reason is because it is more worth then all the world, for it is himself in the person of his Son, therefore the greatest. Also through this gift all other gifts are made good and profitable unto us, which else would be so many curses. Therefore the first cause that moved him to bestow such a gift upon us, was the good pleasure of his will, which here and elsewhere is called his love, Ioh. 3. 16. 1 Ioh. 4.

T I M. *What did we learn by this, that God would witness his love by such a fruit of it, and give us our selves againe?*

S I L. That our love must be like the love of God, that is, an effect small and fruitfull love, not in purpose onely, and good will, but in effect, as we are able to expresse it. Secondly, that as God declareth

As God could not swear by a greater then himselfe so he could not give a greater then himselfe in the person of Christ.

clareth his great love, and that to his enemies: so after his example, we should out of love do good to our enemies, whereby wee are knowne to be Gods children. Luke 6. For even Infidels, and the most wicked persons, they will love such as love them, Marth. 5.

T I M. *What doth this meane, which is added [According to the time, or at his time?]*

S I L. It meaneth thus much: even that fit and convenient time appointed of his Father, called, *Fulnesse of time*, Gal. 4. 4. and *His houre*, Joh. 5. 25. For God hath his times appointed for all his workes, Eccl. 3. 1.

T I M. *What followes of this?*

S I L. That Christ could come neither sooner nor later then hee did. Secondly, it commendeth Gods love unto us, to send him at a time when a flood of wickednesse had overflowed all. Thirdly, that there is a fit time for every work of God, which should teach us to wait upon God, Eccl. 3. 1.

T I M. *Whereunto gave hee Christ for us?*

He suffered the first death and the pangs of the second death.

S I L. Unto death, which was a dissolution of his body and soule, joynd with the curse of God. Gal. 3. 13. Of this death there was great need. For Gods justice hath decreed, his word foretold it, the sacrifices prefigured it, the foulness of mans sin deserved it, Christ willingly suffered it, man was sufficiently redeemed by it, and God greatly glorified by it.

T I M. *What use hereof?*

S I L. It sheweth us the greatnesse of mans sin, and of Christs love, of Satans malice, and of Gods Justice, and of Popish blindness and corruption, which teach some sins so light and veniall, as sprinkling of Holy-water and Ashes will purge them.

DIALOGUE VIII

Veres 7, 8.

Doubtlesse one will scarce dye for a righteous man, but yet for a good man one dare dye: but God setteth out his love toward

us, seeing that while we were yet sinners, Christ dyed for us.

T I M O T H E U S.

W *Hat is the drift of this Text?*

S I L. To set forth and extol the love of God towards us, by a comparison of the lesse with the greater. The summe of this comparison is this, There is scarce any mans love so great, as that he will dye for a just person, though he be also good and profitable unto him: how great then was that love, that moved God to give his Son to death for us which were sinners and his enemies? From whence the Apostle doth gather, that if Gods love be such, as our sins before we did beleeve, and whilst we were enemies, could not hinder him from giving his Son to die, much lesse shall those sins which we do afterwards, be able to hurt our salvation; therefore the hope which the godly have in God, cannot make them ashamed.

T I M. *What be the parts of the comparison contained in this Text?*

S I L. Two; First a proposition, v. 7. Secondly, an application, v. 8.

T I M. *What is here meant by, righteous?*

S I L. Not a just matter or cause, but a just man, as is to be seene both by the 6. and 8 verses, where he useth words noting persons.

T I M. *What difference is there betweene a just man, and a good man?*

S I L. Some understand a good man to be Christ, for whom Martyrs dyed. Others by a good man understand one who is profitable to us: this is most probable. Others put righteous and good both for one thing.

T I M. *Why doth the Apostle say, [It may be one dare dye for a good man?]*

S I L. Either for that if any did dye for others, it were more for their owne sake, then for another mans sake: or else for that hee never found or knew any such example, As if hee should say, it may be, but for my part, I know of none that ever did so.

T I M. *What instruction may we gather from these first words?*

S I L.

S I L. That a mans life is a deare and precious thing: for seeing so few are found, that will give their life for righteous men; this sheweth that men hold their lives in very great account.

T I M. What doth this put us in mind of?

S I L. Surely of thus much, that the charity of the best men is faint and faulty, because the Apostle knew none whose love had carried them so farre, as to dye for their brethren, whereas we ought to doe, 1 Iohn 3. 16.

T I M. Can ye tell us of none that have adventured their lives for others sake?

S I L. Yea, the Apostle Paul, as hee witnesseth of himselfe, 2 Corimb. 12. 13. also Aquila and Priscilla, Rom. 16. 4. and the Martyrs. This was great charity, but yet not to be compared with the charity of Christ, which he shewed towards us.

T I M. One would thinke that it did rather excede his love, for it is a greater matter for a weere man to dye, then for him that is more then a man: Christ could take up his life againe, and so could not other men resume theirs?

S I L. The charity of Christ yet far exceedeth that other: for first, Christ is of more dignity by farre then any man, therefore his life by far more worth then ours. Secondly, the love towards sinners is farre more, then that love which is towards good men; for this is free from all selfe-respect, and therefore is the more pure love.

T I M. What instructions gather ye from hence?

S I L. That the love of Christ to his Church, far surmounteth all the love of all men towards men.

T I M. What use is to be made of this his singular love?

S I L. First, it serveth for confirmation, that he will not cast out and condemne such as he hath thus loved, as verse 10. Secondly, it serveth for imitation; for if Christ so loved us, we ought also to love one another, Iohn 15. 12. 1 Iohn 3. 16. This is the marke we must aime at, and wherein we come short, we ought to be sorry and amend.

T I M. But when the Apostle saith, Christ died for us while we were yet sinners; hath his death brought this to passe, that we are now no more sinners?

S I L. After wee beleve that Christ dyed for us, and are regenerate by his Spirit, we have sinne still, but we are not any longer to be called sinners; because that now our finnes by forgiveness is blotted out, and that which remaineth still in our nature reigneth not, and the denomination of a person or thing, is ever from that which is more excellent and worthy. But here the Apostle meaneth by sinners, such as be under the guilt and dominion of sinne, as all men are before faith.

T I M. What could God see in us then to move him to love us?

S I L. First, he saw in us his owne creation, which he loved with a generall love, as hee doth all the workes of his hands. Secondly, he saw in us much misery through sinne, and this made him love us with a pitifull love. Thirdly, he loved his elect being yet sinners, in that he purposed in himselfe to call and justifie them in due time. And now lastly, having graffed his elect in his Son by faith, and justified them, hee loveth them actually, having set his own image in them.

T I M. You hold then that there are severall degrees of Gods love, even towards his elect?

S I L. There bee so, for hee cannot love his elect with that degree and kind of love when they are sinners, as he doth after they are now in his Sonne justified and sanctified; for now sinne which bred hatred and enmity, is defaced and cast out by remission; and holinesse which God loveth, imprinted in them, and brought in by renovation.

DIALOGUE VIII.

Verse 9, 10.

Much more then being justified by his blood, wee shall bee saved from wrath through him. For if when we were enemies, we were reconciled to God, by the death

death of his Sonne, much more being reconciled, we shall be saved by his life.

TIMOTHÆUS.

What doth this Text containe?

SIL. It containes a conclusion drawne from the circumstance of time, wherein Christ shewed his love by dying for us, while yet wee were sinners and enemies: the summe whereof is thus much: if Christ out of his love died for us being wicked, now being through faith in his death and bloodshed justified, he will much more save us from eternall punishment.

TIM. How is this conclusion amplified and enlarged in the 10. verse?

SIL. By comparing us with our selves, and Christ with himselfe according to divers estates after this sort: Before we beleeve we were sinners, ungodly, and enemies; now we are made friends and justified. Christ once died, and by his death wrought much for us; now he liveth an eternall life and reigneth with his Father, & can do more for us; for if Christ by his death could do so much, as when we were enemies to make us friends, and to justifie us being ungodly; now that we are friends, and he is alive reigning in heaven, he is much more able to bring us to felicity and glory.

TIM. Now we have heard the scope, summe and order of this Text; let us hear the words expounded, and tell us what is here meant by his blood, and by justified?

SIL. By his blood is meant, the whole death and sufferings of our Lord; which they were felt in soule or body; and by being justified, is to bee acquitted from our sinnes, and to bee accounted perfectly just with God by Christs death, and obedience imputed.

TIM. Doth Christs obedience to death justifie us alone without any other thing?

SIL. Wheresoever justification is spoken of, there Christ and his blood or death (if faith be not named) are to be understood with respect to faith, which apprehends and applies it: and on the contrary, where faith is named, and not Christ, it hath reference to Christ. This doth appeare to be so: First, by those

plaine places, where it is said, *We are justified by faith in Christ.* Secondly, by comparing Gen. 12. 3. and Gal. 3. 8. together: also in this present Text, in the particule [Now] which implieth, that before, while they were ungodly and unbelievers, they were not justified.

TIM. What then do ye thinke the meaning of these words to be?

SIL. Thus much: we are justified; that is, we are freed from the guilt of our sinnes, and accepted for righteous with God by his blood, (that is) through faith, whereby we beleeve the blood of Christ to be shed to death for us, and those other things which he suffered, to be suffered for our sinnes.

TIM. What is meant here by wrath?

SIL. Not onely all judgements here inflicted upon the unrepentant world, but an eternall paine or punishment in the world to come, proceeding from a just and wrathfull God offended with mans sinne.

TIM. What learn we by this?

SIL. Not to make light account of sinne, whereby the wrath of God is kindled even to the everlasting destruction of his creature; but to feare it more then hell, for Gods wrath and displeasure is the greatest evil.

TIM. What is meant by being saved?

SIL. Two things: First, our delivery from the gulfes of perdition. Secondly, the keeping or preserving of the faithfull unto the heavenly blisse.

TIM. But we are saved when we first beleeve, and have our sinnes forgiven us and are regenerated by the spirit of Christ, as Christ said to Zachary at his conversion; *This day salvation is come to thine house.* Luke 19.

SIL. True: that is the beginning, but Paul speaketh here of the toppe and perfection of our salvation, which is the glorifying us in heaven.

TIM. What learn we from this?

SIL. That both the entrance, and end, the first beginning and last consummation, of our salvation, is from Christ by faith; therefore they rob Christ of his glory, which attribute any part of their salvation to any other, as all

A Meronymie of the cause put for the effect.

sects doe save true Christians.

TIM. *What things were considered in the tenth verse?*

SIL. A threefold estate of Gods Children: the first is of corruption (they were enemies.) The second is of grace: they are justified and reconciled. The third is of glory: they shall bee saved. There is a fourth not named here; to wit, the estate of innocency by creation. Every true Child of God must passe through all these.

TIM. *What else is to bee considered here?*

SIL. A twofold estate of Christ; one of humiliation, (he was dead:) The second of exaltation, (he now liveth.) In the former estate, Christ merited for us, as our High-Priest; in the latter, he effecteth and applyeth unto us al his merits as a King, dayly working and bringing us towards the salvation once merited.

TIM. *What doe wee gather from this?*

SIL. This comfort, that true believers which have their sins forgiven them by Christ, they have good hope: that they shall certainly be saved: the reason is plain, for if Christ by the merit of his death being believed in, could set the elect (being enemies) in the state of Salvation: now that he liveth, surely he is able by his power to set them (being friends and reconciled) in the possession of salvation. Secondly, so from hence are reprov'd such as say, that true believers may fall from grace and perish. Also, such as teach, that they ought continually to doubt of their salvation, as the Papists doe teach. Lastly, it reproveth Gods Children which doe yeeld to doubtings of their own salvation. For this is an injury unto Christ, as if he were not strong enough to save them; whom he was sufficient to reconcile. This is a most excellent place for the infallible (not probable and conjectural, as Romanists speak) certainty of glory, and perseverance in grace. Lastly, we are taught by example of our heavenly Father, to make acquaintance with our enemies.

DIALOGUE IX.

Verse 11.

And not so only: but wee rejoyce concerning God, by Jesus Christ our Lord, by whom wee have received the atonement.

TIMOTHENS.

VV. *What doth this Text offer unto us?*

SIL. An amplification of that which was said before in the third verse of this Chapter, to which it must be joyned after this sort. He had said verse 2. *Wee rejoyce under the hope of glory.* Then verse third, he added a correction; *Not so; but wee rejoyce also in tribulations.* Now in the eleventh verse, he joyneth a third member of glorying or rejoycing, *And not only so, but wee rejoyce concerning God through Jesus Christ our Lord.* The sum whereof is thus much; seeing wee have God reconciled unto us by Christ, even unto our certain and assured salvation in heaven; we rejoyce not in our hope of glory to come, not in afflictions present, but especially in the knowledge and faith of this great grace and favour of God the Father unto us through his Son.

TIM. *What be the parts of this Text?*

SIL. First, a duty, to rejoyce. Secondly, the cause hereof, because God is reconciled and become our Father in Christ. Thirdly, the means how wee attain this reconciliation, in that we receive it to wit, by our faith in Christ. This rejoycing is a speciall good thing, and it is as it were, the very life of a mans life.

TIM. *How many kinds of rejoycing be there?*

SIL. There is a naturall rejoycing common unto all men when the heart is cheered, either by an inbred liveliness, or by outward occasions, as in the presence of things pleasant or agreeable to our nature. This rejoycing is not meant here. Also there is a spirituall and Christian kind of rejoycing, which ariseth from the spirit of God, stirring up the heart to rejoyce in spirituall & heavenly things,

Prov. I.

things, when they are present with us, or certainly hoped for. As first, when the Church flourisheth, *Psa. 137. 3.* Secondly, when a sinner returneth to the Lord, *Luk. 15. 10.* Thirdly, in the means of salvation, *Psal. 122. 1.* Fourthly, in doing righteousness, judgment, and equity. Fifthly, in the exercising our selves in the praises of God, *Psal. 95. 1.* Sixthly, in the reconciliation that wee have with God through Christ, when it is beleaved or felt. Of this our Text speaketh.

TIM. What is it to rejoyce concerning God?

SIL. To have joy of heart in this respect, that he is become our Father, and loveth us as his children and sons.

TIM. What difference is there in these speeches concerning God as here: and to rejoyce in God, as *1 Cor. 1. 31.* and to rejoyce with God, as *Rom. 4. 2?*

SIL. To rejoyce in God, is to attribute all things which bee good unto God, and to render him all thanks for them; this we may doe. Secondly, to rejoyce with God, it is to bring something with us of our owne, wherein to glory and rejoyce besides Gods favour; and this we may not doe. Thirdly, to rejoyce concerning God, it is to be merry in our hearts for this, that wee doe understand how God doth love us; as a father his children. The like unto this, wee have in *Jeremy Chap. 6. verse 24.* *Let him that rejoiceth rejoyce herein, that hee knoweth mee to be mercifull and righteous: whereas others rejoyce in riches, or pleasure, or honour, or wisdom: the Christian ought to rejoyce in Christ.*

TIM. Is there great and just cause to rejoyce for such a gift bestowed on us, as Gods Fatherly favour through Christ?

SIL. Yea very great, for herein consists all mans happines, both now and for ever, to have God reconciled, that he may be a father to take us for his Sons sake and love. Such onely doe rejoyce; therefore such as weigh things, and doe inwardly feel them, so as they are affected with them, doe from hence gather exceeding strong hope of enjoying everlasting life. For God is such a Father, so

constant in his love, as though hee will correct them, yet never will he disinherit them.

TIM. By whom is it that God is become a favourable Father unto us?

SIL. By Christ his beloved son, who by his death on the Crosse hath made atonement for our sins, being there in our stead by the will of his Father; and by means of our receiving it through faith in the promise of the Gospell, wee have made it ours.

TIM. What things doe yee consider severally in this atonement spoken of in this place?

SIL. First God, to whom wee are reconciled, he loving us, and giving his Sonne for us. Secondly, his Son coming to worke our atonement by his obedience, passion, and Sacrifice. Thirdly, our Faith embracing this atonement, and receiving it. Fourthly, a great rejoycing of heart in the faith and certainty of this reconcilement with God.

TIM. What doe you collect from this whole doctrine?

SIL. That our Christian and spirituall rejoycing, it is as our measure of beleeving is: none, if our faith be none; little, if our faith be little; great, if our faith be great. Therefore, as any do long for much true Christian comfort, let them endeavour a daily increase of faith, by the humble, sincere, and constant use of all those holy means private and public, whereby God useth to enlarge the beleeve of all his children.

DIALOGUE X.

Verse 12.

Whereas by one man sinne entered into the world, and death by sinne, and so death went over all men, in whom all have sinned.

TIMOTHEUS.

What is the purpose of the Apostle in his Text?

SIL. Having spoken hitherto, of the first part of justification, touching remission of finnes by faith in the suffering

rings and death of Christ, and laid out the same in the causes and effects: now he proceedeth to handle the other part of justification, touching the imputation of Christs perfect obedience unto us which beleve.

TIM. *Is there any necessity of this part of Justification?*

SIL. Yea, very great: for we were two wayes endangered to God. First, by not fulfilling and keeping the Law, (as we were bound) we lost all right and title to heaven. Secondly, by our sins done against the Law, we become worthy for ever of eternall punishment in hell, and therefore wee have need of a double remedy from Christ. One, to have a satisfaction for the deserved punishment, and this we have by the death and bloodshed of Christ imputed to us. The other to restore us to the right of our lost inheritance, and this we have by the perfect obedience of his life put upon our faith.

TIM. *How may it appeare that Paul doth thus distinguish the parts of our justification?*

SIL. Two wayes: First, by the word rejoycing, or glorying, used in the former verse, wherein he makes his passage to this Treatise.

TIM. *What doe ye gather from hence?*

SIL. Thus much: beleaving Christians cannot fully rejoyce and glory concerning God, untill together with the discharge from the pain due to their sins by free forgiveness through Christs passion, they know and beleve themselves to be decked and blessed with that absolute obedience and righteousness which the Law requireth, and unto which by promise of the Law eternall life is due: which seeing they have not, nor can have in themselves, therefore they have it of Christ.

TIM. *What is the second way how wee gather this distinction of two parts of Justification?*

SIL. By the comparison of Adams unrighteousness and his disobedience, with Christ his obedience, both communicated to all elect persons, though in divers sorts and fashions, the which he doth begin in verse 12. and continueth it to verse 20.

TIM. *Wherein bee Adam and Christ compared together?*

SIL. Both in things wherein they are like one to the other, and in things wherein they are contrary one to the other. They are alike in this generally, that each of them conveyeth that which is his, unto such as are theirs, and bee of them; particularly, Adam sendeth over to all that come of him, guilt of sin, and death by his disobedience imputed; Christ conveyeth over righteousness and life to his members, by free imputation of faith. Also they differ in this, that the offence of Adam, by which death came upon all men, was but one; but the obedience of Christ imputed to beleivers, doth not onely cover and doe away that one, but all other offences of the elect. Also his obedience putteth upon the faithfull a righteousness which meriteth a far better condition then wee lost by Adams unrighteousness: this unlikenesse is pointed at verse 15. and further laid open, verse 16, 17.

TIM. *What bee the profits that will arise of this comparison?*

SIL. These: First, it will serve to confirm our minds, touching the certainty of having the righteousness of another given to us to make us happy, this being as reasonable as that the unrighteousness and sinne of another should bee derived to us to make us guilty. Secondly, it will serve much to humble Gods Children, to consider well the nature and force of sinne, and what hurt they have taken by it. Thirdly, the great benefit they have from Christ will bee better knowne, more hungered after, and esteemed of us more greatly, by setting before it the contrary evill, as a cure is more commended being compared with the danger of the disease.

TIM. *What bee the parts of this 12. verse?*

SIL. Two: First, a proposition of the double harm which is come upon the whole world by Adam, through whom all men are under sinne and death. Secondly, a reason hereof, in as much as all men were in Adams loynes when

when he sinned, and so sinned in him:
(*In whom we all have sinned.*)

TIM. Now to the words, and tell us
what is meant by that one man here spoken of?

SIL. Adam, as verse 14. under whom
Eve also is contained; for sinne came in
by them both, *Psal. 51. 5.* but the man is
named, and not the woman, because he
being the man, was the more worthy
person. Secondly, because he was more
in fault than Eve, in regard of his more
eminent power and grace. Thirdly, sinne
is propagated and derived to us, rather
by the Father than by the Mother, be-
cause he is the principall agent in genera-
tion.

TIM. What were we taught hereby,
that Adam being but one man, so great and
generall a mischiefe came of him?

SIL. Two things: First, the infinite
hurt that may come of one person being
evill, and the marvellous good that may
redound to many, by one being good.

TIM. Whereunto should the knowledge
here offer us?

SIL. First, to admonish Parents ve-
ry carefully, to looke to the education
of every one of their children. Second-
ly, that it becometh the publike State
much, what manner of person he is that
beareth government. Thirdly, it behoov-
eth them who have government, to
watch over the manners of all men un-
der their charge, because one man ne-
glected, may marry all, as *Achan* did, *Iosh. 7.*

TIM. What was the other thing gathered
from hence?

SIL. An exceeding comfort to
great offenders, so they turne and be-
lieve the Gospell, which may be raised
thus: Adam and Eve which sinned so
heinously, and also wrapt their whole
kind (even a world of people) within
sinne and destruction, were yet received
to mercy and saved: therefore let no sin-
ner (how horrible soever) be out of
heart, if they come to the Throne of
Grace for pardon, with trust to have it.

TIM. What is further to be observed
from this, that it is said [*Sinne entered by one
man*?

SIL. Even this; that God is not
to be blamed, as cause and author of

sinne, seeing it came in by, and through
man. For, whereas Adam might have
resisted the temptation if he would, hee
freely obeyed, and willingly yeelded,
and so sinned entered by him without any
fault in God, who had made him righte-
ous, and given him freedom of will.

TIM. Was there not a necessity herein, that
Adam should yeeld?

SIL. True, there was so, in regard of
Gods counsell, who had decreed not to
strengthen his will in the temptation,
but to forsake him; yea, and further,
that being left to himself, he should fol-
low the suggestions, that so there might
be occasion of giving and sending his
Sonne to redeem the world to the mani-
festatation of his justice and mercy. But
notwithstanding this, yet Adams disobe-
dience was voluntary, because Gods de-
cree, tho it ruled the event and businesse,
yet offered no force to Adams wil, which
could not be compelled; and therefore
of it owne accord, enclined it selfe to
fulfill the motions of the Serpent and
his wife; and therefore the whole fault
of our fall lyeth upon Satan and our
first Parents, as the proper cause of sinne.
For God made man righteous, but they
found out sundry inventions, *Ecel. 7. 31.*

TIM. What was further learned by this,
that sinne entered upon all by means of one
man?

SIL. That sinne is not by creation,
but came in afterwards. Secondly, how
dangerous it is to hearken to ill coun-
sell, by means whereof, Adam being
depraved, did deprave the whole world.

TIM. What is meant here by the world?

SIL. The men which dwell in the
world whether elect or reprobate, as it
is expounded afterwards, Death came
over all men. The word [World] some-
time signifieth that fabrick or frame
of heaven and earth, as *Joh. 1. 10.* The
world was made by him. Secondly, it
signifieth elect men onely, which are the
chiese part of the World, *Joh. 3. 16.* And
God was in Christ reconciling the
world, *2 Cor. 5. 19.* Thirdly, it signifieth
the wicked and reprobate onely. *John*
17. 9. Fourthly, the corrupt qualities
and fashions of the world, *1 John 2. 15.*

Love not the world. Fifthly, the whole masse of mankind good & bad, as here in these words, *Sinne entered into the world.*

T I M. *What is meant here by sinne?*

S I L. That hereditarie disease, called commonly originall sin, or birth sinne, spread over our whole kinde, as a Leprosie, and hath tainted the whole race of us. That this only is here meant may appeare: First, because he useth the singular number, but when he speaketh of the fruits of it, hee useth the plurall number. Secondly, that which he calleth sinne here, he afterwards in vers. 17. calleth disobedience of one man, which must needs be the first, or Originall sin. Thirdly, he saith verse 17. by this sinne many are made sinners; and this is onely by originall sinne. Fourthly, there was no other sinne brought death over all men, except that; therefore that sinne is onely meant here. In that I call it hereditary, it is, because as a disease which resteth in any stocke, and descendeth from father to sonne, so is this sinne; it runneth from *Adam* through his whole progeny, from parents to the Children, even to the worlds end, as it is said here; It came over all men.

T I M. *What may this teach us?*

S I L. That this sinne is hard to be expelled out of mans nature, as hereditarie diseases are hard to be cured; & therefore must the more be striven against. Secondly, that children have no faults, which they doe not borrow and derive from their parents, of whom they have corruption, which is the spawne of all sin; which should cause in parents commiseration and patience towards their Children.

T I M. *How many things are contained in this sinne?*

S I L. These foure things: First, guilt or fault: Secondly, deserving of punishment: Thirdly, corruption of nature: Fourthly, privation or absence of Originall integritie, even of that innocencie wherein man was created.

T I M. *How prove yee guilt or fault, and deserving of punishment thereby?*

S I L. There is guilt or fault, because we are made sinners by it, vers. 17. and

there is deserving of punishment, because this cannot be severed from the former. Also, it is expressly said that by it death went over all.

T I M. *How doe ye prove, that there is corruption of Nature?*

S I L. Because it is written, *That we got astray from our Mothers wombe*, Psal. 58. 3. Againe, that, *The frame of mans being is only evill continually*, Gen. 8. 21. & that *we are born in sinne*, Psal. 51. 5. and, *Man born of a woman cannot be cleane*, Job 25. 4.

T I M. *What doe ye call the corruption of our nature, and what be the fruites of it?*

S I L. It is a naughty vicious quality in our Nature, whereby it is enclined to all evil naturally, & undisposed unto any good, yea, enemy to God, and disposed against all good, as Titus 3. 3. Hating God, Col. 1. Minds set upon evill works. The fruites of this our corrupt nature, are all sinnes whatsoever, even all those sinnes reckoned up, Rom. 1. 29, 30. &c. Gal. 5. 19. Tit. 3. 3. Col. 3. 5. or in any other place, even all manner of sinnes, not blasphemy against the holy Ghost excepted.

T I M. *By what degrees doth this corruption proceed and goe forward?*

S I L. First, it begetteth lust, which is an evill motion or desire, swerving from Gods will: this is the spawne of all sinne. The second is, obedience to this lust, Rom. 6. 12. which we call consent, when the will yeelds unto the evill motions, with purpose and resolution to do it: this is called of *James*, the conception of sinne, Jam. 1. 15. Then thirdly, there followes an evill action in word or deed: this is called of the same Apostle, the bringing forth of lust (it bringeth forth sinne,) that is, some outward gross act in speech or action. Lastly, the going over this sinfull act by custome and continuance in it; this is called the perfection or finishing of sin: upon all this, there succedeth death, as the terme & last period, or full point of this proceeding & course in sinning, wherein it resteth.

T I M. *But how prove ye, that Originall sinne hath privation, or absence of Originall righteousness?*

S I L. This is the consequence upon all

all the former: for we could not be guilty, deserve punishment, and bee corrupt, if wee had our first-perfection. Secondly, except we had lost that, wee should not need to seeke and fetch that from another, even from Christ, as vers. 17. Thirdly, when the Scripture saith; *God made man righteous, but they found out many inventions*, Eccles. 7. 31. This proveth, that the perfect righteousness given unto us in our creation, is not only lost, but through our own fault lost.

TIM. *Why is this sinne called Originall?*

SIL. First, because it is from the beginning. Secondly, because it is first in us before grace. Thirdly it is the first head and beginning of all sinnes. Lastly, it is in us from our beginning, even from our very conception.

TIM. *What use of all this?*

SIL. First, it confuteth the errors of such, which say, it is nothing but privation of righteousness. Also such as say, it is nothing but the inclination of our nature to evil. Secondly, it sheweth the most heavy case, in which we are all by birth, we being all over-covered with corruption & sinfull putrefaction, rotten and full of sores; and not so full of evil, as void of all goodnesse, and so hatefull to God, whose pure eyes cannot but hate us and abhorre us; and therefore we are called the children of wrath, Ephes. 2. 3. See Ezek. 16. No leper, no leazar, no *Isa* to be compared to us, if we saw our selves, we should loath our selves. Thirdly, the knowledge hereof, must humble our stomacks and courages. Fourthly, it must stirre up great care of being washed and cleansed from this spot: all the water in the sea is too little to wash this one staine, all care in the world is not great enough to get it scoured out, Psal. 51. 2. 6. either repentance for this sin, or for no sinne. Fifthly, it must stirre up a desire and a thirst after the pure & holy conception of Christ, which is the cover to hide, the salve to cure this originall sore. Sixthly, it may make us compassionate and mercifull one to another, especially to our children, being all alike infected, and they

by us; and therefore in our chidings and correction, we should be moderate. Seventhly, it must keep us from extolling nature, and the goodnesse of nature; for all natures, even the best, is poysoned, there being nothing good in us, till grace come and plant goodnesse in us: for can one gather figges of thistles, or grapes of thornes? Matth. 7.

TIM. *What is meant here by [death?]*

SIL. Properly a deprivation of life, improperly all such things as are fore-runners and furtherers thereof; all miseries, sicknesses, paines, the harbingers of death.

TIM. *What life did Adam live before sinne?*

SIL. A twofold life: first, of Grace, being led by the holy Spirit, which moved him wholly to celestiall and divine things, this is called spirituall life. The second is of nature, whereby he was moved to follow those good things which tend to preserve nature, and the state of his body: of both these kind of lives *Adam* was deprived, and so dyed a spirituall and naturall death: for being before joynted to God in his favour, moved by his Spirit; he now having sinned, was turned from God, lost his favour and Spirit, and so could not aspire to any divine thing, but had his heart wholly set upon evil; and touching his naturall life he was threatned, that to dust he should goe.

TIM. *Did not his sinne deserve eternall death?*

SIL. It did so: but eternall death is nothing, save the continuance of spirituall death.

TIM. *Yet naturall death was not inflicted upon him after his sinne, for he lived still in the world, and that a great while?*

SIL. He did so: howbeit he may be said to be naturally dead, so soone as he had sinned. First, because by the guilt of his sinne, he was presently subject unto it. Secondly, God straight-way gave sentence of death upon him, and therefore he may be said straight-way to have dyed, as condemned persons are called dead men though they be respired.

respired. Thirdly, the messengers and soldiers of death, presently tooke hold on him, and arrested him, as hunger, thirst, cold, heat, diseases, daily wailing of his naturall moisture, to the quenching of life: but God did spare him, that the sentence was not presently executed, to commend his patience, and to give Adam thereby, occasion of salvation: for the promise being given, and he called to repentance and faith, by that means attained a better life through Christ, then he lost through sin.

T I M. *What did this show?*

S I L. That God doth not delight in the death of sinners, but rather that they should returne and live. Secondly, it teacheth us patience towards such as are offenders of us, being ready to receive them to favour, whensoever they truly repent.

T I M. *How understand ye this, that all men are under death?*

S I L. After this sort; first, every man so soone as he is borne, is every houre apt to die. Secondly, every man at his birth is spiritually dead, quite destitute of Gods Grace and holy Spirit, Eph. 2. 1. till his regeneration. Thirdly, every person deserveth this death to become eternall, even everlasting separation from God, and his presence and felicity.

T I M. *What equity or justice is there in this?*

S I L. The equity is just, for that one mans sin was every mans sin: for Adam was the root of our kind, and therefore this fault is not personall resting in himself, but reaching to all his posterity, which were then in his loynes, as Levi was in Abrahams loynes, Heb. 7. 10. For such juyce as is in the tree, commeth to all the branches; also such as is the water in the Fountaine, such it is in the River; and some such diseases as be in the parents, descendeth to the children: also amongst us men, the father being a traitour, the whole blood is tainted. Lastly, the righteousness of Christ the head, is conveyed over to the members; so it is here. Again, God who is most just, so decreed, and would have it; that the grace which Adam had, he should keepe

or lose for himselfe and all mankind, who were to stand and fall with him: thus it appeares to be very equall.

T I M. *What instructions learne ye hence?*

S I L. First, it reproveth the vulgar conceit, that God will not punish but for actuall sins. Secondly, it reproveth some Papists, which exempt the Virgin Mary from this generall condition of sinne and death. Thirdly, it doth admonish us of our most wofull condition, which we are in without Christ. Fourthly, it puts us in minde of mutuall compassion, seeing our case is equall, one no better then another, all alike crooked and wretched. Fifthly, it teacheth the necessity of a Saviour, not only to know there must be one, and who he is, and what he hath done; but to get him to become ours, by beleeving the promises of him.

T I M. *What are we to be put in minde of, by the connexion and joyning together of sin and death?*

S I L. First, that every one is bound to make an account of dying every moment, having sin, the matter and means of death still about him. Secondly, that the damme of such a brood, that is, sin which causeth no lesse then death, is most carefully to be avoided and abhorred, even to be fled from, as one would flee from death. Moreover, think that if anothers sin could do this, as to make thee culpable of death, what will that sinne doe which thou doest in thine owne person? for Adams sin is thine in account, not in act; yet so, as this proverbe Adams sin to be every mans owne proper sinne, as if he had himselfe acted and done it, because else he should not die for it: for men in justice are not to suffer death for any sin, save that which is their owne by act, or imputation. Christ had wrong done to him, to bee brought to death, if sin had no way belonged unto him; for death is not inflicted but with reference to sin.

DIALOGUE XL

Verses, 13, 14.

For unto the time of the Law was sinne in the world: but sin is not imputed where there

there is no law. But death reigned from Adam to Moses, even over them that sinned not after the like manner of the transgression of Adam.

TIMOTHÆUS.

WHat is the drift of this Scripture?

SIL. He proceeded in his purpose to prove all men (even to the young Infants newly born) to be through Adam sinfull, by bringing in a secret objection and answering it.

TIM. What is the objection, and how is it answered?

SIL. The objection is this: there could be no sin nor sinners before Moses, seeing there was no law; and where there is no law, there is no sin. This objection the Apostle doth answer two wayes; first, by a distinction between being and reputed; sin was in the world before Moses law, yet not so reputed and esteemed so vile and foul, seeing yet no law was given them. Secondly, he proves there was sin by the effect of sin, which is death, whereunto even before Moses law, both old and young were subject; which is a sufficient proof, that then all men sinned, death being the stipend of sin.

TIM. Now expound the words, and tell us what is meant here by this, until the time of the law?

SIL. That is to say, all that time that passed between Adam and Moses, so expounded, verse 14. Death reigned from Adam to Moses.

TIM. What is meant hereby, that sin was in the world till then?

SIL. That is to say, men which lived in this world had sinne in them; as well before the law, as afterwards.

TIM. But how could that be, seeing that yet there was no law, and sin is the transgression of some law; and indeed, what law could be given to some of them; as to Infants which had no use of reason?

SIL. Therefore the Apostle in affirming, that notwithstanding this, there was sin in the world; he meaneth, there was a sin even afore the Law, by which sin, all men were born sinners, being both guilty of wrath, and corrupted even

from the wombe. This is the sin of Adam, in whose sinning, all men were comprehended, he being head and roote of our kind, as was said verse 12.

TIM. Belike then this is now the scope of the Apostle, to prove, that at all men are guilty by their own sins, which they doe in their own persons. and have in their owne Nature: so there is a sinne of Adam, by guilt whereof, all men are obnoxious and culpable of death?

SIL. True, this is in very deed that which is intended, and wherein Adam is like Christ: the one, being fountaine of sin unto death; the other of righteousness to life.

TIM. What mean ye hereby, in that it is said, Where no Law is, there sin is not imputed?

SIL. That afore the Law was given, sin was not so thoroughly knowne and reputed; but when the law was published, it was better known and became more grievous.

TIM. But may not these words carry another sense, which may well stand with the Apostles mind and drift?

SIL. They may so, as thus: that such as lived in the world after Adam, though they wanted Moses Law, yet they wanted not a law altogether.

TIM. How makes he that appear?

SIL. Hereby, because that sin was imputed, and men became thereby guilty of wrath.

TIM. What Law might that bee?

SIL. The Law of nature given them in their Creation.

TIM. What examples can ye give, that sin was imputed to men before the giving of the Law by Moses?

SIL. Sundry and very manifest: First, the punishment of Cains murder, Gen. 4. 11. Secondly, the reprehension of Abimelech, Gen. 20. 6. Thirdly, the overthrow of the world by a flood, Gen. 7. 20. Fourthly, the destruction of Sodom, 19. 24. Fifthly, the drowning of the Egyptians, Exod. 14. 27, 28. all which happened for sin.

TIM. What other examples can ye give to prove this, that sin was imputed?

SIL. The death of Infants, as well

as of men of yeers, which plainly proveth all men to have been finners, and guilty before the Law of Moses.

TIM. *What learn wee by this, that sinne and death doe unseparably follow one the other?*

SIL. That death came in not by creation, but by corruption. Secondly, that if men account death terrible, they should not think sleightly of sinne, the breeder of it.

TIM. *What meaneth this, which is said here, [That death reigned from Adam to Moses?]*

SIL. Hereby hee signifyeth the force & power of death to be exceeding great, bearing all men downe before it, as a mighty King doth subdue such as rise against him.

TIM. *How long doth the reign of death continue and last?*

SIL. Not from Adam till Moses onely, but till the end of the world.

SIL. Over whom doth death exercise his power and kingdome?

SIL. Over all, both old and young, none exempted; Infants nor men.

TIM. *Yet the Apostle saith of some, that they shall not dye, but be changed, 1 Cor. 15. 52.*

SIL. True: yet that change shall bee instead of death to them. Secondly, this is the condition of all men, that through sinne they are subject to death; God may privileged whom he will, as Enoch and Elias.

TIM. *Whence got death this power?*

SIL. Through mans sin, according to Gods decree.

TIM. *What learn we hereby?*

SIL. That there is a necessity for all men once to come unto death.

TIM. *But the faithfull have their sinnes forgiven them, how is it then that they dye?*

SIL. Yet sin is still in them, whence cometh death to them, not as a part of the curse for sin, but as an entrance into heavenly blisse, whither they cannot come but by death; so as they are freed from the hurt which death brings, but not from the necessity of dying.

TIM. *What should this teach?*

SIL. That all men are so to make account of death, as they doe prepare continually for it, and arme themselves continually against the feare of it, by keeping faith and a good conscience.

TIM. *You said, that Death reigned over Infants, tell us by what words are Infants described?*

SIL. That they finned not after that manner that Adam finned.

TIM. *What meaneth this?*

SIL. That they are free from voluntary and actuall sins, as in respect of their own persons.

TIM. *What sin then have they to procure death?*

SIL. Their birth-sin, or originall corruption, which they draw from their Parents by propagation.

TIM. *What is to be gathered hence for our instruction?*

SIL. That Parents have cause to mourn for sin in their young Children, as well as for their own. Secondly, that in the death of their children, they consider not so much the losse, as the cause, which is sin; which would keep them from impatiency, and serve to humble them. Thirdly, that there is divers kinds of sin, (to wit) voluntary, involuntarily, originall, actuall. Moreover, that all sin is equall thus farre as to deserve death, though in other respects unequall.

TIM. *What will follow this?*

SIL. That God is no respecter of persons, young or old, all are one with him.

TIM. *Yet sins are not every way equall?*

SIL. No: for there is difference in the degree both of the offence, and of the punishment, some more heynous then others, some to be more grievously punished then others.

TIM. *What should this worke?*

SIL. It should be a bridle to wicked ones, to refrain from sin as much as they can, thereby at least to lessen their pain. Also, a Curbe even to the godly, whose sins howsoever pardoned, so as they shal not dye eternally for them, yet forer temporall punishments are inflicted, as their sinnes bee greater: as is to be scene in Davids example, who had many smart-

smartfull blowes for his very shamefull falls.

DIALOGUE XII.

Verſes 14, 15.

Which was the figure of him that was to come. But yet the gift is not ſo as to the offence. For if by the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, bath abounded unto many.

TIMOTHEUS.

WHat doth this Text contain?

SIL. Two things: Firſt, the ſimilitude or likenes between Adam and Chriſt (which was the type or figure.) Secondly, the diſſimilitude or unlikenes betwixt them (but yet the gift is not ſo.)

TIM. What is meant by him that was to come?

SIL. Firſt, Adams poſterity, as ſome judge, and then the meaning is, all they ſhould be ſinners as he was. Secondly, Ieſus Chriſt, who in reſpect of Adams ſinning, was to come, this is the truth.

TIM. In what meaning is Adam ſaid to be a type or figure of Chriſt?

SIL. Some take it thus: that as Chriſt is an example to ſuch as willingly obey God, ſo Adam was an example to ſo many as ſin and diſobey willingly: this favours of Pelagianiſme, as if ſin came by imitation, and not by propagation.

TIM. How then doe ye take Adam to be a figure of Chriſt?

SIL. In reſpect of that force and efficacy which was in Adam to propagate and convey even into all his progeny, deſtruction by ſin. Herein hee was a figure, or a Type of the ſecond Adam, the man Chriſt Ieſus, in reſpect of the like force in him to derive into his members eternall life, by his righteouſneſs imputed to their faith.

TIM. Report unto us more plainly, and in few words this analogie and reſemblance which is between Adam and Chriſt Ieſus.

SIL. As Adam by his ſin was the cauſe of death to all men, though they did not

cate of the forbidden tree, ſo Ieſus Chriſt was made righteouſneſſe to beleivers, though themſelves had wrought no righteouſneſs. Herein was Adam a figure of Chriſt.

TIM. But it may appeare, that this is rather a difference and unlikenes, then a likenesſe.

SIL. True: it is ſo if you take it particularly, but not if it be taken generally: that is, that as Adam meriteth death for his, ſo Chriſt meriteth life for his, that is to take it generally: but particularly there is great oddeſ, for grace, righteouſneſſe, and life came by Chriſt: Sinne, death, and damnation by Adam. Alſo Adam by generation of the fleſh powreth evil things into men: Chriſt by faith powreth good things into his members.

TIM. What uſe can ye make of this?

SIL. It ſerveth to confute both Jew and Papiſt, the one for thinking that one Chriſt cannot bee the redeemer of the whole world, whereas it is of them confeſſed, that the whole world was corrupt by one Adam: the other, for denying that we are juſt before God by the obedience of another, to wit, of Chriſt: yet all men bee made unjuſt by the diſobedience of another, to wit, of Adam: and why not that as well as this? *De ſimilibus ſimile iudicium: parum par eſt ratio.*

TIM. What doe ye obſerve in the unlikenes or diſſimilitude in verſe 15?

SIL. Theſe two things: Firſt, the unlikenes ſet down plainly (that the ſin is not as the gift.) Secondly, that wherein it doth conſiſt (for if through the offence of that one, &c.)

TIM. What is meant here by gift [But yet the gift is not ſo?]

SIL. The righteouſneſs or perfect obedience of Chriſt in keeping the Law; now this is termed a gift, to teach us, that it is free, and becometh ours, not by deſert of works, or dignity of perſon, but becauſe it is given us of mercy, even contrary to the merit of our deeds.

TIM. What is meant by offence?

SIL. It is as much as fall, and is put here for ſin; Adams ſin was his fall.

TIM.

TIM. What learn ye hereby, that sin and fall are knis together?

SIL. How dangerous a thing sinne is, which bringeth with it a fall, even as deep & perilous, as from heaven to hell, from the height and top of al happines, to the lowest bottome of misery.

TIM. What followes of this?

SIL. That seeing such a fall follows sin, sin is to be fled, as one would shun a breakneck downfall, with all godly care and watchfulness before it be committed, and repentance afterward.

TIM. Tell us now, wherein consists the unlikelnes between Adams sin, and Christs righteousness?

SIL. Herein: the righteousness of Christ is of more great strength and efficacy to iustifie, then Adams offence was to condemne.

TIM. Now open the words, what is this he saith, [Many are dead through the offence of one?]

SIL. By one, he meaneth Adam; by many, he meaneth, all, it being set against a few: by dead, he meaneth separated, or cast out from God unto everlasting death.

TIM. What doe ye observe here?

SIL. This thing peculiarly, that the infinite and Divine Justice, is a wonderfull fearfull thing, seeing it being but once hurt in one offence of Adam, yet inflicted extream and eternall misery on a whole world of men: oh let that Justice be dreadfull to thee.

TIM. What doth be here mean by Grace and gift by Grace?

SIL. Some think Grace doth signifie Gods favour, and Gift the holy Ghost, and such good things as we obtain by him.

TIM. But how thinke you these words are to be taken?

SIL. By Grace is understood Christ his righteousness, whereof the grace and free favour of God is the root and fountain.

TIM. What signifieth that gift by grace?

SIL. That most blessed condition wherein they be, which have Christ his righteousness of free favour imputed to them.

TIM. What is that blessed condition?

SIL. That they are not onely absolved and quit from all guilt of sin, both Adams and their own, and so from all punishment, temporall and eternall, but also are adorned and cloathed with Christs perfect justice and innocency, even to the obtaining of eternall life.

TIM. By what similitude doe ye explain this difference betwene Grace, and gift of grace?

SIL. Of a poore miserable man in bondage for debt to his Prince, who not onely hath his debt freely discharged by his Sovereigne and King, but withall hath a large treasure of many thousand pounds given him. The treasure bestowed by the Kings liberality is Grace, because it comes of free favour; and his happy condition, in that of poor hee is made rich, may be called Gift by Grace; so it fareth in the case of a sinner, Christs righteousness bestowed upon him freely, is Gods grace; and the gift by Grace, is that blessed condition wherein he is set, through that righteousness imputed to his faith, being of a sinner, made perfectly just, and the child and heire of God, even heire annexed with Christ, Rom. 8. 17.

TIM. What is meant by this, that grace hath more abounded?

SIL. That the righteousness which cometh by Christ, doth in many degrees exceed in excellency and force, the guilt and hurt that came by Adam.

TIM. Declare this unto us, how grace hath far exceeded sin.

SIL. Because by the grace of Christ, we have forgiveness of sin, we are regenerated and adopted to be the sonnes of God; we are become brethren of Christ, his members, heirs of his kingdome, yea heirs of this world also, for all is ours, 1 Cor. 3. 22.

TIM. By what similitude can ye expresse this superabundance of grace?

SIL. Of a Surgeon not onely healing a wound by his medicine, but making one stronger and fairer then before. Secondly, of an Emperor, not only drawing a wretch out of prison, but advancing him to all manner of riches and dignity;

dignity: so hath the grace of God abounded, not onely for pardon of *Adams* sinne, but to many excellent purposes; besides to the ingrafting us into *Christ*, to justification, to reconciliation, to sanctification, to adoption, to preservation in grace, to glorification in heaven.

TIM. *What is the instruction to be made of this?*

SIL. That beleevers have gotten more by *Christ*, then they lost by *Adam*, by whom wee should have had an earthly Paradise, and unconstant happiness. Secondly, that exceeding and unmeasurable grace of *Christ*, should stirre up and provoke unto exceeding love, obedience, thankfulness, and praise of *Christ*, who is to be blessed again and again, for ever and ever.

DIALOGUE XIII.

Verſe 16.

Neither is the gift ſo, as that which entered in by one that ſinned: for the fault came of one offence unto condemnation, but the gift is of many offences to justification.

TIMOTHEUS:

What doth this Text contain?

SIL. An explaining of the difference or unlikeness put downe in the former verse, concerning *Adam*, and *Christ*.

TIM. *What was the difference?*

SIL. That the grace of *Christ*, was of more excellency and force to restore us, then was *Adams* sin to hurt us.

TIM. *How is this explained to us here?*

SIL. *Adams* sin that condemned him and us all, was but one; *Christ*s righteousness covereth that sin, and infinite others, which we have added to it.

TIM. *What severall things, doe ye observe in this verse?*

SIL. A threefold opposition or three things set against three, as contraries. First, the gift and fault. Secondly, justification and condemnation. Thirdly, one offence and many.

TIM. *What is meant here by Gift?*

SIL. The righteousness of *Christ* freely given, and that most happy condition which the faithfull are in, by having it allowed to be their justice, being now not onely absolved from all sins, but made just thereby, and heirs of eternall life.

TIM. *What is here meant by that which entered in by one that sinned?*

SIL. This is meant by it: First, *Adams* fault in his disobedience to God. Secondly, that wofull condition wherein all men are wrapt by it, being not only deprived of perfect justice which they had by creation, but covered now with the filth and condemnation of sinne; thus it is expounded in the next words.

TIM. *What is signified by condemnation?*

SIL. The pronouncing of all men for sinners, and worthy adjudging them to eternall torment; as in civill condemnation the malefactor is first pronounced guilty, and thereupon adjudged to his punishment.

TIM. *How came this condemnation upon us all?*

SIL. By the guilt of one offence which *Adam* did, being imputed and reckoned unto all his progeny.

TIM. *Should this one offence without any more, have condemned and adjudged us all to destruction eternally?*

SIL. It should so: for the Apostle in the words of truth doth avouch it, and that not without good reason; for this is reason enough, that it was Gods will to have it so, whose will is never severed from reason and justice; for there is no iniquity with God, *Psalm* 5. 4. and *Psalm* 45. 7.

TIM. *What may we learn hence for instruction?*

SIL. That sin is no jesting matter, and the offence of divine justice is no light thing, but the most dreadfull evill in the world. Secondly, that infinite misery by due desert lies upon every man that is condemned, not onely for *Adams* fault, but for so many thousand sins as himself hath done in his life time.

TIM. *What is meant here by justification?*

P

SIL.

S I L. An acquitting or absolving of sinners from all their faults, both *Adams* and their owne; and pronouncing them just from God, adjudging them worthy of eternall life through Christ: whose fulfilling of the Law in his obedience and death, not onely maketh himselfe just, but causeth also all his members to be absolved from all finnes, and to be pronounced just, so soone as they are converted and doe beleve.

T I M. What doth follow hereof?

S I L. Thus much; that sithence the justice of Christ freeth us from *Adams* offence, and all our finnes added to that; and moreover makeeth us just before God when we be sinners; so as we stand before the tribunall seat of God, not onely without all manner of sinne, but decked with absolute righteousness, according to our estate and degree which we had by creation; therefore it is true that the grace of God hath abounded above the fault of *Adam*.

T I M. But seeing *Adam* by his offence corrupted us all, and spoiled both us and himselfe of perfect innocency, and moreover that all other finnes come in by him and his one offence, it should appeare that the good which Christ hath brought, doth not exceed the hurt we take from *Adam*, but that they are equall; at the least, as much guilt and hurt by the one, as benefit by the other.

S I L. It is true, that we have lost a perfect righteousness in *Adam*, but yet (the person of Christ considered) we have a more excellent righteousness from him, which bringeth us to a blessed life in heaven. Secondly, it is also true, that all other finnes do come from originall sinne, yet they are not of necessity knit unto it: for then all men should have the selfe-same finnes, every one should do such finnes as others doe. *Abell* should have done murder as *Cain*, *Iacob* should have been prophane as *E-sau*, *Peter* should haue been a Traitor like *Judas*, &c. which is not so: Therefore other finnes of our life, though they spring from the root of birth-sinne, yet our selves are to be blamed for them, as being done by our owne election and consent. Now Iesus Christ our redee-

mer absolveth and freeth us, not onely from that one sinne of *Adams*, but from innumerable heapes brought in upon that by our owne deliberation and counsell, and so excelleth it very farre: for to take away many finnes is more then to bring in one offence, and a righteousness which consists of many good acts as Christ doth, is more excellent then one sinfull act, such as *Adams* transgression was.

T I M. But all are made sinners, and condemned by *Adams* offence: so are not all justified and saved by Christ: therefore *Adams* sinne exceeds the grace of Christ.

S I L. The power and force of Christs righteousness above *Adams* offence, respects not number of persons, but worthinesse and number of effects, which are more and also more worthy, from the righteousness and grace of Christ. For first, it blotteth out *Adams* sinne, and all others as touching guilt. Secondly, it breaketh the strength and rage of sinne. Thirdly, it reformeth the heart to new obedience, and giveth interest to perfect glory.

T I M. But for the number, may it not be truly said in some sense, that as many be saved by Christ, as perished by *Adam*?

S I L. It should seeme that it may in this sense: onely infants which dye in their infancy doe perish by originall sin, and not all they, but such onely as are not elect: such as be men and perish, do perish for their impenitency and continuance in actual finnes, and not onely for their birth-sinne. Whereas all that be saved, whether infants or men, are saved by the grace of Christ only. Adde hereunto that touching such as doe perish, Christ was sufficient to save them, (as most Divines affirme) but because God will not save all, therefore his grace hath no effect in them; for being not ordained to life, neither are they ordained to faith, whereby the righteousness of Christ is laid hold on: yet they worthily perish for their finnes which they willingly doe. *O Israel, thy destruction is of thy selfe.*

T I M. What is the instruction from all this?

S I L.

Mille mundis redimendis sufficit Christus. Patam.

S I L. That the grace of Christ hath overcome sinne as Conqueror over it; for else, sinne would overcome all the elect: also, the Scripture. witnesseth so much; to wit, that Christ is stronger then Satan or sinne.

T I M. But sinne shall abide in the regenerate.

S I L. Yet it cannot hurt them, because it is taken Prisoner, and broken in the strength of it, also the faithfull are commanded to beleeve the remission of all their finnes by Christ.

T I M. What use of all this?

S I L. In this necessary Doctrine consists all Christian comfort and assurance of hope: therefore it is, that Paul so much urgeth it.

DIALOGUE XIII.

Verse 17.

For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace and of that gift of righteousness, reign in life through one, Iesus Christ.

TIMOTHYUS.

What doth this Text containe?

S I L. A repetition of the former matter, touching the excellency of the grace of Christ, above the sinne of Adam, somewhat more fully and plainly set forth.

T I M. What is the substance of this 17. verse?

S I L. This: that if Adam could powre sinne and death into men; so as they reigned or had rule in them, much more is this to be granted to Christ, that he can give grace, righteousness, and life, and that liberally and so plentifully, as to make them also even to reign in his members.

T I M. What contraries be here expressed?

S I L. Three: offence and righteousness, death and life, Adam and Christ.

T I M. How is the grace of Christ amplified and set forth?

S I L. Three ways: first it is called (abundance of grace) which is more then barely to say (grace.) Secondly,

(gift of righteousness) which is more then to say barely righteousness. Thirdly, (reigne in life) which is more then to obtaine life.

T I M. But what new thing hath this verse differing from the former?

S I L. First, it expresseth the meanes how the righteousness of Christ becometh ours; to wit, by the receiving it with the hand of faith. Secondly, that this we get by Christ, that we shall reign in life, not only here by grace, but be heires of a glorious kingdome in heaven; and so our happiness by Christ exceeds that which we lost in Adam.

T I M. What do ye note here, where it is said [sinne and death reigned by Adam?]

S I L. That not only they entred upon all men; but mightily reigned over them, so to have a predominant power.

T I M. What is it for sinne and death to reign?

S I L. To rule in men, and (as a King) to subdue them to the lust of sinne, so as they can do nothing but what sin will; neither can they goe a foot from death, but all they doe, even their goodliest workes, tend to death and condemnation; for all deeds, how glorious soever in shew, yet are but gorgeous finnes in men unregenerated.

T I M. In this the condition of all men before Christ be received by faith?

S I L. It is so: even the elect of God are vassals to sinne, and to their corrupt lusts which worke in them to destruction, so as their fairest workes are deadly and damnable. Ephe. 2. 2, 3. 12. Titus: 3. 3. Rom. 5. 6.

T I M. What followes hereof to be shewed?

S I L. That the elect before they beleeve, are so farre off from being justified, as they be in a most miserable case; slaves to sinne and death, in bondage to Satan; which should worke in such as are under the kingdome of sinne and death, to let them see what great cause they have to looke after Christ and Saviour.

T I M. And how shall men know they lie in the power of sinne and death?

S I L. By these two markes; First, if never they felt the bondage of sinne,

nor suspected the slavery of it. Secondly, if they doe not tast the sweetnesse of their liberty, and rejoyce in it above all things.

T I M. *What should it worke in such as are brought out of this raigae?*

S I L. A continuall thankfulness to Christ, expressed by a care never to look back to the service of sinne, from which they are so graciously freed.

T I M. *What is meant by that righteousness?*

S I L. By an excellency he noteth the righteousness of Christ Iesus.

T I M. *How manifold is his righteousness?*

S I L. Twofold: First, essentiall as he is God, *Iehovah* our righteousness, *Ier. 23. 6.* that is, his Deity or Divine essence, which is righteousness it selfe, and giver of righteousness to other creatures. Secondly, accidental: which belongs to his manhood, and is inherent in the man Christ, or in his humanity as a quality; this accidentall righteousness (which is a quality,) is twofold: First, an habite of most perfect uprightnesse and holinesse, infused into his humane nature, even from the moment of his conception by the holy Ghost. This is opposed or set against the corruption of our nature; of the imputation whereof, at the eight Chapter is spoken at large. The second is, the most absolute justice and obedience which he performed in the actions of his life, and suffering of his death; this is the effect or fruit of the former habit, and it is distinguished of Divines into active righteousness, consisting in the fulfilling the workes commanded in the morall Law; or passive righteousness in suffering obediently the punishment of death for our breach of the Law. The imputation of this we have heard of in Chapters four, and five, unto the 31. verse; and now in this place, he exalteth of his active righteousness, as it cometh in stead of that guilt of *Adams* disobedience imputed to his posterity.

T I M. *Why is his righteousness called Grace?*

S I L. To note how wee come by

it, that is, by free favour, and what our condition is by means of it.

T I M. *Why doth he adde abundance of grace?*

S I L. To note, that this Grace did overcome *Adams* offence, for that was but one act, Christs righteousness consisteth of many actions. Secondly, that was but one fault, his righteousness both quits us from that, and all other sins, and gets us to be pronounced just and worthy of eternall life. And besides all this, with that grace of righteousness, there goeth the reforming of our nature, breaking the force of sinne, and framing us againe to Gods Image, which cannot be lost, as afore hath bene said.

T I M. *But how do we obtaine so this gift of righteousness?*

S I L. By our faith receiving it. For it is the proper Office of Faith to receive Christ, and belongs to no other grace whatsoever, as *John 1. 12. Rom. 5. 11. Gal. 3. 14.*

T I M. *Is this receiving necessary?*

S I L. So necessary, as without it Christ and his perfect righteousness cannot profit us, no more then cloaths not put on, or meat not taken into the stomach, or a great gift never received.

T I M. *Is there in this behalfe any difference between Christ and Adam?*

S I L. There is so, and very great, for being all in *Adams* loynes when he sinned, we sinned with him, and so every one at the instant of our conception, are corrupted by sinne: whereas, though Christ were promised from the beginning, and had suffered death long since, yet it doth not benefit us, till we do believe and receive him.

T I M. *What should this admonish us of?*

S I L. That great need there is, that every one labour for this true faith. Secondly, the blessed estate they be in which have it, for they have received Christ and his righteousness unto life eternall; by which assurance they be armed against doubtings.

T I M. *When it is here said, That such as received Christ shall raigae in life: What is meant by life?*

S I L.

S I L. That spirituall life of grace, whereby the beleeving soule now lives to God, and which hereafter it shall live with him in glory.

T I M. *What is meant [by raigne] in life?*

S I L. When the righteousnesse and grace of Christ so beareth sway and ruleth in the soule, as though one have still many finnes, yet he standeth against their motions, and feares not the guilt and danger of them, and so is brought at last to salvation.

T I M. *What learne ye now from this place?*

S I L. That these five things are knit together; Christ, Righteousnesse, Grace, Faith, and Life: have one, have all; lacke one, lacke all. Secondly, that the grace and righteousnesse of Christ, hath set beleevers in better condition for happinesse then lost by Adams fault. First, because that was changeable, this permanent, this word [shall raigne] noting perpetuity and everlastingnesse. Secondly, that was to be enjoyed in earth, even in Paradise, this in the kingdom of heaven, noted in the word [Raigne] where God hath his seate and throne, and raignes in glory, there shall beleevers raigne likewise. For they shall sit on thrones, even as Christ shall sit upon a throne.

DIALOGUE XV.

Verſes 18, 19.

Likewise then as by the offence of one, the fault came on all men to condemnation; so by the justifying of one, the benefit abounded towards all men to justification of life. For as by one mans disobedience many were made sinners, so by the obedience of that one, many shall be made Righteous.

T I M O T H E U S.

WHat doth this Scripture containe?

S I L. First, a rehearſall of the comparison between Adam and Christ, begun in the twelfth verſe. Secondly, a laying forth the ground of this whole comparison.

T I M. *Declare the comparison; as it is rehearſed in the 18. verſe.*

S I L. As by the offence of one Adam, guiltinesse came over all men to make them subject to death; so on the contrary part, the righteousnesse of Christ imputed to beleevers through Gods free favour, justifieth them, that they may become partakers of eternall life. Or thus; as by Adam, guiltinesse came on all men to death eternall; so by Christ, righteousnesse is given to all beleevers unto life eternall.

T I M. *What is the ground of all this comparison?*

S I L. That Adam and Christ by the decree of God, are not as two particular persons, but as two rootes or stocks or heads of all mankind: that as out of the one, springeth sinne and death by Nature, so out of the other springeth righteousnesse and life by Grace.

T I M. *Wherunto tends all this?*

S I L. To make us to understand, that we are justified not by our owne workes, but by Faith in Iesus Christ. For having in our selves (by meanes of Adams offence) guiltinesse and death, how can our workes justify us? And if they doe not, then Christs obedience apprehended by faith, must be our Iustice before God.

T I M. *Now let us expound the words, and gather instructions: What doth he meane here by the offence of one?*

S I L. The sinne of Adam, which was but one sinne, as himselfe was but one person.

T I M. *What learne ye by this; That guiltinesse came on all men to condemnation?*

S I L. That there is not one that came of Adam by naturall generation, which escaped the condition of sin and death: Christ only is exempted, who was conceived by the holy Ghost, and not of the seede of man.

T I M. *What doe ye observe herein?*

S I L. This; namely, how dreadful a thing the offence of Gods Iustice is; when but one sinne done in a moment, could wrap a world of men in everlasting death and paine.

TIM. What learn ye hereby, That the justifying or righteousness of Christ is set against the offence of one?

SIL. That as the offence is without us, which makes us all guilty, so is the righteousness which justifies us, not in us but in Christ. Secondly, that justifying is an absolving or acquitting us from guilt and condemnation.

TIM. What means be by all men?

SIL. All the Children of God which beleeve, whereof there is an universality, as there is an universality of the Reprobate.

TIM. Why doth hee joyn life unto justification [Justification of life?]

SIL. Not onely by the custome of speech peculiar to the Hebrewes, but to teach that life is knit to righteousness; and hereof it is also, that faith and life are so often joyned together, because it is by faith that we take hold on righteousness, which bringeth with it life as a proper and necessary effect.

TIM. What learn ye generally out of the whole 19 verse?

SIL. That Adam and Christ are not to be considered of, as other particular persons bee: but as two heads or roots of all mankind, which depend on them.

TIM. What severall and speciall things doe ye now learn out of the 19 verse?

SIL. That Adams offence was disobedience to Gods word. Secondly, this disobedience ought to be familiarly known, and what hurt wee get by it; therefore by an excellency called that disobedience, as exceeding all others both for the quality and effects. Thirdly, this disobedience is communicated to all men to the making of them sinners, which is done by action called imputation, and so it is every mans own sin, no lesse then Adams. Fourthly, that distrust or doubting is the root of all sin, and so to be greatly taken heed of: Adams fall began at doubting, that carried him to disobedience. First, that wherein wee disobey Gods will, therein we bewray old Adam, whose children wee shew out selves to be by our disobedience against Gods blessed commandment.

TIM. What doe ye call disobedience?

SIL. It is a vice which causeth us not to beleeve God promising or threatning, nor to obey him, forbidding nor commanding, either because the commandments bee troublesome, or because wee cannot see the reason of them.

TIM. Now tell us what was that whereby righteousness and life entered into the world?

SIL. The obedience of Christ Jesus.

TIM. What is obedience?

SIL. It is a power by which a godly man is ready to doe, and to obey the wil of God, though the reason of it be not understood, nor it appear to be any way profitable.

TIM. Wherein did Christ shew his obedience to God?

SIL. Throughout his whole life, doing alwayes in all things what his Father appointed, without any regard of men; but especially in his death, wherein he submitted himself wholly to the will and pleasure of his Father.

TIM. Is the active obedience of Christ in fulfilling the morall law by doing it necessary unto the justification of a sinner before God, or his passive obedience in suffering death, doth it alone justify us? For the Scripture describeth our purging, remission of sins, and salvation, to his blood and death in many places, and it may seem that Christ kept the Law not for us, but for himself, to make him a meet high Priest.

SIL. Justification hath two parts: First, the forgivenesse of finnes. Secondly, the making of us just. For as wee owed unto God a satisfaction by death for the breach of the Law, so we were bound to performe subjection to God, with all power of body and soule, and all the might of those powers, even from the time of our being. Therefore as we needed the passion of our Lord to discharge the first debt of paine and punishment; so the other debt of homage and conformitie to the will of God, was answered in the obedience of his life; that so we might not only escape death, but find an entrance into life eternall which without perfect obedience to the

The just
shal live by
faith, Rom.
1. I live
by faith,
Galat. 2.

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ing, passive
in suffering.

the commandment, might not be granted, according to the tenor of Law, *De this and line, Deut. 18. 5.* By which words it is plainly, that by meer passive obedience we could not have possession of life, which is promised to doing all that is required in the Law: for even Christ himselfe by his doing the Law, may claim and challenge eternall life, and it cannot be denyed him in rigour of justice, because he fulfilled the condition of workes enjoyned by the Law; and how should we thinke to have life without the Law done? which not being possible by our selves, therefore Christs obedience in his life, must be imputed to make us capable of life. For seeing every jot and tittle of the Law must be done, Matth. 5. 18. therefore the summe and substance much more. Now the summe of the Law is to love God with all our hearts, &c. and this cannot be done by us which are sinners; then there must be a translation of the Law from us in our persons, unto the person of our Mediatour who must doe every jot for us: therefore hee saith it behoved him to fulfill all righteousness, *Matth. 3.* and that hee is the end of the Law for righteousness, *Rom. 10.* and hath made us just by his obedience, as in our text; and became subject unto the Law, to redeeme us which were obnoxious to the Law, *Gal. 4. 4. 5.* And indeed seeing Christ himself was given us, and that he was borne for us, wrought miracles, suffered death, rose, ascended, &c. how must not his life also be ours? Again, is it not written that Christ was made our sanctification, as well as our righteousness; and our righteousness, as well as our redemption? *1 Cor. 1. 30.* Moreover, he that continueth not to doe all things contained in the Law is accursed, *Deut. last verse.* Whereof it followes, that if any will avoid the curse of the Law, he stands bound constantly from his conception till his death to keep the Law: which for so much as none can doe by himselfe, therefore all the contents of the law must be accomplished by our surety, or else no escaping the curse. Besides, if the actual

obedience of Adam made us sinners, how should we be just without the actual obedience of Christ? And it seemes that Christ should be but halfe a Saviour, onely suffering, and not doing things pleasant to his Father for us. What meaneth that, *that Christ sanctified himself for us?* *John 17.* and who knows not that it is written of Christ, *that he came to doe his Fathers will?* *Heb. 10.* Whereas Scripture attributeth our salvation to his blood, that is a *Synecdoche*, a part part for the whole: likewise where justification is placed in forgiveness of sins, *Rom. 4. 5, 6.* and the blood of Christ shed, being his chiefest obedience; as it comprehends the rest that went afore, so it excludeth onely legall sacrifices, as not meritorious.

TIM. *Is not this a speciall marke of a good Christian, to follow the example of Christ his obedience in our doings and sufferings?*

SIL. It is so: hereby men are known to be Christians, if after Christs example they doe endeavour to doe the will of God, and not by their own profession onely, which are in hypocrites.

TIM. *Why doth he say many shall be made just, and not in the present time, many are made just?*

SIL. Because this obedience is given to the elect, at what time they shall live in the world and beleve.

DIALOGUE XVI.

Verses 20, 21.

Moreover the Law entred thereupon that the offence should abound, nevertheless, where sin abounded, there grace abounded much more. That as sin hath reigned to death, so might grace also reign by righteousness unto eternall life through Jesus Christ our Lord.

TIMOTHEUS.

VV *Has doth these words contain?*
SIL. The conclusion of the whole Treatise of Justification by faith.
TIM. *What is the matter of the conclusion?*

SIL. In the conclusion he doth meet withall

withall, and make answer to a secret objection made in the behalf of the Law. The objection is this, that if the obedience of Christ be our full righteousness before God, without the workes of the Law, then to what end doth the Law serve? To which the Apostle doth first propound his answer barely (verse 20.) and nakedly, that the Law was given; First, to increase our guiltiness. Secondly, that the grace of Christ thereby becomes more glorious; the which the Apostle doth enlarge by a comparison of contraries (verse 21.) sin and death set against righteousness and life, as contrary one to the other, the sum of which comparison is thus much: that as sinne prevails to make all guilty of death, so the righteousness of Christ being freely given to the beleivers, doth prevail much more to make them partakers of eternall life.

TIM. Now expound the words, what is meant by the Law?

SIL. The morall Law, contained in the ten Commandements.

TIM. In what meaning is it said, it entred thereupon?

SIL. The Apostle meaneth that it came in and entred upon Adams offence, which had made us guilty of death, that we might become more guilty. Some expound and say, it entred beside the promise of grace, as the more principall Doctrine.

TIM. Was this the purpose of God in giving the Law to increase our guiltiness?

SIL. No, not so; the Apostle doth not note the intention of God, with what purpose he gave it, but the event that did follow the giving of the Law, that thereby our offence did more abound.

TIM. In what respects is offence and sin said to abound by the Law?

SIL. In these respects: First, because a Law being given, sin was made more grievous now by the breach of it. Secondly, sin is more stirred up and irritated by the Law, our nature desiring the things that are forbidden it. Thirdly, the Law doth afford us a cleerer sight and knowledge of our sins, which were

more manifested unto us by the Law, as may bee made plaine unto us by these comparisons. First, of a Glasse, which makes us see the spots of our face what they be, and how foule they be. Secondly, of a Candle, which doth discover unto us the things in a room which lye out of order, and could not bee espied in the dark. So by the Law we come to understand what our sinnes bee, and how grievous they are.

TIM. Tell us now what is meant by Grace?

SIL. The favour of God, in the free forgiveness of all sinnes by the merit of Christ his obedience.

TIM. In what sense is it said, that grace abounded?

SIL. In respect of us and of our knowledge: for by the forgiveness of our many and great sins, the mercy and favour of God in Christ, did appear most manifestly unto us, and is more fully and famously known.

TIM. By what similitude may this be declared unto us?

SIL. Of a skilfull Surgeon or Phyitian, who by curing and healing great and desperate wounds and diseases, doth not get more skill, but doe more manifest their skill which they had. Secondly, of a most kind Prince or father, who by pardoning some great faults of their Children or Subjects, doe so much the more make known the clemency, and kindness, by how much their offence was more heinous: in like manner the more and fouler the sinnes be which bee forgiven us of God, the more plentifully doth he declare his grace. From whence we learne: First, that wonderfull is the wisdom and goodnesse of God, that can turne such a thing as sinne is, to the praise of his grace; as Davids saith, Psal. 51. 1. and Peters denyall, Luke 22. 3. 2. Secondly, it affordeth a great comfort to great sinners, so as they feele their sins and beleve in Christ; for whatsoever their sins bee, there is mercy with God, more then to countervaille them. Grace in Christ is more able to save, then Adams sin to condemne. Thirdly, God suffereth men to abound in sinne, with a meaning not to destroy them therefore

therefore, but to poure and shew forth his goodnesse more richly: therefore let none with *Cain* say, *my sin is greater*, &c. but rather with *Paul*, 1 Tim. 1. 15.

TIM. But will not this Doctrine give some liberty to sin?

SIL. Nay: it is a restraint rather and bridle from sin; for Gods children are made the more carefull not to offend him, by how much the more they feele his mercies to be great towards them. Therefore if any abuse this Doctrine to licentiousnesse, it is a marvailous bad signe and a fearfull token that they are grown desperate.

TIM. What are we to learne by the beginning of the 21. verse, *As sinne hath reigned to death*?

SIL. First, that sin rules as a King in all unbelievers. Secondly, while sin beareth rule, whatsoever men doe, tendeth to destruction. Thirdly, all Gods elect are first under the raigne of sin and death. First, Prisoners, wounded, dead; ere they be healed, delivered and restored to life.

TIM. When are we to judge of sin, that it raignes as a King?

SIL. When the lusts and motions of our sinfull nature, are willingly obeyed and followed.

TIM. What are we to learne by this, where it is said, *That grace might raigne*?

SIL. That as there is a kingdome of sinne, so also there is a kingdome of grace; under which two kingdomes the elect must passe. For, they are translated from the raigne of sinne, to the

raigne of grace, as the people of *Israel* were drawne out of *Egypt* into *Canaan*: and seeing every one must belong to one of these kingdomes, therefore our care must be, to examine unto which we are subject.

TIM. What doe you call the raigne and kingdome of Grace?

SIL. When our Conscience being assured, that our sinnes are accompted Christs, and his righteousness accompted ours, we begin to leave and withstand our sinnes, and to live unto God, thinking on those things which please him, with care and study to do them.

TIM. What is meant here by righteousness?

SIL. Christs obedience imputed to us, to iustifie us before God.

TIM. What is meant here by life?

SIL. That blessed estate wherein we are set by meanes of this righteousness, whereunto it is annexed as a fruit.

TIM. Why is eternall added unto life?

SIL. To shew, that the blessednesse of the just men shall continue for ever in Heaven, as long as God endureth.

TIM. Why doe wee mention *Iesus Christ*?

SIL. To teach us that it is by him alone, that we obtaine grace, righteousness, and life.

TIM. Wherefore is there no mention of Faith?

SIL. In the matter of Justification, Christ is never mentioned without respect to Faith, which apprehendeth him.

CHAP. VI.

Of Sanctification.

DIALOGUE I.

Verses, 1, 2.

What shall we say then? Shall we continue in sinne that grace may abound? God forbid. How shall we that are dead to sinne live yet therein?

TIMOTHEUS.



Has not the Apostle intreat of in this first Chap.

SIL. Of sanctification: whereby they which are justified, and have their sinnes forgiven them through faith in *Iesus Christ*, are enabled to walke in a new life, and

to

to doe good workes, so as they cannot licenciously live in sin, though through infirmity they doe sinne.

TIM. *What may we learne from this order of the Apostle, in teaching Sanctification after Iustification?*

SIL. Two things: First, that the Doctrine of free Justification by faith, doth not destroy good workes, but produce them rather. Secondly, the Doctrine of good workes or Sanctification, must follow the Doctrine of Justification: as an effect the cause, and fruit the roote.

TIM. *What be the differences between Justification and Sanctification?*

SIL. Justification, is an action of God, imputing to us the perfect righteousness of Christ when we beleeve in him. Sanctification, is a worke of the Spirit, framing in the hearts of the elect, a new quality of holiness. Secondly, Justification removes from us the guilt and curse of sinne; Sanctification removes and takes away the rule and power of sinne. Thirdly, Justification is as the cause and root, Sanctification is as the fruit and effect, though both done to us at one time. Fourthly, Justification is perfect here, Sanctification is imperfect and encreaseth daily, till at length by degrees it be perfected in heaven.

TIM. *What bee the parts of this Chapter?*

Two: the first, entreateth of the Doctrine of Sanctification, proving that such as be sanctified cannot serve sinne, unto the 12. verse. The second, hath the dutie of sanctified persons, who are exhorted to flye the service of sinne, and to live holily, serving righteousness, unto the end of the Chapter.

TIM. *How doth the Apostle enter upon the Doctrine of Sanctification?*

SIL. By a Prolepsis, wherein he preventeth a certaine Objection against his former Doctrine.

TIM. *Where is this Objection contained?*

SIL. In the first verse, in these words: *Shall we remaine in sinne, that Grace may abound?*

TIM. *What is it to remaine in sinne?*

SIL. To fulfill the lusts of sinne, with

a purpose to continue in the obedience of sinfull lusts; which is a thing that cannot stand with grace, howsoever grace and sinne may stand together.

TIM. *Tell us now the objection made against Pauls Doctrine, what is it, or what is the effect of it?*

SIL. This, that he had taught men to live and abide in sinne, that grace might abound.

TIM. *How did they raise this Objection, and from whence did they gather it?*

SIL. From Pauls words, when hee said, *Where sinne aboundeth, there grace more aboundeth.*

TIM. *How did they collect and reason from hence?*

SIL. Thus: it is a good thing that Grace should abound, therefore to live securely, and purposely to sinne it is a good thing, for by that meanes grace shall abound the more.

TIM. *But if the encrease of sinne doe cause grace to encrease, why should it not bee good to encrease and multiply sinne, seeing it is a very good thing that grace should abound?*

SIL. This objection is very faulty and absurd; for first, it maketh sinne, and encreasing of sinne to be the cause of grace, whereas it is but the occasion onely: as a disease makes a Physician famous by occasion onely, for his skill in his Art is cause of his fame: so our sins being many and great, are occasions of illustrating and magnifying the grace of God, and not causes to purchase grace for us; they are indeed properly causes of ire and vengeance. But howsoever sinnes are not, nor can be causes of grace, yet there needed an abundant and infinite grace to take away sinnes, being mightily increased: this then is the first fallacy in their reason, that which is no cause put for a cause. The next fault, it is in the ambiguity of the word; for they take this word (*Where*) as if it were as much as (*wheresoever sin abounded*) which is not so; many being overwhelmed with sinnes, as *Cain, Esau, Iudas, Achab*, &c. which had not a drop of grace afforded them. The meaning of the Apostle is this: where sinne

sinne abounds, that is, of whom sinne is abundantly known and felt, with desire of the remedy, which is Christ, towards them grace is more abundantly shewed and known. Lastly, there is a fault about diversity of time, for *Paul* speaking of sinnes done afore calling, these cavillers did wrest his sayings to sinnes afterwards: that whereas the more our sinnes are afore regeneration, the more abundantly doth grace utter it self in doing them away: yet hereof it followeth not, that therefore one being regenerate should sin more impudently, and securely.

TIM. What other things do ye observe about this objection?

SIL. How easie a thing it is for them which cavill against the truth, and forsake the grounds thereof, to fall into divers errors; therefore we should do well when we read or hear Scriptures, to ponder them, ere by way of reasoning we gather any thing from them. Secondly, we may assure our selves, that the doctrine of our Church touching justification by faith without works, is a sound doctrine, because such things are objected by Romanists, against our teaching of this truth, as was against *Pauls* teaching the same; as that it openeth the window to sinne, and overthrowes all care of good works. Thirdly, that the teachers and their doctrine, be subject to wicked cavillations: and therefore they have need of wisdom and patience, and their hearers of charity.

TIM. Thus far of the objection, now let us hear what answer the Apostle maketh unto this objection.

SIL. He doth not answer the argument, but doth perform two things in his answer. First, he detesteth that consequent, that men should continue in sinne; God forbid: wherein hee sheweth how grievously he taketh it, to hear the Gospel defamed with wicked suspitions and accusations, whose zeal herein for the truth, deserves to be followed. Secondly, he gives reason why beleevers ought not to continue in sin; because they are dead to sinne, there-

fore they ought not, they cannot live in sinne: It is an argument from contraries, as if ye would reason thus of *Moses*; he is not alive, because he is dead; or of a man that heareth not, because he is deaf; so the regenerate being dead to sinne by mortification, which is the first part of sanctification, it cannot be that they should live in the service of it, for death doth extinguish life as all men do know.

TIM. What is it to be dead to sin?

SIL. To have the power and rage of sinne abated by the Spirit of God: this work of the Spirit is called mortification.

TIM. What differences between those two speeches, dead in sin, and dead to sin?

SIL. The first, noteth a person unregenerate, that is yet under the power of sin, drowned in the lusts and desires of sin. The second speech, pointeth out a person delivered from the dominion of sin, and so he doth not follow and serve the wicked sinfull lusts of his corrupt nature, but is as a dead man to them. Look what difference is between one that is under the water, overwhelmed in a whirlpool where he hath no footing; and another which is compassed with waters, but hath sure footing, and his head above water; such oddes there is between one dead in sins, being plunged into the lusts of the flesh over head and eares, and another that is dead to sin, being so compassed with infirmities of sin, as there is a power in the soul over them, from the sanctifying grace of Christ.

TIM. What is it to live in sin?

SIL. It is this: In the whole course of ones life, and all the actions thereof, to be obedient to the motions of sinne; as a mans life is nothing but a continual act of sinning. From all which we learn, that seeing every justified person is sanctified, and dead to sin; therefore such as still obey their wicked lusts, and licentiously live in sin, in vain do they profess themselves to be beleevers, and to have their sins forgiven them; for such as be dead to sin, are no more to be perswaded to love and practise sinne with

with delight therein, then a man naturally dead is to be moved to fear or joy, by having terrible or pleasant things presented to him: and they which are otherwise, following the service of sin with pleasure in it, therein sufficiently testify that their sins are not forgiven, and that they are utterly void of faith, because they lack sanctification, the necessary fruit of faith.

DIALOGUE II.

Verse 3, 4.

Know ye not, that all we which have bene baptized into Jesus Christ, have been baptized into his death? Wee are buried then with him by baptisme into his death, that like as Christ was raised up from the dead by the glory of his Father, so we also should walk in newnesse of life.

TIMOTHEUS.

VV *What is the purpose and scope of this Text?*

SIL. To prove, that beleevers are dead to sin, by their communion with Christ and his death, whereof baptisme is a sure and effectuall pledge: the reason stands thus: all beleevers are partakers of Christ himself (baptisme being a testimony of their communion with him.) But whosoever are partakers of Christ, are also partakers of his death for mortification of sin, as well as of his resurrection for quickning to a new life: therefore all beleevers are dead to sin by the virtue of Christ, his death, communicated to them by the Holy Ghost, and therefore cannot live in sin.

TIM. *What doth this text containe as subject and substance of it?*

SIL. The doctrine of sanctification, which is declared and set forth three wayes. First, by the parts. Secondly, by the cause. Thirdly, by the testimony and pledge of it.

TIM. *What bee the parts of sanctification?*

SIL. Three: First, the death or mortification of sinne. Secondly, the buriall of sinne, which is the progresse of mortification. The third and last part

is newnesse of life or vivification, which is our quickning to a new and godly life.

TIM. *What doe you call mortification or the death of sin?*

SIL. It is that action or work of the Spirit, whereby the tyranny and power of sin is weakened and taken down, that though sin doe still live in the faithfull, and tempt them to evill; yet it is truly said to be dead, because in mortification, the strength and vigour of sin is so broken and abated, as it can never recover his old force againe, but wasteth dayly till it be consumed; as wee use to say of one that cannot recover his health, that he is a dead man, though yet he breath and live.

TIM. *Tell us now which is the second part of sanctification?*

SIL. The buriall of sin, which is a new work of the Spirit, whereby sin already mortified, doth still more and more consume and moulder (as a dead body wastes in the grave:) the buriall of sin being the proceeding of the death of sin, till it be abolished and brought to nothing, as the buriall of the body is the progresse of naturall death.

TIM. *What is the third part of Sanctification?*

SIL. It is newnesse of life, whereby the soul is quickened and enabled to lead a new life; that is, to live godly and justly.

TIM. *What is meant here by the glory of the Father?*

SIL. The power of God, which was then chiefly declared to his glory, when Christ was raised from the dead; and in us it is shewed manifestly, when casting away sinne, wee live uncorruptly and holily.

TIM. *What is signified by newnesse of life?*

SIL. The blameless life of Christians, or purenesse of living.

TIM. *By the word [Walking,] what doth he teach?*

SIL. That of a pure and blamelesse life there be certaine degrees, as in walking there is a going forwards to a certaine place; so there must be a profiting in

in Christianity more and more.

TIM. Thus farre of the parts: now tell us the true and proper cause of our Sanctification.

SIL. Our communion with Christ Jesus, dead, buried, and raised againe, or our fellowship with the death, buriall, and resurrection of Christ; which is meant by those phrases of being baptized into the death of Christ, and of being buried with him: hereby signifying unto us thus much: both that Christ when he dyed and was buried, was in our stead as our surety; and also still communicateth the merit and vertue of his death and resurrection to such as are one with him for the destruction of sin, as well as for remission.

TIM. Shew us this more plainly, what your meaning is.

SIL. They which are the members of Christ by faith, there is a power and vertue derived and conveyed into them, from his death and buriall, for the beating down and consuming the strength of sinne; and from his resurrection, to the quickning and raising up their minds and wils to the study and love of godlinesse.

TIM. Tell us now distinctly and particularly, how doth the death of Christ avails to the mortifying and killing of sin?

SIL. Thus: Christ Jesus consists of two Natures, he is God and Man, as Man he dyed. Now the power of his Godhead did in his death uphold his man-hood from sinking, and gave merit to his death: and the same Divine power works in his members, for mortifying sin through his death.

TIM. How doth his buriall profit to the buriall of sin, or to progresse of mortification in us?

SIL. Christs body buried, was by his Divine power kept from corruption in the grave, and that very power of Christ buried workes the continuall waisting of sin, that it may dye by little and little in his people.

TIM. Shew us now how our raising to a new life is effected by Christ his resurrection?

SIL. That Divine power that raised

the dead body of Christ out of the grave, worketh in the elect the resurrection of their soules, from the death of sin to the life of righteousness.

TIM. What doth follow of all this?

SIL. First, that Christ is a Saviour, not by merit onely, but also by vertue and efficacy. Secondly, every Christian that desireth to partake in the merit of Christs death for justification, must labour to have fellowship with him in his death for mortification, and to feel the vertue of his resurrection unto newnesse of life. Thirdly, such as have fellowship with his death, for the leaving of sin, with a hatred of it; and with his resurrection for the leading of a godly and a just life, out of a love unto God and to his Law, doe thereby declare, that they are one with Christ himself grafted in them.

TIM. How is our Sanctification made known to a mans self, and unto others?

SIL. By two pledges and testimonies: the one inward, the other outward; the inward, is the change of our affections, when the heart loatheth the sins it was wont to love, and striveth against them; and loveth such vertues and duties as once it did abhor, endeavouring to doe them with a desire to please and glorifie God. The outward pledge is baptism, which is no empty and bare, but a powerfull pledge and instrument thereof. Therefore it is said, *We are baptized into his death*, that is to say, it is an effectuall pledge of our fellowship with Christ in his death, as well to sanctification, as to justification.

TIM. Declare how Baptisme is a pledge of sanctification in all parts of it?

SIL. The holy Ghost by the water of Baptisme (being sprinkled upon the childe) as by an instrument, not onely sealeth but worketh sanctification, by linking and knitting the elect nearer unto Christ, from whom they draw vertue and power, not onely for the mortifying and burying of their sinnes, but for the pleasing of God in a new course of life. Or thus: the death of sinne is effectually represented by the water cast on us at our baptism; and buriall of sinne, by

our being under the water; and by our coming out of the water, is signified our arising out of our sins to a better life, through the power of the holy Ghost, applying Christ his death and buriall for the beating down of our corrupt nature, and his resurrection of our quickning to godlinesse of living.

TIM. *Then the power of Baptisme depends not upon the Element of water, or on the Minister, or actions performed in the administration?*

SIL. No surely; but upon the ordinance of Christ, appointing it to bee a pledge of remission of sinnes and repentance: and upon the Spirit and divine power of Christ, working by his ordinance a straighter conjunction betweene himself and the elect beleevers.

TIM. *Whereof should this put us in minde?*

SIL. That such parties as are baptized, are much beholden to God for such a testimony and instrument of his grace; and in this regard, stand bound to depart from sin, and to live godly, especially having made a solemn vow and covenant in their Baptisme, that they will not serve sin in the lust thereof, but God in keeping his word, and doing his will therein revealed, to the utmost of that grace which they have received.

DIALOGUE III.

Verse 5.

For if we be planted with him to the similitude of his death, so shall we be to the similitude of his resurrection.

TIMOTHEUS.

What is the drift of this Text?

SIL. To make it manifest, that the power and grace of dying to sin, and walking in a new life, is derived and borrowed from Christ Jesus.

TIM. *How is this declared and made plain?*

SIL. By a similitude or comparison of planting. For as it saith with a grift translated from an old stock into a new, so it is with elect beleevers. As the grift

liveth, groweth, and fructifieth by the juyce drawne from the new stock into which it is planted: so the elect being taken out of the old rotten stock of Adam, and planted into that Noble stocke Christ Jesus, they participate of his heavenly Spirit, by whose vertue (applying the death and resurrection of Christ to them) they receive power to dye to sin, and to live to God.

TIM. *What is meant by the similitude of his death and resurrection?*

SIL. Thus much, that what was done in Christ by nature, must be likewise done in us by Analogy or proportion, as thus: Christ dyed naturally, so we must teele in our selves a dying of our sinfull desires: as he rose againe out of the grave, so we must rise out of sin to live a godly life. And the power whereby we can doe this, is derived from the death and resurrection of our Lord, as the grasse liveth by the life of the stock, to which it is joyned.

TIM. *What doth this similitude of planting teach us?*

SIL. Sundry things: First, that naturally we are strangers from Christ, being in the stock of rotten Adam, whence we must bee taken that wee may be one with him: Secondly, that whilst we remaine in Adam out of Christ, we can no more doe any good, then a grasse can bring forth fruit being alone, and severed from the stock. Thirdly, to the end we may live spiritually to God, wee must first bee united to Christ, as the plant or grasse is united to the Tree, into which it is planted. Fourthly, whatsoever power is in us to doe good, or to leave sin, it is all from Christ, not from our selves. As the grassees in a stock, taketh now no life from it self, but from the stock into which it is ingrafted. By this is quite overthrowne the concurrence of nature and grace.

TIM. *What are we to learne from hence, that the resurrection of Christ is here annexed and joyned unto his death, and mentioned after it?*

SIL. These two things: First, wee learne, that as Christ had no way opened unto his resurrection but by death

death; so till we depart from sinne, we cannot be raised up and renewed to a righteous life. Secondly, as Christs death and resurrection be joynt together: so our death to sinne is ever accompanied with a new and unblameable life, which can no more be severed from mortification, then the resurrection of Christ can be severed from his death: and therefore our Apostle hath truly affirmed before, that such as bee dead to sinne cannot live in it, verse 2. for now they lead their lives according to God.

T I M. *I have heard you speake of the likenesse between a gresse and the elect, and what we are to learne by it, shew mee now in this likenesse what dissimilitude and unlikenesse there is.*

S I L. It is a sure truth, that no similitude doth hold in all things, it is sufficient to hold in that for which it is applied; as in this present similitude which is brought to shew, that as a slip passeth from one tree to another, and hath life from that stock into which it is last planted, so the elect passing from Adam to Christ are partakers of his Spirit: but as in every other similitude, there is a dissimilitude, so in this likenesse there is an unlikenesse, and it doth consist in two things. First, the slip or gresse is taken from a good tree and fastned to a wilde. Secondly, it retaineth still his old nature though it be planted into a new stock: now it is not so in this spirituall planting of men into Christ. For we are plucked from an unfruitfull tree and wilde Olive, even from the corrupt nature of Adam, and are ingrafted into Christ as a most noble stock, a tree of righteousness, whose very leaves are wholesome; also we put off our old nature which we had before, and leave the affections which spring of our birth-corruption, and are partakers of the spirit of Christ, whose nature and properties we put on. Rom. 12. 14.

T I M. *When may we be said to leave off our old nature and affections of sinne, and by what means are we best furthered to it?*

S I L. When we begin perfectly to know our selves, that whatsoever cometh of our nature and is in us without

Christ, is naught and vicious, and are moved to be displeased with it, and to abhorre it, with an earnest and constant endeavour to leave and forsake whatsoever is from our corrupt nature: whereunto we are much furthered and holpen by the faithfull and fruitfull meditation of Christs painfull death; when we doe consider the shame and bitterness thereof, to be occasioned by our owne sinnes, it will cause a mans heart to rise against them, as a mans heart ariseth against his enemy, provoking us speedily to shake and cast them off, which cast our beloved and blessed Saviour into such a bloody agony, and hell of sorrowes: for who can beleieve that Christ was made a curse for our sinnes, and yet still live in the love and service of sinne?

T I M. *When may it be said of us, that we have put on the nature and properties of Christ, into whom we are newly planted?*

S I L. When we doe feeble wrought in us by his Spirit such feelings and affections as he had, putting on like mercy, love, faith, meekness, patience, long-suffering, joy, goodness, temperance, and kindness, as the man Christ had; being meek and lowly as he was, &c.

DIALOGUE III.

Verſes 6, 7.

Knowing that this our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin.

TIMOTHEUS.

W *What is the substance of this Text?*

S I L. It rehearseth the principall argument to prove that beleevers are dead to sin, taken from their Communion with Christ and his death; [with him.] Secondly, it mentioneth the kind of death by which he merited for them the spirit of sanctification, by the death of the Crosse, [Crucified.] Thirdly, it layeth forth the end of our sanctification, which is the destruction of sinne, [That the body of sinne might be destroyed.] Fourthly, the duty of sanctified persons;

Q 2

[that

[that henceforth they serve not sin.] Lastly, a reason thereof, because they *that are dead, are freed from sinne*, verse 7.

T I M. *What is meant here by the old man?*

S I L. The universall corruption of our nature as we are conceived and born in sinne, whereby we are prone unto all evil, and undispoused unto any good: the which corruption is therefore called old, because it hath been in mans nature ever from our first parents *Adam*. Secondly, because it is in every child of God, before that new quality of holiness, for which they change their old deformity at their new birth. And for other two respects the name of [*Man*] is attributed unto our sinfull corruption. First, to shew how necerely the evil and poyson of sinne cleaveth to us, being as it were a mans selfe. Secondly, to note how men are addicted unto it before they be sanctified, they doe not thinke themselves to be men without it, so striving for the maintenance of their darling sinnes, as they would doe for the safety of soule or body: one were as good pluck our a mans heart as seeke to pull him from his beloved sinnes, as good kill the man himselfe as his sinne.

T I M. *In what sense is our old man said to be crucified?*

S I L. To have our old man crucified, is to have the strength of our sinne enfeebled, weakened, and broken by little and little, as Christs body was weakened upon the Crosse till he dyed.

T I M. *What may this word Crucifie put us in minde of?*

S I L. Of the kinde of death which Christ suffered; namely, the cursed death of the Crosse, by which death he deserved the holy Ghost for us, to crucifie, that is, to pull downe the strength of sinne, that though it be, yet it may not rule in us.

T I M. *But how may we understand this, where it is written [that our old man is crucified with him,] since the death of Christ was past long before this, how then crucified with him?*

S I L. We are to understand it thus: that when Christ suffered upon the

Crosse, the corruption of our nature was imputed to him as to our surety, who once bearing the punishment of it, doth not onely for ever take away the guilt from us; but doth daily by his Spirit (which by that death he merited for us) kill and crucifie that our old man, that it may not reigne in his members: therefore it is here written in the present time, that our old man is crucified with him, to teach us, that howsoever his death was but once suffered, yet the merit thereof and efficiency is everlasting in all those which are one with him by faith, therefore he is said in Hebrews to have purchased eternall redemption.

T I M. *What instruction for manners and amendment of life, will arise from hence, that our old man is crucified with Christ?*

S I L. First, we can never sufficiently abhorre our corrupt nature and the lusts that spring from it, since it was that which nayled Christ to the Crosse. Secondly, wee must labour to seele the vertue of Christ crucified in the mortifying of sinne, and then we may assure our selves of the benefit of Christ crucified, in the forgiveness of sinne. Lastly, as Christ gave himselfe wholly to the Crosse for our sakes, so ought we to strive against all and every sinne, not bearing nor nourishing any one sinne, but keeping under one as well as another; seeing Christ spared none of his members and parts of his body, which were all and every one pained for our sinnes, even from his head to his feete.

T I M. *What doth this word [body of sinne] signifie?*

S I L. The whole man (body and soule) as he is born of his parents, and comes into the world corrupted by sin; and albeit not the body alone but the whole man throughout, in his minde, will, affections, and all be infected with sinne: yet for good reason doth the Apostle liken sinne to a body, calling it a body of sinne, (that is, sinne which is as a body.) First, to teach us that sin is a thing subsisting and of force in us. Secondly, because it hath innumerable lusts, as it were so many members annexed to it. Thirdly, though sin be seated

seated in the soule, yet the desires of sin are executed by the members of our body, as by instruments. Lastly, because sin is conveyed into the soule at the first by meanes of the body.

T I M. What is it to destroy the body of sinne?

S I L. Quite to abolish it, and to take it out of our nature that it should not be at all; but this thing is not performed during the time of this life, it is still in doing, and certainly shall be perfected in the end of our life; therefore it is said to be destroyed, as if it were already done: and this is the end and marke that Christ aymes at, in the worke of our sanctification, which we are still to strive toward, though we cannot attaine it while we live, having sin still abiding and dwelling in us: howbeit the spirit of sanctification so farre prevaieth against our sins, as that they cannot rule in us, and make us henceforth to serve sin, as we were wont to doe before our sanctification.

T I M. Declare unto us now what it is to serve sinne?

S I L. It is to doe that willingly which sin would have done, when men doe freely and readily execute by the members of their body, that which sin desireth and lusteth: and on the other side, the not serving of sin, is, when the motions and desires of sinne are not obeyed either in will or worke, but be cast out of our thoughts, words, and deeds, as much as may be.

T I M. What is the difference between the having of sinne, and the serving of sinne?

S I L. Such as is between the having of a naughty servant, and the suffering him to rule all in the family. Every godly man hath sinne, but he keepeth it under, as a servant or slave, not suffering it to command or beare rule in them. The wicked, they both have sin, and serve sin, because they resist it not, but suffer it to beare rule in them; as a Lord or King carrying all the powers of body and soule after it mightily.

T I M. Seeing some men doe fulfill some motions of sinne, which yet doe not serve

sinne, and others doe abstaine from some acts of sinne which yet doe serve sinne, how then may it be knowne who serve sinne, and who doe not?

S I L. The service of sinne is manifested by the obedience to the desires and lusts of sin; as it is written, *His servants we are to whom we obey*; and this obedience is manifested by yeelding unto sinfull thoughts, in consent of our will, and in practise of our life. Also by striving for our lusts, and defending of them: by hating and disliking them which reprove us; by loving such as sooth and flatter us in our evill wayes; by upholding and maintaining sin in others; by giving favours and appointing rewards unto sins and vices.

T I M. But some there are which outwardly yeeld obedience unto the word, who yet are servants of sin, how shall they be discerned of themselves and others?

S I L. They are to be discerned and knowne by these markes following. First, though they doe in their outward actions yeeld obedience to the word, yet they doe still retaine the yoke of sin, for they love not those duties which yet they doe for sinister respects of profit, or praise, or pleasing themselves or others: and those sins which they leave undone, yet they still like them in their hearts, as the people of Israel being delivered from the bondage of Pharaoh, looked back into Egypt in their thoughts, wishing themselves there againe; so it is with these men, they leave the outward act of sin, and yet love sin, having their hearts set upon it. Secondly, the servants of sin, though they forsake many sinnes, yet not all their sins, they still keepe some beloved sin, either of their trade, or of nature which they serve as their Mistressse: and though they do sundry duties touching the outward deed, yet they leave undone some duty, as necessary as any which they doe, because it crosseth their lusts. Thirdly, those sinfull actions which they doe forsake, and those good duties which they doe performe, they doe but for a time; for they are soone weary of well doing, and returneth

How many waies the service of sinne is knowne:

How Hypocrites bee discerned from true Christians:

turneth to their sins as a dog to his vomit. Lastly, they that bee the servants of sin, both in the good which they do, and in the evil which they would do, they are led and driven by corruption, that is the ground-work and beginning of all their actions, they walke after the flesh, not after the spirit: the flesh (that is, their sinfull nature) is the pipe after which they daunce, and the guide which they follow.

TIM. But tell me what are wee to learne by that word (henceforth) in the 6. verse?

SIL. That the Gospell doth looke forward to the time to come, it respecteth not what beleevers have been before their repentance and turning to God: but requireth that henceforth; that is, from the time of their conversion forward, they should carefully serve God by doing his will, forsaking the service of their sinfull lusts: see the like place in Act. 17. 30. and Eph. 4. 17. 1 Pet. 4. 2. Which affords a great comfort unto those which mourne for sin, and a speciall admonition unto such as bee yet secure: it will bee sufficient to either of these, if henceforth they looke unto it, mourning and loathing that which is past, being carefull hereafter no more so to sinne.

TIM. What be the reasons which may disswade all men from the service of sin?

SIL. Very many and forcible; First, because the service of sin is a spirituall bondage, the end of which service is shame and everlasting death. Secondly, if we serve sinne, we cannot serve Christ, for no man can serve two such contrary masters. Thirdly, it is contrary to our vow in baptism, where we promise that wee will forsake sinne, and serve God. Lastly, we are by mortification dead and freed from sin, and therefore we are not to serve it.

TIM. How do you make plaine this last reason?

SIL. By a comparison of naturall death and the effects thereof, which our Apostle doth touch in the seventh verse, when he saith [they which are dead are free from sinne.] the meaning whereof is this, as they which are naturall dead, cease

from their sins, which they were wont to do whilst they lived: so beleeving Christians, which are spirituall dead by mortification, must resolve to cease from their former sins.

TIM. But we cannot be so free from sinne as men that are dead, for they sinne not at all, whereas there is no man living that sinne not?

SIL. True, it is so; yet the godly Christian is free from sinne in a twofold respect. First, because the guilt and punishment of sins is forgiven him by Christ. Secondly, because hee doth no more follow the impulsions or motions of sin, but as a bondman delivered and ransomed from some cruell Lord, doth not now any thing at the commandment of that Lord, whose yoke hee hath shaken off. So it is with true beleevers, being once delivered from the dominion and rule of sin, they are no more under the government and beck of sin, and though they be not free from the corruption of sin, which cleaveth to their nature, as skin to their flesh, or as the flesh to their bones: yet they are free from the command and compulsion of sin, not any more to be ruled and led by it, but by the Spirit of Christ.

TIM. By what tokens may it be knowne to our selves and others, when wee bee thus freed from sin?

SIL. By these tokens; First, a person freed from sin, hath not any purpose to sin, but is determined in all things to please God so far as grace shall enable him, and frailty suffer him. I am determined to keepe thy righteous judgements. Ps. 119. Secondly, he feares sin as the greatest evil, as it is said of Ezra, That he feared God greatly. Ezra 7. 10. Thirdly, he is very watchfull over himselfe resisting the very motions in evill. Fourthly, hee shuneth every occasion of sinne. Fifthly, hee prayeth heartily and continually against the power of sinne. Sixthly, if hee sinne at any time, it is with godly griefe, which causeth fresh repentance, never to be repeated of, 2 Cor. 7. Seventhly, hee labourereth to pull others out of the bondage of sin, and to keepe from sinning, such

How and by what signes our freedome from sin is manifested.

as are set free therefrom, especially, such as be under his charge. Highly, he is joyfull and heartily thankful for his owne liberty in Christ, and for the freedom of others, Rom. 7. 24. Lastly, he loves Christ which hath freed him, and tender the glory of Christ his deliverer, above his owne salvation, Rom. 9. 2.

DIALOGUE V.

Verse 8, 9, 10, 11.

Wherefore, if we be dead with Christ, we beleeve that wee also shall live with him. Knowing that Christ being raised from the dead, dyeth no more, death hath no more dominion over him. For in that he dyed, he dyed once to sin: but in that he liveth, hee lived unto God. Likewise thinke ye also that ye are dead to sin, but are alive to God, through Jesus Christ our Lord.

TIMOTHÆUS.

What is the drift and purpose of this Text?

SIL. To admonish all Christians, that they may in no wise live licentious-ly in sin, since they receive this mercy from God, to have communion both with the death and life of his Son, both for mortification of sin, and for newness of life; and this to be the drift, appeareth by the twelfth verse, *Let not sin therefore reign, &c.*

TIM. What is the sum and substance of this Text?

SIL. It sets forth the doctrine of sanctification, by comparing Christ and his members together in these foure things, wherein they are like the other. First, as Christ dyed once for sin, so all his members are once to dye to sin. Secondly, as Christ being dead did live againe, so all his members are quickned by him to live a new life. Thirdly, as the life which Christ now liveth is perpetuall and can never be againe extinguished by sin or death, so all his members shall persevere to the end in newness of life. Lastly, as the end of Christs death, was to take away sin, and as the glory of his Father was the end of his life; so it is in his

members, their mortification shall quite abolish sin in the last, and the brightness of their life, tends to the glorying of God, who takes himselfe much honored, when his be holy, as he is holy.

TIM. What now is the meaning of the words, what is it to be dead with Christ, and also what it is to live with him?

SIL. To be dead with Christ, it is to have communion or fellowship with his death, for the mortification of our sins, by the vertue and power of his Spirit, which his death merited for us; and to live with Christ, is to have communion with his life, to be partakers with his life, whereof there be two degrees. The first degree is the life of grace in this world, whereby beleevers are enabled to thinke and doe in some measure pleasing unto God. The second degree is the life of glory, which they shall have and live in heaven in all perfection, loving God, his Angels, and Saints, with all their heart, soul, and strength.

TIM. What are we to learn from hence, that such as die together with Christ, shall also live with him?

SIL. Two things: First, an instruction, that dying to sinning, and newness of life are inseparable. For he that hath the first, cannot but have the latter. Secondly, a consolation; that the life of Christ is annexed to his death: for they are sure to have part with him in his life, both of grace and glory; that have part with him in his death. So the Apostle saith, *We beleeve in;* that is, we are certainly perswaded of it, that the life of Christ belongs to us, if wee be dead to sin; it is no matter of opinion or conjecture, but of faith.

TIM. What things learn we out of the ninth verse?

SIL. First, that Christ was dead to take away sinne, touching guilt and dominion. Secondly, that he was raised from death to life again. Thirdly, that his life is no more subject to death, for it cannot againe bee quenched with sinne and death; whereupon doth follow these two most comfortable things. First, those finnes of ours, which were imputed to him, he hath wholly aboli-

shed and freed himself from them. For if any one of our sins were not taken away by him, either he must not rise from the dead, or being risen, he must return again to dye: for where sin remains unremoved, there of necessity death hath power, because it is the stipend of sin. Secondly, that as Christ hath freed himselfe from our sins and death, so he will free his members wholly, from them both. For hee tooke our nature upon him, to that end, to chase sin and death out of it, as it is written, *Hee came to destroy the works of the devill*, 1. John 3. Also in his death and resurrection he bare our persons, and for us and in our behalfe overcame sinne and death, as if we our selves had done it.

TIM. *Unto what uses will the knowledge of these things serve us?*

SIL. This knowledge must serve us to these uses. First, to provoke our thankfulness unto Christ, who hath wrought our liberty from sin and death, the two maine enemies of our salvation. Secondly, to increase our hatred of, and our strife against sin, in a joyfull hope of full and perfect freedome from it by Christ.

TIM. *What other thing is there to be learned out of this ninth verse?*

SIL. That Jesus Christ was once not onely dead, but under the dominion and power of death; not as one constrained as if hee could not have kept himselfe from the power of death, but willingly because hee would obey his Fathers decree, who had appointed that death (for our sin) should leaze upon him and hold him as prisoner in the house of death for a time: and this is the lowest degree of Christs humiliation, containing the true meaning of that article of his descension into hell: hell signifying the grave, according to the phrase of Scripture, and descending into the grave, was the putting of his body under the dominion of death for a certain space. The use of this is to teach us humility, that the same minde be in us which was in Christ, who as he abased himselfe to such a vile condition for our good, so ought we in humbleness of mind to serve

and profit others, though they be our inferiours, and though we should put our selves to doe very meane or hard things for their sakes.

TIM. *What is contained in the tenth verse?*

SIL. The end of Christs death, which was to abolish and wholly take away sin, both touching the punishment and the power of it: therefore it is said, he dyed once to sin, that is, to take away sin from his members, by that one death, which hee once suffered. Also it contains the end of his life, which he now liveth in heaven; to wit, the glory of his Father: therefore it is written, *that hee lives to God*, that is, to the praise of God, and in his glorious presence, or most gloriously.

TIM. *What are we to learn from this, that Christ is said to dye once to sin?*

SIL. First, that our sin was the cause of his death. Secondly, that sin in the elect shall be destroyed and taken away by the merit and vertue of his death: the time will come (to wit, after this life) that the children of God shall be as free from sin, as Christ himselfe is. Thirdly, that for the destruction of sin, it was sufficient for Christ once to dye, and therefore the sacrifice or offering of Christ in the Popish Masse to take away sin, is absurd and abominable: it is absurd, because it implies a taking away of sin, without death, and a sacrifice for sin without blood, or else an iteration of his death, or often shedding of his blood, all which is most absurd: it is abominable, because it is directly against the Scripture, which speaketh of Christ as of one once dead, and once offered. Secondly, because it doth derogate from the al-sufficiency and perfection of Christs onely sacrifice in his death; for if his sacrifice bee sufficient for this purpose to take away sinne, their sacrifice of the Masse is superfluous; if this bee needfull, then Christs is weak.

TIM. *What other thing learn we from hence, that Christ dyed but once?*

SIL. That it is sufficient for us, once to be mortified, and once to dye to sin, from whence we may gather that they are

are in an error, which thinke that the grace of mortification and repentance, may bee wholly lost; for then Gods Children must twice dye to sin: howbeit, though the grace of sanctification be once given, yet Christians must labour to cherish and preserve that grace, yet with purpose never to return againe to the service of sin, as Christ never returned unto the Grave.

TIM. Why is it said that Christ raised from the dead, lives to God, seeing he alwayes lived unto God, even afore his death?

SIL. Christ after his resurrection from the dead, doth otherwise live unto God, then he did before his death. For though it be true, that alwayes even before his death as well as after, he was led by the Spirit of God, and did all things to the praise of God; yet before his death he so lived to God, as hee had in him as in one who was a true man, the infirmities of our nature, wearinesse, hunger, thirst, cold, &c. and upon him as upon our surety all our sins charged and imputed; but after his resurrection hee so liveth to God as his manhood is wholly freed from all infirmity of nature, and imputation of sin, being most perfectly glorified.

TIM. What is contained in the 11. verse?

SIL. It is the conclusion of the comparison betweene Christ and his members: the effect and sum whereof is this, that what thing was done in Christ, the same thing ought to be done in his members. For as Christ once dying doth ever live to God, so his members are once to dye to sinne, and perpetually to live to God.

TIM. What is meant here by our living unto God?

SIL. When not sinne, but the Spirit and the Word of God, bee the grounds of all our thoughts, words, and deeds.

TIM. How is this spirituall life where by wee live to God, to bee preserved and maintained?

SIL. First, By the means of spirituall nourishment, the flesh and blood of Christ, spirituallly eate and drunke by

faith. Secondly, by recreation; to wit, singing of Psalmes with joyfulness.

Thirdly, by exercise of prayer, repentance, and good works. Fourthly, by sleep, even by meditation of the word, Law, and Gospell. Fifthly, by physick, and good use of afflictions, both upon our selves and others. Sixthly, the avoiding of hindrances, as namely of sinne, evill company, evill example, evill counsell. Psal. 1. 1. and 26. and 119.

TIM. What further instructions are to be taken out of this 11. verse?

SIL. First, the death and life of Christ is not for himselfe, but for us which beleve in him; therefore as Christ dyed and lived for us, so let us thinke our selves bound to live for the good of others. Secondly, whatsoever good things belevers have, which concerne the spirituall and heavenly life, they are beholden onely unto Christ therefore: which must helpe us, First of all to beate downe the pride of our heart, and to make us humble, seeing wee can neither dye to sinne, nor live to God, nor doe the least good thing but through Christ. Secondly, to quicken our love and thankfulness more and more toward Christ, by whom wee have all our grace, and looke for all our glory. To Christ therefore which hath sanctified us & given us fellowship with his death and resurrection, both for remission, and for mortification of sin, bee thanks and praise for evermore, Amen.

DIALOGUE VI.

Verse 12.

Let not sin reign therefore in your mortall bodies, that you should obey it in the lusts thereof.

TIMOTHY.

What is the drift of this Text, and what doth it contain?

SIL. To perswade those which are sanctified, not to suffer the grace of the Spirit to be idle, but to set it on worke, for the suppressing of sin which remaineth in our nature. These words of

3 Recreation.

3 Exercise.

4 Sleep.

5 Physicke.

6 Removing impediments.

of our Apostle, contain an exhortation to that purpose, and here beginneth the second part of this Chapter; the first part was doctrinall, this latter part is parzeneticall or hortatory.

T I M. *What be the parts of the exhortation contained in this 12. verse?*

S I L. Three: First, the substance of the exhortation, [*Let not sinne reigne in you*] Secondly, the reason why wee should not suffer sinne to reigne, in these words, [*Therefore*] and [*Mortall.*] Thirdly, the meanes how to hinder the kingdome of sin, [*By not obeying the lusts of sin.*]

T I M. *Now expound the words, and tell us what doe ye call [Sin?]*

Est peccatum, id est: non imputatur Sanctis. Augustinus.

S I L. The corruption and pronensse of our nature to all evill, this naturall corruption is here called sin: First, because it is the punishment of the sin of our first parents. Secondly, the matter and cause, root and fountain of all other sins. Thirdly, because it hath the proper nature of sin.

T I M. *How prove ye that it hath the proper nature of sin?*

Reatus tollitur in Baptismo, non corruptio, & macula. Idem.

S I L. First, it is the transgression of the Law, Rom. 7. 7. Secondly, it striveth and rebelleth against the motions of the Spirit, Rom. chap. 7. verse 23. *I see a Law in my members rebelling, &c.* Thirdly, because it ingendreth death, which is the fruit of that which is properly sinne. Rom. 5. 14. and 6. 23.

Originall concupiscence is sin formally, and not the matter or mother of sin.

T I M. *When may sin be said to reigne?*

S I L. When the lusts and motions of sin are consented unto, and followed without resistance, or when it is done readily, which sin willett and commandeth to be done.

T I M. *What is meant here by the body?*

S I L. The whole man consisting of soul and body; now he doth rather name the body then the soul, because sin is first conveyed into the soul by the body, and afterward executed and fulfilled by the body, as an Organ to the soul in committing of sin.

T I M. *What are the instructions that we are to learn from this exhortation thus expounded?*

S I L. First, though sin cannot but stil

be in the regenerate, yet it ought and may be kept from reigning, else this exhortation were vain. Secondly, that it becometh every child of God, to doe his part, and endeavour that sinne may not reigne. Thirdly, where this care is not taken to resist sin, there it will reigne as a tyrant, or rather as a King.

T I M. *What reasons may stirre up Gods children to a care of bindering the kingdome of sin, so much as ever lyeth in them to doe?*

S I L. First, seeing Christ hath put into them the grace to mortifie their sin, it is their part not to suffer it to be idle and unfruitfull; but labour more and more to keepe under and master that enemy which Christ hath already begun to slay and destroy. Secondly, because we are mortall and subject to death, therefore our resistance of sinne must be the stronger, seeing it will shortly have an end. Thirdly, if we strive against the kingdome of sinne to hinder it, wee are sure to conquer it, otherwise it wil overcome us to our everlasting shame and destruction.

Every sin originall and actuall reigneth in the unregenerate, not so in the godly.

Therefore.

Mortall.

T I M. *But what needeth this exhortation to the faithfull, in whom sinne cannot have any kingdome, because Christ is their King, and ruleth them outwardly by his word, and inwardly by his Spirit?*

S I L. It is very needfull, because by their own care and endeavour in resisting sin, it is kept from exercising any rule or kingdome over them. God who will not have sin to rule in his children, the same God willett his children not to be secure, but to doe what they can to stop and hinder the power and course of sin in themselves: God workes by means.

T I M. *Tell us now what is the speciall means to binder the kingdome of sin?*

S I L. Not to obey it in the lusts thereof; where by this word [*lust*] is meant not corruption of nature, but the first stirrings thereof, even all the evill desires and motions that spring from it, which may appeare to bee so by these reasons. First, because he doth distinguish sin from lust, as the root and cause from the fruit and effect. Secondly, because

cause he speaketh of lusts in the plural number, saying lusts and not lust; this shewes that he meant not naturall corruption, which is one inire thing dispersed into the whole man; but those diuers and many wicked motions and desires which come of it: whereof we may read the particulars, Rom. 1. 29, 30. 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Colof. 3. 5. and Tit. 3. 3. Such an heap, sea, or world of euill lusts there be lurking in our nature, as so many enemies to fight withall.

TIM. Now yee haue told us what is meant by lusts, tell us what it is, not to obey these lusts?

SIL. Neither to practise them in our workes, nor so much as to consent unto them in our will, with great watchfulnesse and continuall prayer to withstand all motions and occasions of sinne.

TIM. What is the doctrine we learn from hence?

SIL. That such as will keepe sin from reinging, must keep down the first motions thereof, which may be declared by these similitudes; first, of wounds and diseases in the body, which being lookt unto at the first, bee more easily cured, whereas being let run too long, they grow desperate and curelesse: And of Fields and Gardens, where the weeds being neglected too long, will overgrow the corn and good hearbs. Lastly, of warriors, who set upon their enemies, where they find them feeblest; so sin being in time resisted, ere it get hold on our will, or break forth by the members of our body, is kept from bearing rule over us, and held under as a slave and vassall.

TIM. What other means are there by which sin must be kept from reigning?

SIL. This forenamed mean, hath other subordinate means as helps thereunto, when God will work by them. First, meditation on the word read and heard. Secondly, exercise of private prayer, and daily confession of known sinnes. Thirdly, admonition of the godly. Fourthly, Christian fasting. Fifthly, avoiding the occasions of sinne,

and the company and counsell of wicked men. Psalm. 1. r. and 26. 135. Prover. 13. 10.

DIALOGUE VII.

Verse 13.

Neither give ye your members, as weapons of unrighteousnesse unto sinne: but give your selves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

TIMOTHY.

What is the sum of this Text?

SIL. It hath an illustration or further setting forth of that which was taught in the former verse, by a borrowed speech from warriors or souldiers, which beare weapons of defence of those Kings or Lords under whom they serve. Whereby the Apostle giveth us thus much to understand, that as Kings are maintained in their Kingdoms by the ready obedience of their subjects in peace, and by their willingnesse to fight for them in time of war: so the reign of sin is furthered by the same means, and hindered by withdrawing these means; that is, by not obeying nor fighting for the lusts of sin, as a King must needs fall and come down when his subjects will not obey him, nor bear weapons against his enemies.

TIM. What is meant by [Give?]

SIL. It is as much as to exhibit and voluntarily to present our selves before sin, to doe the lusts of it; as souldiers of their own accord shew themselves in presence of their Lords and Generals, to take commandement from them. Whereby wee are put in mind that wee are so ready and prone to goe after the motions of sin, as no servant is more ready to doe his masters will. Wee doe naturally offer our powers of body and mind to receive commandements from sin, as from a Generall and Commander.

TIM. What is meant by [Members?]

SIL. It signifieth all faculties and powers of body and soule, even our whole

Obsta principis ferro medicina paratur, cum mala per longos conualare moras.

As weapons
may be used
by a good
subject, or
a Rebel, so
the body is
an indiffe-
rent thing.
Theophy-
a 6.

whole selves (as it is expounded in the next part of this verse,) and the reason why the Apostle doth call our members *[Weapons]*, It is to aggravate the matter, even to teach and shew thus much unto us, that when we put forth that strength and force that is in us, to strive for the lusts of sinne, to execute them, therein we doe fight against God, and in Giant-like manner beare weapons against heaven, (though sinners think not so,) as if wee would provoke the Almighty unto battaile: as the Philistims waged warre against the Israelites, so our perverse rebellious nature with her faculties fighteth against God.

T I M. *What is meant by sin, and why is righteousness required with it?*

S I L. By sinne is meant the naughtinesse of our nature, springing from the first sin of our parents, wherewith the Apostle doth yoke unrighteousnesse in this place, to teach us that we can do no sin but that therein we shall deale unrighteously with God, whom we dishonour and dishonour; with our selves, whom we defile and destroy; with our neighbour, whom we hurt in body, soule, name, or goods, or with all three.

T I M. *Now that ye have expounded unto us the words, tell us what we are further to learn, out of the former part of this verse?*

S I L. These two things: first, what all men would do naturally, if we were left to follow our owne corruption; namely this, we would break out into open rebellion, to make warre against God in defence of our sinfull lusts, as mutinous souldiers and subjects beare weapons against their lawfull Captaine or Soueraigne. And this indeed is the estate of all naturall unregenerate men, howsoever they perceive it not, all the powers that be in them do fight against God, not a sinew nor a veine of theirs but it warres against their Creator, as *Achab* sold himselfe to do wickednesse, and the *Ephesians* sinned with greedinesse: which is a most perillous estate, wherein a man (if he could chuse) would not live a minute of an houre for a million of worlds. For if it be a dangerous matter for a subject to rise up in armes

against an earthly King; how extremely dangerous must it needes be to wage warre against the King of Heaven, who in one instant can destroy both body and soule in hell fire? Secondly, wee learne hence what it is that every Child of God by grace may doe and ought to doe, to wit, to strive and fight most willingly, not for the lusts of sin, from the tyranny whereof they are delivered, but to doe the will of Christ Jesus their new Lord; to whom they are subject in respect of creation, redemption, consecration, and dominion.

T I M. *Come now unto the latter part of the sentence, and tell us what it means [by your selves, and by giving your selves up to God?]*

S I L. Body and soule with all the faculties of both, which we doe give unto God, when we are ready to take knowledge what is the will of God, and to live thereafter, fighting now as much against sin, as we were wont to strive for it.

T I M. *But how can we give our selves to God, seeing we our selves can do nothing? it is God must doe all in us?*

S I L. This text speaketh to regenerate persons, and these are said to doe that which Gods grace makes them able to doe. Secondly, Gods grace and mans indeavour agree well together, as efficient and instrument; here our endeavour is called for, that we stirre up the grace that is in us, and not suffer it to lie still and be idle.

T I M. *What is meant by the [dead] and what it is to be [alive from the dead?]*

S I L. By [dead] he meaneth those which were spiritually dead in sin: these are said to be made alive when they are raised up by Christ from their sins to live the life of grace having the spirit of Christ put into them to move and lead them to doe good things unto his glory, in the obedience of his will.

T I M. *What instructions are we to learn from hence?*

S I L. We learn from hence our duty, and the reason of it; our duty is this: that being regenerate we must be as prompt and forward to serve God, as other

Not I
(saith
Paul) but
the grace of
God in me
I Cor.
15. 2.

Eph. 3. 1.

Helpe the
poor with
those hands
with which
ye oppressed
the
poor: let
those feet
run to
Church
which once
ran to I-
dols: let
that tongue
ste. Gal. 5.
17.

other men to serve sin, while they be unregenerate. The reason hereof is equall; that seeing God hath made us now alive by grace, that once were dead in sins, therefore we are bound very readily to obey him, by whom we are translated from the death of sin unto the life of righteousness.

T I M. *What are we to learne further, by the last words of this Text?*

S I L. That when we once come to God, we must contend and fight for him against our owne sinfull lusts, as before we fought for our lusts against him.

DIALOGUE VIII.

Verse, 14.

For sin shall not have dominion over you, because ye are not under the law, but under grace.

T I M O T H E U S.

How is this Text divided?

S I L. The parts of this text be two reasons; one subordinate to the other, the latter to the former.

T I M. *What is the drift and purpose of this Text?*

S I L. To encourage men to strive and make resistance against sin, by a reason of great force and weight: this reason is taken from the certaine hope of victory; if we strive lawfully against sin we shall overcome it in part at least, it shall not overcome us wholly or finally; for among all other things, these two ought most to prevaile with Christians, to make them stoutly and manfully to fight against sin. First, that our quarrell or cause is good; for we stand with Christ our redeemer, with his word and glory, against sinne, both his and our mortall enemy. Secondly, that of our strife there will come a good and happy issue in the end, even the conquest of sin: therefore we are to quit our selves like men and to be strong; for if David fought most valiantly against Goliath, because he was assured of the victory, and if worldly souldiers be animated and whetted on to fight, when they have but a likelihood of victory: how

much then ought Christians to strive against sin, being certaine of the victory? The Apostle in the word of truth assuring us, that if we fight, sinne shall not have dominion over us; it may and must remaine in us as a mutiner, but shall not reigne over us as a conquerer.

T I M. *What other thing is to be learned from the first words of this text?*

S I L. That sin will exercise dominion and rule, where it is not resisted; for it is certaine that sin must either be kept under as a slave, or else it will be above as a tyrant to domineere, which is an exceeding great and harmfull matter. For better it were to be a slave unto the most cruell tyrant in earth then to be under the dominion of sinne; because earthly tyrants can but hurt and kill the body: but this tyrant sin, if it be suffered to rule and have dominion, will destroy both body and soule for ever; *For the wages of sin is death.* Rom. 6. last verse.

T I M. *Let me heare now how ye prove that sinne shall not have dominion, so we strive against it?*

S I L. Because we are not under the law, but under grace.

T I M. *Expound the words, and tell us what is meant by Law?*

S I L. Not the ceremoniall, nor the judicall law, but the morall law, which in ten Commandements teacheth our duty to God and our neighbour. That this law is meant, may appeare by these reasons. First, there is no reason to speak of any other law, for it is besides the Apostles purpose. Secondly, it appeareth by the 7. verse of the 7. Chapter, where an instance is given out of the morall Law. Thirdly, it is the morall Law which by forbidding of sinne doth encrease sinne, and stirreth us more to goe after sin and so makes it more hard to be overcome.

T I M. *What is it, not to be under the Law? shew us this somewhat plainly and distinctly.*

S I L. Thus much: to be delivered and set free from it, as the wife is delivered and set free from her dead or divorced husband: so Christians are no more subject to the Law. For howsoever Gods

R children

1 Part.

Goodnes of the quarrel, and hope of victory, the two whetstones of a Souldiers courage. 1 Sam. 17. 36.

2 Part.

For our corrupt nature is more bent unto that which is forbidden.

How still subject to the Law.

How free
from it.

Inter, non
fuerat.

Quoniam in
vestimento
pimus sum-
perque nuga-
ta.

children after their regeneration, are still subject to the regiment and doctrine of the Law, and are still bound to yeeld obedience to it as to the witnesse of Gods will, and the rule of our life; yet beleev- ing persons are freed from it, in sundry other respects. First they are freed from the Law, as touching the curse and malediction, whereof in the former Chapter. Secondly, as it is a School- master to compell and inforce unto duty, 1 Tim. 1. 9. Thirdly, from the rigor of the Law, as it doth exact perfect obedience, but gives and brings no helpe to performe any thing towards it. Lastly, they are freed from it as it is the vigor and strength of sinne, more and more encreasing and stirring it up by forbid- ding and prohibitions; for this is the naughtinesse of our crooked nature, more earnestly to runne upon such evils as we are most restrained from, and in this last respect are we said in this place not to be under the Law.

T I M. *What is it that we may learne from hence?*

S I L. That the godly being freed from the Law, as it is the vigor and strength of sin, sin now will bee the more easie to be mastered, so they strive against it; even as a woman by the lack of her husband is much the weaker, and sooner overcome: so it is in this case, sin without the Law to strengthen and stir it up, is as a wife without her husband, as in Chapter, 7. 1, 2, 3.

T I M. *Tell us now what is meant by grace, and what it is to be under grace?*

S I L. Grace signifieth the free for- givenesse of our sins through the merit of Christs death: in this sense the Apo- stle useth the word Grace in the former three Chapters, wherein he intreateth of Justification. Secondly, it signifies the gracious helpe and assistance, or the work of Gods Spirit, for the mortificati- on and killing of sin; and so it is used in this Chapter, where he intreateth of Sanctification. Now (to be under this grace) is to be in such an estate, as to have the spirit of sanctification to reigne in us, and rule over us, as a husband over his wife, and a King over his subjects.

T I M. *What instruction gather ye from hence, that we are under Grace?*

S I L. That the faithfull need not feare that sinne shall conquer them if they strive against it, because the grace that ruleth in their hearts, is stronger then sinne: as if the Apostle should say, Be strong, quit your selves like men and fight valiantly, and suffer not sinne to reigne; for he that is with you, to wit, the Spirit and grace of God, is mightier then your enemy sinne that is against you, you are both graciously pardoned your sinne, and graciously assisted. The Prophet *Elizew* when his servant was in feare upon the sight of the *Aramites* army, did thus comfort him, saying; *Fear not, for they that are with us are more then they that are against us.* 2 Kings 6. 15, 16. In like manner must true be- lievers encourage themselves against sinne, to thinke that a stronger then it, is on their side; for though sinne bee stronger then nature and naturall strength, yet grace is stronger then it.

DIALOGUE IX.

Verſes 15, 16.

What then? shall we sinne because we are not under the Law but under Grace? God forbid. Know ye not that to whomsoever ye give your selves as servants to obey, his servants ye are whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?

T I M O T H E U S.

V V *Has doth this Text containe?*

S I L. An answer of the Apo- stle *Paul* unto a cavilling objection, made against his former doctrine.

T I M. *First of all tell us what he meaneth by [sinne,] when he saith, What then? shall we sinne? verse 15.* 1 Part.
Objection.

S I L. By [Sin] is meant here, not one act of sinne, but a continuall course of sinning, and it is as much as if it had been said; Shall we live or leade our lives in sinne, as before verse 2, or shall we serve sinne, verse 6. or shall we obey sin? This then is the meaning of the objecti- on: Shall we give over our selves licen- ciously

ciously to sinne, because wee are not under the Law but under Grace? Which objection did arise from the ill understanding of the Apostles words. For his words were so taken of some as if he had meant (by not being under the Law) our freedome from the government and doctrine of the Law, and so the bridle being cast loose in our neckes, we might have lived as we list; which was very farre from the Apostles meaning.

T I M. What may we learn from this Objection?

S I L. Our first instruction from this Objection, is to learn how ready and prone sinfull men be to snatch up all manner of occasions which may nourish liberty in sin, perverting holy doctrine to this end: therefore all men must watch over their owne hearts, being naturally bent to these crooked shifts, avoyding the company of sinfull men which affect such naturall licentiousness. Secondly, that the ill understanding of things well taught, breeds errors and cavillings, and therefore we must take heed of mistaking good doctrine. Thirdly, that there is no doctrine so sound, but one or other will carp at it & wrest it: therefore Teachers must arme themselves with patience. Fourthly, that Ministers of the word, must have skill not onely to teach the truth, but how to meet with, & convince such gain-sayers,

Titus 1.9.

T I M. Now tell us what answer the Apostle makes unto the former cavillations, and how the Objection is wiped away?

2 Part.
Answer.

S I L. It is first to be noted, that the Apostle doth not directly answer their cavilling argument which is Sophistical, being a fallacy from the ambiguity of the speech, (of not being under the Law) which the objectors took as being meant of a freedome from the obedience of the Law; whereas the Apostle understood it of the rigorous exaction of the Law, forbidding evill things, and giving no strength to forbear them; but rather provoking our lusts more after such evils as it forbids. Our Apostle therefore contents himselfe to answer the consequent of the argument: namely, that which was untruly

concluded and gathered from his owne doctrine; to wit, (that we might freely sinne:) this consequent hee answereth two wayes, His first answer is, by words of detestation [*God forbid*] in ver. 15. hee by teaching us that all wicked and false things inferred from the word, must be abhorred of us. In the second part of his answer, he proves the quite contrary to the objection, namely that such as be not under law, but under grace, ought not to serve sin, but Christ their Lord.

T I M. How doth he prove this, by what argument?

S I L. By these two reasons: the first is taken from the condition of servants, in the beginning of the 16. verse. This reason standeth thus: It is meet that every one obey him whose servant he is: but all true beleivers are the servants of God and not of sinne: therefore are they bound not to obey sinne, but God, in doing his will. Which the Apostle doth confirme and back by the testimony of every mans conscience: know ye not that a servant must obey him that is his Lord, and that Christ is your Lord, and not sinne? ye all know this; by the light of nature the one, and the other ye know by the light of the word.

T I M. What things are we to learn out of this first reason?

S I L. First, that it is wisdom in the Ministers of the word, to build their doctrine upon knowne and received principles, of which every one is convicted, that they are true. Secondly, we must judg of our service, either to sin or to God, not by our profession, but by our practise and obedience: if we doe fulfill and obey the lusts of sin, then are we the servants of sinne, whatsoever we professe or say to the contrary. Thirdly, that it stands with great reason, that a Christians life should be a continuall obedience to Christ, because he is our Lord, and hath admitted us to be his servants; who by nature through *Adams* fall, were wholly captives to Satan and sin: but Christ by his death hath freed us from this captivity, and addicted us to himselfe, to this end that we should

not now serve sin our former Lord, but Christ our new master, who hath delivered us from sin and Satan; as servants which passe from one master to another, doe ever please and serve the latter master. 1. Cor. 6. 20. Luke 1. 74, 75.

TIM. *What is the second reason whereby he proves that we ought to obey Christ, and not sin?*

SIL. The second reason of this Text, is taken from the effects which follow the service of Christ and of sinne, which be death and life; (whether it be of sinne to death, or of obedience unto righteousness.) This second reason, hath two branches, and may be thus framed; Such as obey and serve sin, must have death for their reward, therefore we ought not to serve sin; lest we dye for it. Again, such as obey Christ by doing righteous things, shall have eternall life for their reward; therefore we ought to obey Christ, and renounce the service of sinfull lusts, that we may live for ever.

TIM. *What instructions doe ye gather from hence?*

SIL. First of all, that sinne and righteousness be two contrary Lords, as fire and water, as God and Mammon; love the one, and hate the other. Secondly, that all men must do service to one of these two Lords, no man can serve both at once, because they command contrary things. Thirdly, we learn here the nature of sin, that it is repugnant to the obedience of the Law or unto righteousness, therefore a filthy, unrighteous and bitter thing. Fourthly, that the service of sin is to be avoyded as a damnable or deadly thing, bringing to destruction in hell, and deserving it. Lastly, that a righteous life that yelds obedience unto God, shall end in eternall life, though it cannot merit it.

TIM. *But our Apostle having said [Whether of sinne to death,] why did hee not likewise say, [or of righteousness to life?] But saith thus, of obedience to righteousness. What are we to learne by this kinde of phrase and stile?*

SIL. These three things: First, that this is the righteousness of works,

to live obediently unto the will of God revealed in his word, as the righteousness of faith is to have sinne forgiven by Christ. Secondly, that this is the beginning of eternall life, to lead here a righteous life, which is the entrance of it, and the way to it. Thirdly, because he would have none to think that life eternall is due to obedience in such sort as death eternall is due to sinne. For this is due as merit, the other by the promise of mercy: the one is a debt and suspend of sin, the other is of grace, and a fruit of righteousness, depending on Gods meer goodnesse, and not on mans desert. For how can Creatures and children, make their Creator and father indebted?

Phil 1. 19. 1
& 1. 12. 1.
1 Pet. 1. 11.

DI A L O G U E X.

Verse 17.

But God be thanked that ye have been the servants of sinne: but ye have obeyed from the heart the forme of Doctrine wherunto ye were delivered.

TIMOTHEUS.

W *Hat doth this Text containe?*

SIL. A new argument or reason to perswade the Romanes, and in them all Christians, to resist the motions of sinne, that they may serve God. Which reason is fetched from the benefit of their deliverance from sinne. For which, it behooveth them to become thankfull, by avoyding that which might offend, and doing that which may please such a Benefactor. Their deliverance is declared and set forth, first by the Sovereigne cause and worker of it, to wit; God himselfe [*I thank God.*] Secondly, by the contrary; to wit, their former estate, [*Ye were the servants of sinne.*] Thirdly, by the meanes whereby it was wrought; to wit, the doctrine of the Gospell, which is like a forme, stampe, or mould. Fourthly, by the effect of their conversion, which was willing and sincere obedience to God. Lastly, by the use or end wherefore this benefit was bestowed, verse 18. that henceforth they should not serve sinne, from

from which they were freed; but righteousness, unto which they were now become voluntary servants.

TIM. *What instructions doe ye gather from the first words, [I thank God?]*

SIL. First, whosoever bee delivered from sin, may here learn, that their deliverance is not in their own power, but is the work of God, and they are beholden to him for it. Hence it is, that all regenerate persons are called the workmanship of God; Ephes. 2. 10. Secondly, in this example of *Paul* wee learn to rejoyce and be thankfull, as well for the conversion of others, as for our own. And this is indeed a note and a mark of one truly converted, to be unfaignedly glad for the work of Gods grace in others. Thirdly, this teacheth, that the end of our freedom from sin in respect of God is his own praise, that he might be acknowledged, praised and thanked. Lastly, the Apostle would shew, what a great benefit it is to be delivered from the tyranny of sin, for which God cannot be sufficiently thanked. Also he bewrays the affections of a godly Pastor.

TIM. *In what estate were they before God converted them?*

SIL. They were the servants of sin, which is the common estate of all the elect before their new birth; they all and every one of them, are first the servants of sin, before they are the servants of God; Rom. 5. 6, 8, 10. Acts 26. ver. 18.

TIM. *What is it to bee the servants of sin?*

SIL. To be held under the dominion and rule of sin, being wholly obedient to the lust thereof. No slave or servant is more subject to the will of his Lord, then we are unto lusts and desires of sin: so that we can, will, think, speak, or doe nothing but what sin wil or commands. And this is a most fearfull and dangerous estate, much worse then the cruell tyrannicall bondage and slavery of Egypt. For first, that bondage was of the body onely, but the service of sin is of the whole man, body and soul. Secondly, in the bondage of Egypt they served men; but here in this bondage, service is done to sin and satan, most vile Lords, which

command most base and filthy workes. Thirdly, in the bondage of Egypt, the most harm was temporal, loss of liberty, smart and pain of body: in this service of sin, the losse is eternall, even destruction in hell for ever, without the infinite mercy of God. Fourthly, in this bondage under *Pharaoh*, they had a sence of their thraldome, and desired liberty: in this service of sin, men do not so much as suspect themselves to be bound, but thinke themselves to be free, and despise liberty, Rev. 3. 17. Lastly, in all outward bondage, they which bee bound, can helpe themselves, as by running away, or by intreaty, or by rancome: in this bondage we lie still as it were bound hand and foot till God by his mercy deliver us; not so much as the least thought of relieving our selves.

TIM. *Tell us now to what purpose be Apostle puts them in mind of their former bondage?*

SIL. First, by the remembrance of it to humble them, and to keep them from being puffed up with their present graces, when as they shall call to mind what they were once, worse then beasts, yea worse then nothing. Secondly, to provoke them to a great thankfulness unto him, who freed them from so heynous a yoke. Lastly, to move them to withdraw their hearts further off from that vile service of sin, which they have so well escaped; as no slave will return to that tyrant from which he is delivered; so neither ought sinners to look back again. Remember *Lots* wife.

TIM. *What other thing may we observe in this, that he saith; We were the servants of sin, not, That ye are the servants?*

SIL. That such as be freed from sin, though they still have sin in them, yet they are no more servants to sin. For they have changed their Master, and their Livery, and are become servants to a new Lord; to wit, Christ Jesus their Redeemer.

TIM. *Shew us now by what means our Conversion was wrought?*

SIL. By the doctrine of the Gospel, which in this respect is in Scripture called the Arme of God, *Esay* 53. 1. An

immortal seed, 1 Pet. 1. 23. The favour of life, 2 Cor. 2. 16. The power of God to salvation, Rom. 2. 16. A forme or a mould in this Text fitly. For, as a mould or forme useth to leave behind it such a print or image as it self hath upon such things as are put upon it, or into it; so doth the Gospel, it altereth the minds and hearts of men, and maketh them like it selfe, that is to say, full of heavenly wisdom and holiness. And herein consists the difference between the Doctrine of the Law, and the Doctrine of the Gospel. The Doctrine of the Law forbiddeth usevill, and commandeth us good, but putteth no kind of strength in us to forbear the one, or to doe the other; and therefore it is called the Ministry of the letter: whereas the Doctrine of the Gospel teacheth us Faith, Love, Hope, Repentance, Patience, &c. and withall imprinteth the self same graces in us; giving us power to be that which it would have us to be. Therefore it is termed the Ministry of the Spirit, and of righteousness, 2 Cor. 3. 8, 9.

TIM. *What are we to learn by this, where it is said [that wee are delivered into this forme?]*

SIL. Two things: First, that in our conversion and freedome from sin, we our selves do nothing towards it at all, but suffer God to work upon us; as the wax or clay receiveth the print of the seal or mould, themselves doing nothing but suffering the impression onely of the Seal or mould. Secondly, we have a continuall need to have the stamp of heavenly doctrine put upon our soules because the image or form of godlinesse which we have from that doctrine, receives continuall decay by our own negligence, and Satans malice. Hence it is, that the Apostile speaking here of the godly Romans, saith in the present time that they are delivered; to teach, that the work of our sanctification, is not a work of a day or a yeer, or to bee perfected by one or two, or a few Sermons, nor till death come.

TIM. *What may this put us in mind of, that the Doctrine of the Gospel is the effectu-*

all instrument, both to begin, and to perfect our deliverance from sin?

SIL. It serves to stir up a great love unto the doctrine of the Gospel, seeing it is the means of our conversion. Secondly, it shews of what great efficacy that Doctrine is: when God is pleased to work by it, it can pul our hearts from sin, and knit it unto God; and can make us be like unto God, who before did bear the image of Satan. Thirdly, we ought to have those which bring this doctrine in reverence and love, acknowledging them, and having them in singular reputation for their work sake, 1 Thess. 5. 13. Their feet (even their basest and foulest parts) ought to be beautifull unto us, Rom. 10. 15. What is the estate then, or what will be the end of such as hate and rise up against Levi, despising prophesie?

TIM. *What manner of obedience is this that the Gospel useth to work?*

SIL. It is from the heart, that is to say, such as is both voluntary and unfeigned, not compulsoy and hypocritical. And this is a speciall mark whereby to try the truth of our conversion; when we can find that we can willingly, and in a good uprightness, apply our selves to doe those things which be commanded in his word, being contrary to our lusts. This also must encourage all men which be converted, to stick to the service of Christ, without looking back, seeing they willingly put themselves into it, being by his grace of unwilling made willing.

DIALOGUE XI.

Verse 18, 19.

Being then made free from sin, ye are made the servants of righteousness: I speak after the manner of men, because of the infirmity of your flesh; for as yet have given your members, &c.

TIMOTHEUS.

What doth this Text contain?

SIL. Three new reasons to dissuade from living in the service of sinne.

TIM.

TIM. *What is the first reason?*

SIL. Because Christ having set them free from the bondage of sin, they are not now bound to obey the lusts of it: as bondmen and servants doe give obedience to their Lords, whiles they are their servants, but being once free, they doe not serve them any more: nay, now they over-rule sinfull lusts, or else in vain they professe Christianity; it is to no purpose to put on the purple Kingly Robe, if there be no man to command; so in vain to profess thy self a Christian, if thou hast no command over thy passions, and lusts.

TIM. *What is the second reason?*

SIL. They are made the servants of righteousness, therefore they must not serve nor obey sin but God. This reason may be declared two wayes: First, by comparison of bodily servants, who are careful to please their masters, so ought Christians to be, being Gods servants, Rom. 14. 4. Secondly, by consideration of his goodness and bounty, whom we serve, declared both in the manifold good things, spirituall and corporall, which we have from him; and in those which we further hope for, to wit, the preservation and sustentation of our lives in this world, and eternall life in heaven with God and his Angels.

TIM. *Let me hear of you what we are to learn by this, that he calleth them [the servants of righteousness] which be the servants of God?*

SIL. It helpeth us to distinguish the true servants of God from the counterfeit; for such as truly serve God, have care to please him by doing the righteous things which he commandeth in his word. Whereas false servants, neglecting his righteous precepts, doe yet professe themselves to be his servants, and therefore be his servants in name onely, and not in truth and deed.

TIM. *What is the third Reason?*

SIL. The third reason is taken from things which be like or equall, as thus: The elect before their conversion diligently serve sin in doing the lusts thereof; therefore being converted, they must with like diligence serve God in doing

his will revealed in his word.

TIM. *What doe ye consider in this third reason?*

SIL. First, the preface or entrance: Secondly, a similitude with his parts, which setteth down two parts of Gods service, 1. Subjection, 2. War with sin.

TIM. *Now shew unto us in what words, the preface is contained, and the meaning of the words.*

SIL. The preface is contained in these words [I speak after the manner of men.] This phrase hath sundry significations, one is this: I require no hard matter, but such as men are able to perform. The second is this, I require no unjust thing, but such as any that hath the reason of a man would grant to be equall and just. Thirdly, I speak plainly and familiarly, as every man may easily understand me, fetching a similitude from common matters known to all men, because ye should the better perceive what I say. Of all these explications, the last is best to be allowed of, because of that that followeth in the verse; where he borroweth his comparison from the worldly affaires of men, such as all men by reason and common experience knew, and were well acquainted with.

TIM. *What is the cause why the Apostle would teach the Romans after such a plain manner, by comparisons from easie and homely things?*

SIL. Because of the infirmity of their flesh, by which is meant their carnall and corrupt understanding, which hindereth that they could not receive heavenly things being taught them in profound and exact manner, as appeareth by the example of Nicodemus, and also by the words of our Saviour to him, Joh. 3. 12.

TIM. *What were the instructions gathered from hence?*

SIL. Three-fold: First, it concerns Ministers, that they apply themselves in their teaching, to the capacity and rudeness of their hearers, which being rude, therefore the plainer wee speak, the better it is. The second concerns hearers; for whom it is safest to be taught with the greatest plainness that may bee, because of the weakness of their understanding

standing; which even in regenerate persons is more carnall then spirituall; their blindnesse and ignorance being farre more then their fight and knowledge. Lastly, it reproves such Ministers, which teach darkly and covertly, affecting obscurity in matter, and in manner of teaching; and such people as love to be so taught, loathing simplicity.

T I M. Now come to the similitude it selfe, and tell me whence it is fetched?

S I L. From worldly matters, wherein it is usuall for servants to serve their severall Masters with like promptnesse and diligence: which the Apostle doth thus fit to his purpose. It is meet that Christians should be as willing, forward, and cheerefull in serving God, now they are regenerate, as they were in serving sin before they were regenerate, seeing bodily servants equally please their Lords.

T I M. What be the parts of this similitude or comparison?

S I L. Two: First, a proposition, contained in these words [*As ye have given, &c.*] In which words, is contained the conditions of that service which the elect yeeld unto sin, while they are naturall men.

T I M. What conditions do ye observe in their service to sin?

S I L. These foure: First, they wholly served sin [*Your members,*] that is to say, your selves. Secondly, they served sinne with all readinesse, and with their whole strength [*Ye have given &c.*] that is, ye have willingly presented your selves before sin, as a servant before his Lord, to doe his will. Thirdly, they did and fulfilled not one, but all manner of sinne, which is meant here by, uncleannesse and iniquity. Fourthly, they proceeded and went forward from one degree of sin to another [*To commit iniquity*] whereby is meant the outward work of sin, and that they rested not in the inward lust and consent of sin.

T I M. What doth uncleannesse and iniquity signifie?

S I L. Under uncleannesse is contained finnes that tend to our commodity and pleasure; and under iniquity, such

sinns by which we are injurious and hurtfull to our neighbors.

T I M. What is the second part of this similitude?

S I L. It is an application of the former proposition, contained in these words [*So now give your members, &c.*]

T I M. What things do ye observe out of the second part of this reason?

S I L. These foure things. First, the elect being converted, are bound to serve God with the whole man, [*Your members,*] that is, your selves. Secondly, they must doe it with great readinesse and alacrity, [*Now give.*] Thirdly, they must serve GOD in every duty, [*Righteousnesse, which hath our duty to man, and Holinesse, which hath our duty to God*] Lastly, they must goe forwards, and profit daily in godlines, and in the service of God, as they did before in the service of sin and wickednesse. For there is no standing at a stay: Men goe backward, which goe not forward in goodness; and the nature of sanctifying grace, is to grow and encrease unto perfection, as Scripture and all experience teach us: wherein men may take a true triall of themselves, whether they be led by the Spirit of Sanctification.

*Infinita servitium.
1. liberum.
2. vigilanter.
3. colenter.
4. potenter.
5. ardentius.
6. indefessius.*

Non progressus est regrediens deficit, qui non proficit.

DIALOGUE XII.

Verſes 20, 21.

For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in these things whereof ye are now ashamed? For the end of these things is death.

T I M O T H E U S.

V V *What doth this Text containe?*

S I L. Two things: First, he declareth the cause why they did so diligently follow the lusts of sinne before their conversion, verse 20. because they were free from righteousness. The second part is argumentative, giving reason why sin ought not longer to be served, but resisted rather.

T I M. What is meant by righteousness?

S I L. Not the righteousness of Christ imputed to beleevers (yet they were

were free from that also (but the righteousness of workes, which is a quality infused into the soule, to conforme or frame it after the will of God in their desires and actions; and it is Gods image after which man was made in his creation, and restored in his regeneration.

T I M. *What is it to be free from this inherent righteousness?*

If unregenerate men be free from justice, then they have no inclination at all unto it, saith Beza.

S I L. To be utterly without it, and void of it, and a stranger from it. As before verse 17. to be free from sin, signifieth a clean riddance and deliverance from all sin, touching guiltines and rule of sin: so here, to be free from righteousness, is to want it, and to be without it wholly; but yet not so, as if unregenerate persons had no kind of righteousness, for they have a civill righteousness, which consists in outward workes before men. Thus we read of Paul, that as touching the righteousness of the Law he was unblameable, even then when he was a Pharisee, Phil. 3. of which our Saviour saith in the fifth Chapter of Matthew, *That except our righteousness exceed that which Pharisees have, we cannot enter into the Kingdome of heaven.* The righteousness then which unregenerate men are void of, it is Christian righteousness, which is not in externall duties and observation before the world, but in purenesse and cleannesse of heart before God.

T I M. *What is the instructions from hence?*

Homo semp. liber est a co-actibus, non ab inclinatione, inquit Aguius.

S I L. First, it teacheth a true cause, why naturall men doe so greedily strive for the fulfilling of the desires of sinne: the cause is, for that they are utterly without righteousness or grace, which should hinder or stop their study and course in sinning. As an untamed Colt runnes headlong, having no Rider or Bridle to stay him; or as Children grow rude and wanton, being with tutors or guides; so they which are free from righteousness which should bridle their nature, must needs sinne lustily and horribly. Secondly, it sheweth the miserable condition of naturall and unregenerate persons, in that they are stript of all grace, and so are wholly bound to sin, and kept under the heavy yoke of cor-

rupt lusts. The darkest night hath as much light as they have grace, the veriest vassall and Gally-slave hath as much freedom as the servants of sinne have; which should breed in all naturall men, a desire to be out of this estate, & a thankfulness in such as are pulled out. Thirdly, it serves to confute two sorts of men: First, such as stand for liberty and freedom of will without grace, because we being before our regeneration altogether bondmen to sin: there cannot be therefore in us any freedom of will unto goodnesse. Secondly, such as hold works, preparative to naturall men, disposing them unto grace: whereas they being free from righteousness, cannot do any workes but sinfull; and sinnes (seeing they merit death) cannot dispose them unto grace and life.

Voluntas quæ libera est in malis idcirco non est libera in bonis, quia non liberatur a Christo, inquit Augustinus. Multi habent libertatem culpæ, sed non Anselm.

T I M. *What is the other thing contained in this Text?*

S I L. It is an argument to dissuade and draw the godly from the service of sinne, taken from the fruit of sin in this life, which is shame; and from the end of it after this life, which is eternal death. The argument may be thus framed; all Christians stand bound to avoyd that which is filthy, bringing them shame, and that which is harmefull, breeding their death; but sin if it be served and obeyed, it will engender both shame and death; therefore the service of it is of all Christians to be carefully avoyded.

T I M. *What be the generall instructions from this 21. verse?*

S I L. First, where sin goes before unrepented of, there of necessity by the ordinance and justice of God, shame and death will follow after: these be the fruits which sinners must reape, even as they sow. Secondly, we are to learn from hence, that howsoever men are not ashamed whiles they are in the act of sin, yet afterward, though they have repented, as these Romans had, the memory of their sin doth breed shame and trouble of mind. Lastly, the children of God, because they have much flesh and corruption remaining in them, had need to be awed and held to their duties, by fearfull threatnings, whereof there is use

use, even for the most godliest to helpe to subdue their sturdy nature.

T I M. Now expound the words of the 21. verse, and tell us what it means by fruit?

S I L. Commodity, gaine, or profit: This speech of the Apostle hath a mocke in it: for he well knew, that there came no fruit of such things, but by this meanes he thought to presse and urge their conscience more forcibly, when they should perceive that they had spent the time in things whereof there came no credit or profit, but both shame and losse, even eternally. This must cause every one to examine himselfe in every act, whether he serve sin or righteoulnesse.

T I M. What are the things whereof the Romans had cause to be ashamed?

S I L. Two things generally: first, un-pureness of life and conversation, see Chap. 1. 24, 25, &c. Secondly, un-pure-ness of their Religion, they being both worshippers of Idols, and prophane in their manners, Rom. 1. 20, 21, 22, &c. These things were accompanied with shame (that is to say) with griefe and perturbation in minde and conscience in the sight of God, upon remembrance of these their offences against him: for the shadow doth not more necessarily attend the body, then shame doth sinne, which maketh conscience blush within, as well as red cheeks without.

T I M. How many wayes is shame taken in Scripture?

S I L. Two wayes; first properly, that affection so called, which appears in the countenance by blushing: this is naturall shame, which cometh to one for griefe of some dishonesty already done. This kinde of shame is common both to good and bad, and bringeth forth in them both certaine common effects, as to cause them to change their minds, to be loath to come in presence, to doubt lest they do not please others, to discourage them in their duties and somewhat to disquiet them; finally, touching this affection of naturall shame, this counsell is to be given, that it be so cherished in all (in young folkes, especially, to be made a bridle to keepe from filthy

things) as care be taken, lest it grow vehement and excessive. Secondly, shame is improperly taken, for trouble or griefe of conscience, being cast downe and abased before God; the former may be called shame of face, and this latter shame of conscience, when no shame-faced man is so dashed out of countenance before men, for offending against common honesty and civility, as the soule and conscience is ashamed for some sin wittingly committed against Gods law. This shame considered in it selfe, and as it is in the wicked, is a part of the torment of hell, but as it is in the godly it is blessed, as a means to keep them from running into hell, being a fruit and consequence of their repentance; as in these Romans, who now after their conversion, had shame for things done afore.

T I M. What things doth this shame of conscience worke in the children of God, and in the wicked of the world?

S I L. First, it causeth the godly to come into the presence of God with reverence and feare; but it maketh the wicked to shun his presence, as *Adam*, who after he had sinned, hid himselfe in the thicket of trees; and *Cain*, who hid himselfe after he had murdered his brother. Secondly, it maketh the godly to blame and accuse the sinnes which they have done, with detestation & forsaking them; as it is written of *Ephraim*, *Hee was ashamed*; but it hardeneth the wicked in their evils. Thirdly, it provoketh the godly more unto duty, but from the wicked it taketh away all heart of doing any good duty. Fourthly, it helpe the godly unto true peace at the last, whereas it is but a torment unto the wicked, and beginning of their hell. Lastly, the godly are ashamed of God that he should know their sins; but the wicked are more troubled that the world doth take knowledge of their sins. This is it that vexeth them.

T I M. What advice is to be given, concerning this shame of conscience?

S I L. A double advice unto Gods children. First, that it should serve to stay them from committing sin, seeing shame and griefe will follow it. Secondly,

This is meant in the Text: Some at all are not ashamed of their sins as Sodomites, Ier. 2. 3. Some have shame without repentance, as Cain, Ier. 2. 26. Some shame and repent, Ier. 31. 19.

ly, when they feele this godly shame and grieve, after any sin unheedfully done, let them thanke God for such a mercy. Also, unto the wicked this advice is to be given, that it move them to hasten their repentance, as they desire to avoid confusion of conscience for ever in hell, whereof their shame of sinne here is both a part and an entrance, if it be not looked unto.

TIM. Seeing all evil is the fruit of sin, wherefore doth the Apostle mention shame only?

SIL. The reason is because shame doth alwayes follow sinne, so doth not other evils. Secondly, shame followes us in every place, but we doe not in every place meet with afflictions and other evils. Lastly, if as often as we sinne, God should strike us with some evill, wee should never abide it; therefore, it is best for our profit to have such a Gentle monitour as Shame is, to plucke our Conscience by the eare, and to jogge us on the elbow, that we may be stayed from doing evill when we are tempted, or from going on, if we have yeelded.

TIM. What is the next reason to bold us from sinne?

SIL. It is taken from the end of sin, which is death; by which is meant the second death, which is called eternall death: in which we may consider two things. First, a separation of the whole man from heavenly glory. Secondly, a destruction of the whole man in hellish paine.

TIM. What is meant here by [End?]

SIL. This word signifies either the cause for which a thing is done, or it is put for the last terme of any thing; so it is used here. For men do not sin for this cause, that they may dye eternally; yet eternally death is the terme of the service of sin, which doth determine in fearefull and endlesse destruction. The reason whereof is this; First, because in sinne eternall justice is offended. Secondly, wicked men if they might live alwayes, they would sin eternally, and therefore are worthy at the last, to be punished with death eternall.

SIL. Now tell us the instruction that

we are to learn from hence.

SIL. It would serve to keep us from yeelding obedience to sin, if we would often and earnestly think of the end of sinne. He that desires to be preserved from the service of sinne, had great need to remember foure things. First, his owne end. Secondly, the end of the world. Thirdly, the end of well-doing. Lastly, the end of sin, which is most bitter woe and paine, without all end.

DIALOGUE XIII.

Verse 22.

But now being freed from sin, and made servants to God, you have your fruit in holinessse, and the end everlasting life.

TIMOTHEUS.

What doth this Text containe?

SIL. Two reasons to perswade the service of God. One, because the fruite of it is in holinessse in this life: the other, because in the end it brings unto life eternall. These reasons are set downe in forme of a comparison, three contraries being compared together. As first, God is set against sin. Secondly, holinessse against shame. Lastly, eternall life against death. The summe of all is this; As the service of sin brings forth shame here, and destruction for ever: so holinessse and life eternal, are the fruits which follow the service of God: therefore we stand bound to embrace godlinesse, and to eschew unrighteousnesse and sinne.

TIM. What is it to be freed from sinne?

SIL. To be delivered from the tyranny of sinne, that it should have no power to rule over us. For here he treateth of Sanctification.

TIM. What learne we by this, that he saith [Now ye are freed from sinne?] and wherefore doth he use the Verbe of the passive signification [being made servants of God?]

SIL. We learn, that there was a time when as they were the servants of sinne, but are now at this time escaped out of that bondage. And he useth the Verbe of the passive signification (saying, we are freed, and we are made servants to God,) to teach us that of our selves

selves we are prone to sinne, but not to serve God, without a speciall and effectuall working of God in our hearts; making us to be that by Grace, which by Nature we could never be. For wee are not borne, but made the servants of God; wee are not the servants of God by our owne endeavour, but wee are made such by Gods Spirit: we are born the servants of sinne, but we are made the servants of God; and that we are the servants of God, it may appeare by our hearty obedience unto the will of God in all things, as the servants of sin are manifested by obeying the lusts of sinne throughout.

TIM. What is meant here by holinesse?

SIL. Praise by increase of holinesse, as appeareth by this, that it is set against shame: howbeit the Apostle chooseth rather to mention holinesse than praise, because though praise be due unto the service of GOD, yet such as exercise themselves in doing the will of God, do often live under reproach; whereas increase of inward holinesse to the praise of the godly in the eyes of God & good men alwayes follows well doing, as a wholesome fruit for Gods Children, when they have served God. They be indeed worthy of praise, but they may and do misse of it, at the hands of this unthankfull world; yet they are sure of this, that the more paines they take in serving God, the more holy they shall be, and their conscience more undefiled: also they shall reape praise amongst all good men, and with God their Father; and this is no small encouragement, to make men more earnest in the service of God, to consider that they shall be blessed of God, with greater puritie before him, and more praise amongst his Children. For though Gods children are to doe well, not onely nor chieflly for gaining praise or holinesse unto themselves, yet these things which will follow of their owne accord by the ordinance of God (as the shadow doth the body) put some heart and chearfulness into them.

TIM. What other thing do we learn from this, that we have our fruit in holinesse?

SIL. That the full reward of ser-

ving God, is not altogether laid up in the world to come, but there is much given unto them in this world, both in corporall and spirituall blessings. For, as the children of Israell tasted of the fruit and good things of the Land of Canaan before they entred into it: so it pleaseth God to give unto his servants, even here in this life, some fruit of their obedience to him, to confirm their hope of that reward which they shall have in the life eternall: hence their graces are likened to first fruits, Rom. 8.

TIM. What use is to be made of this?

SIL. It reproves those that say that there is no profit in the serving of God. Secondly, it serves to whet the hearts of Gods children more obediently to please and serve him, when they shall by good experience perceive, that their service proves fruitfull in spirituall respects, as well as in outward regards.

TIM. Reberse now the second reason to encourage our selves unto the service of God?

SIL. It is the same which was used in the 17. verse, namely, that this service will end well, even in life everlasting: and therefore we must give our selves carefully to serve God; for men have reason to follow that hard, which is sure to end well.

TIM. What doth the Apostle here understand by [Life]?

SIL. Heavenly happinesse and glory, which is therefore shadowed out and signified by this terme of life, because of all earthly things, life is most delightfull and precious. This life or heavenly happinesse consists in these two things; first, in the absence of all evill both from soule and body. Secondly, in the presence and perfection of all good, both bodily and spiritually.

TIM. What are we to learne hereby that this life is called everlasting?

SIL. Thus much, that our heavenly happinesse is not for dayes or years, but endures for ever, even as long as God endures, without any limitation of time, or measure of greatnesse.

TIM. In what sense doth the Apostle say, that this life everlasting, is the end of Gods service?

SIL.

SIL. In a threefold sense; first, that it is a cause moving us to labour in good duties: Secondly, because it is the terme or end wherein our service shall determine. Lastly, because it shall be given us as a free reward unto all our travailes in godlinesse, at the end of our life; even as rewards use to be given unto labourers at the end of they day; when the worke is done: For our short and mean service is not worthy of that lasting and glorious blessedness: but God of his goodnesse (according to his free mercy) hath promised and ordained, that such as serve him soundly and constantly, should live for ever in celestially glory.

TIM. What profit are we to make of all this?

SIL. It should prevaile with all Christians to make them serve God, not only more diligently, but cheerefully and constantly, considering their labor in serving God shall not be in vain, but shall have such a great recompence of reward. As souldiers indure much in hope of victory and spoil, & Merchants upon expectation of a commodity in the end. Also husbandmen labour hard for a good harvest; so should Gods children doe, to attaine eternall life at last: yea, so much the more; and father, because of such an excellent and eternall glory in the end, Mat. 5. 12. Rom. 8. 13. 1 Cor. 9. 25. 2 Tim. 4. 13.

DIALOGUE XIV.

Verse 23.

For the wages of sin is death, but the gift of God is eternall life, through Iesum Christ our Lord.

TIMOTHEUS.

V Has doth this Text contain? and what is the scope and summe of it?

SIL. It proves that death followes sinne, because it is the wages which is due unto it: and it also proves that life doth follow good workes; yet not so, as death comes after sinne: for this followes by way of justice, but the other by free favour.

TIM. What is meant here by sin, by

wages, and by death?

SIL. By sinne is meant the corruption of nature, being the matter and mother of all sins, and it selfe a sin: and by wages is meant properly victualls, paid by the Romans Emperours to their souldiers (as their wages) is recompence of their service: and by death is meant both naturall, violent, and spirituall, but especially eternall death. All which in divine justice be as due to sin, as wages to souldiers.

TIM. Why is this death called the stipend or wages of sinne?

SIL. Because it is rendred as a due, and paid worthily to the merit of such as fight for their lusts, even as souldiers which warred for their Emperours, deserved their stipend in that behalfe.

TIM. What consider you in eternall death?

SIL. Two things, the substance and circumstance. The substance of eternall death hath two parts; First, separation from Gods presence, blisse, and glory, which is called in Scripture, the casting out of his kingdome. Secondly, destruction of body and soule, each to have severall torments. The circumstances be six, first the place, a pit, a dungeon, a prison, a lake. Secondly, companions be the Divels and his Angels, and the whole rout of the Reprobate. Thirdly, darkenesse, blacker and thicker then that of Egypt, there shall be a continuall night. Fourthly, eternity, even as long as God endureth; for the worrne never dyeth, nor the fire never goeth out. Fifthly, sinfull concurrences, as hatred of God, blasphemy, despair, &c. Lastly, weeping and gnashing of teeth. This wages though it be due to all sin, yet it is not rendred to all sin, and sinners, because this payment was exacted of Christ, in behalfe of all elect beleivers, who are discharged from it in their own persons.

TIM. What are the instructions that do arise from hence?

SIL. Three: The first whereof doth concern the unrepentant, who stil serve sinne, to warne them that betimes they shake off such a Lord as sinne is,

S

which

He meaneth death in generall, of what kind soever.

1 Cor. 15. 9.
v. last.
Heb. 6. 9. 8.

which renders such deadly and damnable wages. For the performance whereof, let them consider these four things: First, that in respect of their sins past, it may move in them a great grief, to think that they have earned and worthily deserved such a stipend. Secondly, a searching out, and particular confession of such sins as have reigned in them, and made them worthy of so deep a punishment. Thirdly, great care and endeavour to refrain from occasions of such wickedness in time to come: and lastly, to ask earnestly of God forgiveness through Christ, and the grace of true repentance. The second instruction doth concerne such as have repented, and left the service of sin; they are first to be thankfull to Christ, who hath freed them from such a wretched wages due to their sins, himselfe taking the whole punishment upon him. Secondly, it provokes them to humbleness, to remember what misery they have escaped. Thirdly, it doth admonish them never to return again unto the service of sin, but to study rather how to please such a Redeemer, which hath forgiven them such a debt: after the example of the woman, Luk. 7. 47. who loved much, because much was forgiven her. Now the third and last generall instruction, is, that which concernes all men both good and bad, who may learn from hence what a dangerous thing sin is, to which such wofull wages of due doth belong. Secondly, what a terrible thing Gods justice is, which doth repay such bitter recompence to such as offend against it. Thirdly, what cause there is for all Christians to tremble at the least motion of sin in themselves, and to avoid all occasions of sinning with all their power. Finally, this proveth all sins in their own nature, to be mortal, and none to be venial, for he speaks of sins generally, that death is their wages.

T 1 M. Tell us now how the doth prove that eternall life doth belong to good workers.

S 1 L. Because the gift of God is eternall life through Jesus Christ our Lord. The which words do afford us

this reason: God doth freely give eternall life to such as live well, and Christ Jesus hath merited it for them, therefore they must at the last be brought to it.

T 1 M. But why doth not the Apostle say, that eternall life is the wages of righteousness; as he said before, that eternall death is the wages of sin?

S 1 L. If we had perfect righteousness, eternall life should be rendred unto us as wages, because God hath said, *Do this, and live*; but we have it not for our own righteousness is imperfect, and therefore in rigor of justice deserves rather death than life.

T 1 M. But ere we goe any further, satisfie mee I pray you, how these words ought to be read.

S 1 L. They have these two severall readings: First, Eternall life is the gift of God, and then they teach us this lesson, that eternall life doth follow our good works and holy life, as death followes sin, yet not as a due debt, but as a free gift. The second reading is thus: The grace of God is eternall life; and then it hath this meaning, that true holiness which God of his grace and free gift giveth us, is eternall life; (that is to say,) leadeth and bringeth unto eternal life, as a way bringeth a man to the place where he would be; and as one must pass through the running place to the goale, so by holiness must all true Christians pass unto life eternall: that latter is the fitter and better reading, more agreeing unto the phrase & scope.

T 1 M. What do you call eternall life?

S 1 L. The full fruition of celestiall joyes, without any possibility of losing them, so long as God himselfe lives. And therefore they are called eternall, because there is no end of them: and they have the name of life put upon them, to teach of what great value and price they be of all earthly things, life being most pleasant and precious.

T 1 M. What instructions are we to learne from hence?

S 1 L. First, we learne, that our salvation is Gods free gift, both as touching the beginning and end of it, and comes not by our merits either in whole

To the believing penitent sinners, all sins be venial, and all bee mortall to the unbelievers.

Part. 2.

Levit. 19. 5.
Gal. 3.
Rom. 10. 5.
6.

whole, or in part. Secondly, Christians must encourage themselves to lead a godly life, notwithstanding all hindrances in their way, from themselves, from the world, and Satan, because a holy life being continued in, will at the length bring to a life eternal. Thirdly, seeing godliness of life doth by the ordinance of God necessarily lead unto eternal life, & they which do live godly, may know that they do so hereof it followeth, that all the godly have certainty and good assurance of their own salvation; if one may know that he liveth holily, thereby he may know that he shall live happily.

TIM. Wherefore are these words added, [Through Iesus Christ our Lord?]

SIL. To teach us, that all merit is to be sought out of our selves, and to be found only in the person of Christ Iesus, who by that which he himself hath suffered and done hath fully deserved life eternal for all believers which live uprightly; to whom therefore all praise, honour, and glory is due. Amen.

For further clearing of this Scripture, I have thought it not amiss to set down what our Divines have drew out of Antiquity for the sake of this latter clause, that the understanding it may appeare, what consent is between us and the Fathers in the doctrine of grace. When we find life eternal to be called *Gratia*, [Grace] we have S. Paul's magnificent defender of Grace. Again, he calleth *Deus*, the wages of *Gratia*, because it is due, it is worthily paid; it is rendered, and merited. But lest Justice should life up, it self, he saith not, *Eternal life is the wages of it*, but termeth it the *Gratia* of God, and he addeth, by Iesus our Lord, lest life should be sought any other way, but by our Mediator. Chrysost. Life eternal is not a retribution of labors, but the free gift of God: not deserved by virtue, but given freely. Ambros. Such as follow Faith shall have life everlasting. Theodoretus he saith, Grace, and not reward: not by works saith Photinus, but by Grace.

CHAP. VII.

DIALOGUE I.

Veres 1, 2, 3.

KNOW ye my Brethren (for I speak unto them that know the Law) that the Law hath dominion over a man as long as he liveth? For the woman which is in subjection to a man, is bound by Law to a man while he liveth: if the man be dead she is delivered from the Law of the man: so then if while the man liveth, she taketh another man, she shall be called an Adulteress. But if the man be dead, she is free from the Law, so that she is not an Adulteress, though she take another man.

TIM. **VV**hat parts may this Chap. be divided into, and what take you to be the purpose of the Apostle therein?

SIL. The purpose of Paul is to confirm and illustrate that Paradox or strange Doctrine propounded in the former ch. of being not under the Law, but under grace, which haply some of the Jewes might have taken: as if the Apostle had been an enemy to the knowledge and obedience of the Law: therefore now he sheweth how our freedome from the Law is to be understood, and upon what grounds and reasons it is founded. This is shewed and declared by the similitude of civil marriage, wherein the woman

during naturall life, is obliged to the Husband. 1. To be his, or to him only. 2. Not to depart from him. 3. Not to marry with another. But the Husband being dead she is free, being, 1. His no more. 2. and may (without guilt of Adultery) marry to another; 3. to bring forth fruit to another, the second man. So all the elect bee fore new birth, are in bondage to sinne, to which they bring forth children, that is, evil works by the force of the Law, but after regeneration, the vigour and coaction of the Law ceaseth, (in part at least) and they 1. are free, being dead to the Law, and 2. married unto Christ, 3. do now bring forth good works (as children) to God; Paul exemplifieth in the woman, rather then in the man, because her obligation & bond is straiter toward the man, (then of him toward her) for by the Law the man was suffered to give a bill of divorce to the woman, (so was it not on the contrary:) also because his meaning was to compare us to the wife.

Of this freedome there be three reasons in v. 4.

The Chapter consisteth of three parts

Verse 1, 2,
3, 4, 5, 6.

From verse
6. till 14.

From v. 14
to the end.

parts. The first, scripturall out liberty from the Law; and proveth it by three reasons, in verse 1, 2, 3, 4, 5, 6. Secondly, he sheweth certain objections made against the Law, which he excuseth and commendeth by the manifest and necessary effects, also by the properties and nature of the Law, and all this in his own person. Thirdly, the spirituall combat between grace consenting to the Law, and flesh or corruption resisting the Law, is described in his own example, both touching the fight and battell, and the issue or end of it.

T. 1. M. What be the parts of this similitude?

S. 1. L. They be twai: First, a proposition in three verses. Secondly, an application in the fourth verse. The proposition is thus; that the Law bindeth a man so long as he liveth, the which is amplified two wayes. First, by the testimony of the *Romans* themselves, of whom he saith, they knew the truth of it.

T. 1. M. What are we to learne from the first proove of the proposition?

S. 1. L. First, the wisdom of the Apostle, in preventing the offence of the converted Jews, to whom he wrote not only by a loving Title in calling Brethren, but by attributing the knowledge of the Law to them, and by taking upon him the defence of the Law. Secondly, Gods people ought not to be ignorant of Gods Law; for it doth both help the teachers to speak to a people endued with knowledge, and the people to know those things, whereof their teachers speak.

T. 1. M. What is the use of this?

S. 1. L. It reproveth such as lacke knowledge, and labour not for it, as being injurious both to themselves, and to their teachers. Secondly, it must stir up all men to endeavour to encrease in knowledge, as they do desire their own profiting, or the ease and comfort of their teachers. Lastly, it warneth Ministers by *Pauls* example, in their teaching, to prevent offences, and to speak wisely.

T. 1. M. What is the other way by which he doth explain the proposition?

S. 1. L. By the example of marriage, whereby the wife is limed unto her husband, and doth not free till death; so as if she marry another while he lives, she commits adultery; but he being dead, she is free to marry to whom she will, that she may bring forth to her new husband. Even so our husband, so wit, sinfull & corruptible (by the Law irritating and provoking it) brought forth evil works as children to death; but our corruption being mortified by the death of Christ, we are dead to the Law, and it is dead to us, as the vigour of sin; having now no force to encrease or increase sin in us; so as we are free to passe over and to marry our selves to Christ, as to a new husband, by his Spirit to bring forth good works (his fruits) to God.

T. 1. M. What things are we to learne from this example of marriage?

S. 1. L. First, that the bond of marriage is exceeding strickt, which nothing but death can dissolve and break. True it is, that Adultery doth both break the knot of marriage, & the Jews gave unto their wives bills of divorce by permission, to avoid an inconvenience; yet the Apostle doth truly say of the wife, that she is bound till death, because he speaketh of a marriage wel ruled & rightly governed, wherein nothing hath force to loose the knot, save death; marriage by Gods institution (which *Paul* here respecteth) was to continue so long as life lasteth, Gen. 2.

T. 1. M. Whereof should this put us in mind?

S. 1. L. Of the exceeding great care that both Parents and Children should have about the entering into this estate of marriage, which doth oblige and tie persons even till death; that which is but once to be done, and lasts for the space of life, carrying continuall weal or woe with it, had need long to be thought of before it be done, rather than in the mother of late repentance, in marriage especially: therefore be wise.

T. 1. M. What other thing is to be learned out of this example?

S. 1. L. That the woman being married, hath not power over her own body, which by the Law of marriage is subject

Ver. 1, 2, 3.

Verse 4.

By the Law is meant neither Law of Gospel, or of Nature, but *Moses* doctrine.

The bond of marriage by Law divine & natural, is indivisible until death. *Adulterium solvit unionem.*

Good faciemus ut simul, delibetandum est.

Moral law
is in force
still in re-
spect of o-
bedience :
for Christ
came to
confirm the
law and not
to destroy
it. Matth. 5.

hath respect unto that which one day Christians do hope shall be ; to wit, that their sin, which is partly mortified and dead in them, shall be perfectly dead and pluckt up by the roots : In the meane space, there are still in the best men many things to be reprov'd by the Law, to be lamented for, and to be amended and reformed according to the rules of the Law : but the Law as it is the force of sinne to encrease it, so it is taken away ; as also touching the curse, it is abolished to the believers, & concerning the strict observation, whereupon followeth malediction.

T I M. What instructions are wee to learn now from the first words of the text, thus opened and declared ?

S I L. Two : first, they set before us the marke that all our life long we are to ayme at ; that is, carefully to suppress and mortifie our sinfull lusts, for this is a worke not of one day or one year. Secondly, as any Christian gets power to mortifie his lusts, and goes on still so to doe, let him assure himselfe that he is so much the further off from the condemnation and rigour of the Law, and so much nearer to Christ and heavenly blessednesse.

2. Part.

T I M. By what means are the faithfull dead to sinne, and to the Law ?

S I L. By the body of Christ crucified and raised againe from the dead ; for we are said to be dead to sinne, by the body of Christ dead and crucified, in as much as the body of Christ fastened upon the crosse, hath merited and obtained for believers, remission of all their sins, and the holy Ghost also, by whose vertue in-dwelling, sinne is dayly mortified and mastered in them, till it be quite abolished and extinct utterly at their naturall death.

T I M. What doth this teach ?

S I L. That the death and mortification of sinne, as well as the forgiveness of sinne ; is the fruit and effect of Christs death.

T I M. Whereunto should this serve us ?

S I L. To a twofold purpose : First, to stirre up in Christians a great care to subdue and kill their sinnes, lest Christs

death be made void unto them ; for it never profits any unto forgiveness, whom it doth not profit unto mortification. Secondly, such as feele sinne die and lose strength, may be perswaded thereby, that they have a saving part in the death of Christ, it being made effectually to them for mortification of their lusts.

T I M. What is the end of our liberty and freedom from sinne and the Law ? 3. Part.

S I L. That it may be free and lawfull for Christians to passe over a second marriage, to be joynd to another husband ; that is, to Christ being dead and raised againe ; and for very good reason it is, that the Apostle after the death of Christ, doth make mention of the resurrection of Christ. First, because upon his resurrection dependeth the force, efficacy, and fruit of his death, which had no whit benefited the Church, if he had not been raised from the dead. Secondly, because Christ being now raised againe to life, and reigning in glory, he is able to doe towards his Church, and every member of it, all husbandly duties of protection, supporting, instructing, blessing, enriching her with graces and gifts of all sorts. Lastly, to teach that as Christ dyed and rose againe, so it is not enough for us to crucifie sin, but we are to rise to a new life, as well bound to live godly and righteously, as to cease from evill.

T I M. What are we to learne from this that you have said ?

S I L. First, such as have not sinne mortified in them, are strangers to Christ : for we cannot at once be under the Law as the servants to sinne, and yet be joynd to Christ as a wife to an husband. Secondly, the great dignity of every true Christian which hath his sins taken away touching the guilt, by forgiveness, as touching power and tyranny, by mortification ; such a one is the spouse of Christ, and is one with him and with all his graces, and lives by his Spirit, which enableth him to doe good workes acceptable to God, as sweet fruits are acceptable to men, or as children which are the fruit of the wombe, be

Note that
Christ dead
and raised,
is called
God abso-
lutely.

For as
Christ
died
for
us
all
sinners
by
his
one
sacrifice
he
has
obtained
for
us
all
graces
and
gifts
of
his
Spirit
which
enableth
us
to
doe
good
workes
acceptable
to
God

4. Part.

be gratefull to their parents. A most happy estate, to be fruitfull in good workes through the Spirit of Christ, to whom we are joynd in spirituall marriage.

TIM. *Is not this the effect of our being joynd in marriage with Iesus Christ, that we may abound in the fruits of the Spirit?*

SIL. It is so, as the chiefe effect of naturall marriage is the begetting of Children, whom the Hebrews call, *The fruit of the wombe*, Psal. 127. & 128. So the main fruit of our spirituall marriage, is the bringing forth such fruits as are commanded in the Law. This doth first of all encourage us to labour in every good worke, because God will accept it as a pleasant fruit. Secondly, it reproveth such as are either utterly and wholly, or partly unfruitfull in the workes of righteousness: for as the barrenness of the Jewes, so barrenness in good workes is much more reproachfull to a Christian who is elected, redeemed, called, joynd and espoused to Christ, sanctified also to this end to glorifie God by fruits of new obedience.

DIALOGUE III.

Verses 5, 6.

For when we were in the flesh, the affections of sinne which were by the Law, had force in our members to bring forth fruites to death. But now ye are delivered from the Law, be being dead in whom ye were bolden, that we should serve in newnesse of spirit, and not in the oldnesse of the letter.

T H M O T H E U S.

WHat is the drift of this Scripture?

SIL. To confirme the exhortation of bringing forth fruits to God by comparison of contraries, wherein our old and first marriage with sinne, is compared with our latter and new marriage to Christ. The summe whereof is this: If in our first marriage sinne was effectfull in us by the Law to bring forth evill workes, as fruits to death; now that we are freed from sinne and the Law, and be married to Christ, let his Spirit be effectfull in us to bring forth

good workes as fruits to God: if before we brought forth evill fruits unto destruction, much more now let us bring forth fruit pleasing to God, and wholesome to our selves.

TIM. *What then be the parts of this Text?*

SIL. Two: the first hath the condition of our first marriage with sin, in the 5. verse. The second part hath the condition of our second marriage with Christ, in the sixth verse.

TIM. *Now expound the word, and tell us what is meant here by the flesh, and by being in the flesh?*

SIL. By the flesh is meant our sinfull corruption, such as we bring with us into the world, through carnal generation: and by being in the flesh is meant to remaine or abide securely in the estate of corruption, our sinne and our nature being united together as husband and wife. And this is here to be noted, that it is one thing to have flesh in us, and another thing to be in the flesh. For the regenerate have flesh, that is, some sinfull corruption in them, because their sanctification is imperfect; but they are not in the flesh, because their sinfull nature is mortified and reformed: before their new birth they are in the flesh, being every way obnoxious unto sinne: after new birth the flesh is in them, because sinne still dwels in them.

TIM. *What are we to learne from this kind of speech?*

SIL. That all the elect before their conversion, are so neere lynt to sin, as they and sinne are but one, even as the woman coupled in marriage unto the man, they are no more twaine, but one. And note here, that in this comparison sinne answereth the Husband, and wee ourselves the wife, married first unto sinne, and then to Christ.

TIM. *What is meant here by affections; and why are they called the affections of sin?*

SIL. The word signifies passions, which with great force affect the soule, and generally all evill motions. But more particularly by affections, is meant not onely the lusts which be in the inferior part of our soule, as in our will, but

1. Part.

To be, live, and walke after the flesh here & Rom. 8. 12-2 Cor. 10. 1-15. to follow carnall lusts greedily as unregenerate persons do.

Comparatio
memoris &
contrario.
Thom.

but they comprehend our reason and mind, as it is corrupt by sin; and so our evill thoughts, counsels, purposes, devises, imagination, discourses, are all contained under this word affections. And they are called the affections of sin, because they 1. come from sin, 2. they are themselves sinfull, and 3. egg us unto sinfull workes, begetting in us those workes of the flesh mentioned Gal. 5. 19, 20.

T I M. *How are these sinfull affections, said to be by the Law, seeing every man by Nature, hath them engraffed in him, before ever he heares or knowes the Law?*

S I L. It is true, we have these affections by Nature, before we heare the Law, for they are borne with us, yet they are said to be by the Law. First, because thereby they are laid open, and made more known unto us, Rom. 3. 20. Secondly, by it sins are accused, condemned, and made more grievous, Rom. 7. 5. in so much as he that offends against the will of God once knowne, hath the greater sin. Thirdly, by the Law our sinfull affections are more irritated. Rom. 7. 5. For the Law (as a let in the way) forbidding and withstanding them, make them become more fierce and vehement, through the fault of our corrupt Nature, which endeavoureth to doe that which is forbid unto it, and to rebell when it is crossed by prohibitions and comminations of the Law.

T I M. *What are we to learn from hence?*

S I L. That sinfull lusts are most venomous and poysonfull things, being increased by the Law, which God appointed as a meane and remedy to restrain them. Secondly, the use of the law towards all ungodly men, is to encrease and manifest their sins, to cause them to know their sins, and more eagerly to run after them.

T I M. *What use bereof?*

S I L. It admonisheth all, what cause they have to be humbled in regard of their accursed Nature, which causeth so good a thing as the Law, to be occasion of more finnes.

T I M. *What is meant here by members?*

S I L. The powers and faculties of

soule and body; in which, sinfull affections worke mightily by an inward secret force, not onely in the eares, eyes, hands, mouth, &c. but in senses, appetite, will, and in the understanding, and minde.

T I M. *What are we to learne from hence?*

S I L. That the affections of sin are no weak and feeble things, but mighty and forcible to engender wicked workes: which may be declared by comparison of that force which mans seed hath in generation, which all see to be operative and fruitfull; and by that seed which is cast into the earth, which also is effectuell and full of force. Secondly, by the example of Gods children after their new birth, in whom their lusts had force to effect searesfull things, as in *Sarah, Rebecca, Noah, Lot, David, Peter*. Thirdly, by the example of men unregenerate, who by the force of their lusts, have been carried unto monstrous iniquity, as *Cain, Esau, Abab, Judas, Seminarie Priests, Iesuites, Gunpowder Traitors*.

T I M. *What profit is to be made bereof to our selves?*

S I L. By consideration of the strength of sin, men should be much moved to get all the strength they can to resist such a mighty enemy. Secondly, it reproves secure Christians which strive not against it, because they never thinke nor know how forcible a thing it is; and by their security, are miserably oppressed by the tyranny of sin, which keepeth them under like vassals.

T I M. *What is meant here by fruit to death?*

S I L. Sinfull workes, which do deserve death, and lead to death; without repentance, all sinfull desires, thoughts, words, and workes be in their owne nature mortall, and become veniall, by grace onely.

T I M. *What be our Lessons from hence?*

S I L. First, that sinne hath eternal death yoked to it. Secondly, that unhappy estate of men unregenerate; all whose workes are mortiferous and deadly: and this is the condition of our first marriage with sinne, that all the fruits that

As the Sun
on a Dunge-
hill maketh
a greater
stench, by
fault not of
the Sun but
of the dung.

out constraint, yet it is true that sin doth exercise tyrannie over the ungodly, and holds them bound so, as they cannot but fulfill the lusts of it. For as it fareth with a prisoner that is for debt kept and held by his jailour in prison, so as he cannot get out, yet for some respects he is more more willing to be in prison then to be abroad. So it is with all sinners before regeneration, they sin freely because their will cannot be compelled, and yet they cannot but sin, because they are the servants of sin, Joh. 8. 44.

TIM. Whereof doth this admonish us?

SIL. First, of the miserable estate of all men before their new birth. Secondly, it teacheth that in our new birth, God must utter his whole power to pull us out of the bands wherein the tyrant sin violently held us: a stronger then he must come, or else we cannot be freed.

TIM. What is the end of our freedom from sin and the Law?

SIL. Not to live as we list, but to serve God who hath been so gracious to us, as to let us free from such tyrannie, which we all stand bound to do in these two respects. First, as he is God our Creator, full of Majestie having dominion over us. Secondly, as he is our mercifull and mighty redeemer, having freed us from the cruell bondage of our sins, he hath paid a price for us, so as we are not our own, but his, to serve and glorifie him in body, and spirit. 1 Cor. 6. and last verse. As prisoners taken in war, and afterwards ransom'd, are bound to serve their redeemer: so elect ones are obliged to Christ their ransomer, and also their husband, to bring forth godly works, to the honour and glory of his name.

2 Part.

TIM. How will this God be served?

SIL. Not in the oldness of the letter, but in the newness of the Spirit; that is, in such a new and holy life, as is wrought in us by the Spirit, and not as we were wont to serve him before our calling.

TIM. What doth the Apostle signifie us by these words, when he saith, That they are to serve God in newness, &c.]

SIL. By newness is meant here a new

life, or a pure and unblameable life, led according to the will of God, which doth consist in a two-fold change: the one is inward, of the minde and will, when of foolish and perverse, we are made wise, to discern what pleaseth God, and obedient to follow it: the other is outward, when we which have our soules thus inwardly regenerate, do shew forth in our manners, new and unwonted words and works, speaking and doing far otherwise then we were wont to do, while we were unregenerate and naturall men.

TIM. In them that are thus changed and renewed, is all become new in them?

SIL. Yea, all both within and without, but not wholly and perfectly new: for in those that are renewed, there sticketh much corruption, which is daily to be mortified; but they are said to serve God in a new course of life, because though sin remain in them, yet they do not now obey the motions of sin as before, but resist and strive against them, obeying and following for the most part new and holy desires and motions, doing good duties out of the love of God, and of their brethren, whom before they respected not, but themselves altogether. Examples hereof wee have in these Romanes, and in Paul the Apostle, Rom. 6. 16. and the converted Thersse, and sundry others. Luke 23.

TIM. What is the lesson and doctrine from hence?

SIL. First, that it is not possible we should serve God and do things pleasing to him, till we be changed and renewed. The reason is, because we are not sufficient to think a good thought of our selves: and secondly, because God doth not allow any works, but such as come from one engrafted into his Son; for it is faith that purifieth the heart. Act. 15. 9.

TIM. What is the use of this?

SIL. To reprove Papists, and such blind Protestants which think to please God with good intents, and a civill life, without new birth. Secondly, to move all men to labour for renning in holiness.

TIM. Now tell us why newness is attributed

Service: Do
not &
Spiritus
Spiritus: and
internus cordis
deductio,
in Christi
& Theop.

attributed here unto the Spirit.

SER. Because our new birth or change from evil to good, is the work of the Spirit, which by regeneration reneweth us, first in our body and soul, and then in our manners and conversation.

TIM. What is the doctrine foretold hence?

SER. It teacheth Gods Children, that whatsoever good is in them, it proceeds from the Spirit, by whose grace and strength it comes, that they can love God, and obey him. Gal. 5. 22. John 3.

TIM. What use is to be made of this point?

SER. It doth admonish them of humility, because we have nothing without gift; of thankfulness, for such a free and great gift; and of prayer: also it reproveth such as presume to do good, or to resist evil, without the aid of the Spirit.

TIM. Now tell us what is meant here by the oldness of the letter?

SER. By oldness is meant the corruption of our nature, and that course which was shaped by it, which is called old, because it cometh not from a will renewed and changed, but such as was in us before our new birth. Also by [Letter] is meant all Doctrine of the word whatsoever, outwardly set forth unto us, being severed from Christ and his healthfull grace: this is called the [Letter], because it is dead and of no force to us, unless it be to frame us to an outward obedience only, untill the spirit of Christ do joine with it, to mortifie sin, and to work our renewing.

TIM. What instructions are we to gather from hence?

SER. These two; First, that the whole word of God being severed from the regenerating spirit of Christ, can effect nothing in us towards newness of life. Secondly, whatsoever obedience men unregenerate, yield unto the word of God before their conversion, it is but corruption, and no part of that service which God will accept. For it is oldness of letter, glorious in shew, rotten within, not coming from an heart purified by faith, which is the foundation of every good work. Moreover, it admonisheth us, not to look for any fruit upon our

hearing or reading the word, unless Gods good spirit come to joine with it to make it effectual.

DIATROCHE V.

Verse, 7.

What shall we say then? is the Law sin? God forbid, nay I know not sin but by the Law: for I had not known lust except the Law had said, Thou shalt not lust.

TIMOTHEUS.

What is it that our Apostle now intendeth, in the verses following?

SER. Having shewed in what meaning and sense true believers are not under the Law; he doth now purpose to avoid offence, and for larger instruction to lay forth the true use of the Law, both in respect of men unregenerate and regenerate; the use of the Law touching men unregenerate, is threefold. First, the true knowledge of sin, which is shewed us by the Law, this in the 7. verse. Secondly, the encrease or irritation of sin, in the 8. verse. Thirdly, death or the sense of Gods anger for sin, in the 9. ver. and other verses following.

TIM. How doth the Apostle enter into this treatise, he setteth and commendeth the use of the Law?

SER. By a Prolepsis or prevention of some thing which might be objected or alledged against his former doctrine in the 5. verse, unto which in this verse he doth make an answer; so as the parts of this Text be two. The first is an objection moved by way of question, in these words: [What shall we say then? Is the Law sin?] The second is a replication or answer, in the words following, [God forbid, &c.]

TIM. Tell us now the summe of this objection, and from whence did it arise?

SER. The summe is thus much. Is the Law the cause of sin? For this is the meaning of these words [Is the Law sin?] that is to say, doth the Law beget it, bring it forth and lead us unto sin? This objection ariseth from this, that Paul had taught that the affections of sin were by the Law, verse 5. which some adversary (belike)

2 Part of the Chap. An Apology of the Law against certain cavillations and slander.

1 Part.

This phrase is like that in chap. 6. v. 23. also 8. v. 6. and ch. 17. 13.

Pauligit
ostensum
legis utilitatem.
Patet.
Externam
litteram qua
separat tantum
exterioris
non alimetur.
Calvin.

(belike) taking hold of it; did so wrest it, or might so turne it, as if he had taught that the Law did perswade to sin, and were the proper efficient cause of it, which contumelious and reproachfull slander, would have touched God the Author.

TIM. What instructions may we gather from this part of the Text touching the Objection?

SIL. These two; First, that no Doctrine can be so sound, nor so warily delivered, but malicious persons will cavil and wrest it to a contrary meaning. This proceeds from an hatred they beare unto their teachers, which causeth them that they distaste their doctrine, and carp at it. Secondly, the Ministers of Christ must be carefull, and able not only to propound the truth soundly, but to defend it against wicked objections and cavillations: otherwise, there is danger lest weak and unstable mindes be perverted and drawn from the truth, by such as speak against it: our nature being more prone to suck in error, then to receive the truth.

Part. 2. TIM. Tell us now how the Apostle doth answer the former objection.

SIL. Two waies; First, by infirmation or deniall, in these words [*God forbid*], which are words that utter a loathing or detestation of such an impiety, as to make the Law the cause of sin; as if he should say, He was so far from doing any such thing, as he did abhor the motion or thought of any such Doctrine.

TIM. What instruction have we from this part of Pauls answer?

SIL. That it is our duty when we heare the truth of God depraved, not only to dislike it, but to declare that we have it in detestation and abomination; which serves to reprove cold and indifferent Christians, who can abide to heare the true Ministers of Christ, and their Doctrine to be slandered, without any care or grief, like to luke-warm Laodiceans, Revel. 3. 15.

TIM. What is the next and second part of Pauls answer?

SIL. By argumentation and sound reason fetched and taken from the con-

trary. As thus: the Law cannot be the cause to beget and perswade sin, for that it is the instrument to discover it, and make sin known unto us; detecting the deceits and assaults of such an enemy, that we beware of it: as Pauls Kinsman detected the treason of the Jews against Paul, Acts 23. 16. Upon which detection of sin, if sin do the more rage and rebell in us against the will of God; this is not to be imputed to the Law, but to our corrupt nature, which grows worse, and more fierce by that which should restrain and helpe it. All this the Apostle proves by his own example; for he confesseth that there were some sins which he knew not to be sins, till the Law did reveale them unto him to be so; whereof he gives an instance in lust, or in the evil motions of the mind, suddenly conceived without the consent of our will; of which he saith, That had not the Law told him they had been sins, saying; [*Thou shalt not lust*], he had not mistrusted them, or thought them to be such grievous matters, as to be offences of God, and to deserve damnation. [*I had not known lust, except the Law had said, &c.*]

TIM. What are we to learn by this, that the Apostle names himself, and proves these things by his own experience?

SIL. Two things; First, it is lawful for the Ministers of the word, to report what they have learned by their own experience, in the matter of sin and salvation: this is a great help and confirmation of the hearers, if it be truly and discreetly done. Secondly, this example of Paul, directs all men to enter and goe down into themselves, to get understanding of their estate and case: the reason is, because till they come to see and feel how corrupt and wretched they are through sin, they will never be humble nor perceive what need they have of Christ, but contrariwise they will rather despise and set light by the doctrine of free salvation by the blood of Christ; as it happened unto this Apostle, who being a Pharisee, before he descended into himself, and searched his heart by the light of Gods Law, he took him-

As Paul examined his sin by the Law, so let every one enter into himself. Psalm 32. 5. give like example.

self

self to be righteous by the works which he did, and not only neglected Christ, but persecuted the doctrine of grace, Phil. 3. 6. *Act* 9. 1. *1 Tim.* 1. 13. Howbeit, after the Law had revealed unto him the corruption of his nature, and shewed him that his evill desires (though not consented to) were sins, and worthy of death: and after that he beleaved and considered this, it greatly danted him, and made him to see and feel that all his righteousnesses of works and civill honesty was nothing, and that he was a dead man without Christ, *Rom.* 7. 8, 9. Therefore they are in a miserable case which have not got the true knowledg of themselves by the Law; for such cannot, nor wil not seek after the grace and health of the Gospel.

TIM. Now ye have told us what we are to learn from the manner of his answer, let us heare what the matter of his answer will teach us.

*Let him
quam specu-
lum peccati
sumus supra
scriptum.*

*How the
Law detain-
eth sin.*

SIL. It teacheth us sundry things: the first is a speciall office of the Law which is to shew and bewray sin unto us; as by a glasse we come to see the spots of our face, so by the Law we come to know our sins, *Rom.* 3. 20. and as by the light of the Sun we discover little moats, so the light of Gods Law, detects even the least offences against God or our neighbour: this office of shewing sin unto us, the Law performs in sundry sorts. First, it maketh appear unto us, what is evill and sin, and what is not. Secondly, it brings us (to behold the nature of sin, how vile and filthy it is, being against a righteous Law, and an infinite divine Justice. Thirdly, it reveales the danger of sin, what hurt it bringeth to the committers of it, to wit, no less then everlasting destruction in hell, after all the miseries of this life. Lastly, it gives a feeling of sin in our hearts, troubling our consciences by some certain biting and sting. This experimentall knowledge is that which is chiefly meant here: where we are further to note, that howsoever all Lawes, both Civill, Ceremoniall, and Judiciall, as the Law of Nature also serveth to manifest sin; yet the Morall

Law of God, being written by *Moses*, and rightly understood, doth perform this office of revealing sin, most fully and feelingly; because it striketh at the root, discovering our hidden and secret evill thoughts, causing us to feel the force of sin, insomuch as God himself in this Law, doth with great power speak to the Conscience; for it hath his spirit joined with it, which discrying and laying open our hidden naughtinesses and our bondage to it, breeds terror in us, *Rom.* 8. 15.

TIM. What may be the use of this first instruction?

SIL. First, it doth admonish all men to be conversant in the Law of God, and to study it, if they do desire to be more and more acquainted with their own sins, and wofull estate, through the same. Secondly, it renders a reason why men have so slender a sight of sins, either their own or others, because they are ignorant and un sensible of the Law. Thirdly, it warneth the Godly to be thankful unto God, who hath given them the Law, to be (as it were) a Sentinel to bewray their enemy to them, and a scourge to drive them forward to Jesus. Fourthly, this directeth us how to read and heare the Law with fruit; namely, when we find out something by it which must be forgiven by mercy, and repented of or amended by grace. Lastly, it serveth to pull down our stomacks and hearts, by the view of our own sinfull estate, to force us unto Christ, and to make much of his grace and merits. Thus far of the first instruction.

TIM. Now tell us of what knowledge the Apostle speaketh when he saith, [he had not known lust, &c.] Is also, what Law he speaketh of?

SIL. He meaneth the Morall Law or ten Commandements, as is plain by the instance of [Lust] which is forbidden or condemned in every one of them, as the root whence springeth all other sins. As for knowledge, he meaneth both speculative and experimentall, but rather this; so as the sense is this; I had never understood lust to be a sin at all, or felt it to be so grievous a sin (as now I do) without the help

*The Law
being the
perfect rule
of divine
righteous-
ness, that
must be ta-
ken for e-
vill, which
serveth.*

*Phil. 3. 8
1. 19.*

help and light of Gods Law, which forbiddeth lust. Hence wee are put in mind again, how diligently the Law of God is to be learned and weighed of us, seeing without it, the hidden sins of our nature cannot be espied and known, nor the force of sin so thoroughly felt, as to enforce us to Christ.

T I M. But what Lust may it be, that this our Text mentioneth? for there be sundry sorts of lusts, some be good lusts which be cannot meane, and sinfull lusts be not all of one kinde. Shew us which of them is understood here?

S I L. It is true (as ye say) for there be naturall lusts, when things tending to preservation of our own nature are desired; there is also a spirituall lust (an hungry and thirsting for justice) which is a desire of heavenly things that come from the Spirit; and also there is carnal and sinfull lust, which is of things contrary unto God. These be meant here, but not all these. For of sinfull lusts, there be sundry kinds; as first Originall lust, which is the fountain, root, and spring of all other sins, being that which is called birth-sin, or corruption of nature. This Originall lust, is an impotency of mans heart, whereby it is inordinately disposed to this or that evil. Secondly, actuall lust, which is every evil motion and desire of the soule against the Law of God. This proceeds as a fruit from the former, Rom. 6. 12. of which there are two degrees: the one is an evil motion of the mind suddenly conceived without consent of will; this is called voluntary lust. The other is an evil motion, which goeth together with consent, and is joined with purpose and deliberation. James 1. 15. This is called voluntary lusts, because it hath the consent of our will, and is not only in desire, but in resolution to effect it, if occasion serve. Now our Text doth not speak of our voluntary lusts, which are consented unto by our will, and resolved upon. First, because without the morall law, *Paul* might know these lusts to be sin by the light of natural reason, as many Heathens did.

Secondly, by that which followes In

this Chapter, it appeares he speaks of such lusts as be resisted, and irksome to a godly mind, which do lead the Saints captive, even against their will, making them cry out [O miserable men!] and therefore it is an originall lust, which is the pravity of nature disposed to evil, (which is meant here,) and also the first degree of actuall lusts, to wit, such as go before consent: the morall Law being rightly understood of the Apostle, gave him light to see that those lusts were sins, deserving eternal death; which before he knew the Law he did not perceive, or once surmise it to be so, or to stick so deeply in his nature, and so to make him obnoxious to Gods wrath.

T I M. Let us now heare what doctrines and lessons we are to gather from hence?

S I L. The first is this, the miserable estate wherein all men stand by *Adams* fall, having their nature wholly poisoned and corrupted by sin, lusting after evil things alone; insomuch as if we should never think, speak, nor do evil, yet our very corruption of nature being the breach of Gods eternal Law, maketh us guilty of eternal wrath. Secondly, our evil desires and motions, though they be disliked and striven against, yet they be sins, and deserve hell fire, because they are transgressions of the Law.

T I M. What use and profit is to be made of these doctrines?

S I L. First, every one must see that they have need of the death and bloodshed of Christ, even for the least vain and sinfull thought or imagination, yea for healing their infected dead nature. Secondly, that every one must be humbled, mourne, and with sighs crave pardon for such thoughts, and for their naturall inclination to sin. Thirdly, all Christians stand bound, not onely to take care and heed of their words and works, but even of their thoughts and desires; for there must a conscience be made, not only of what men speak and do, but what men think and desire. Fourthly, it serves to reprove such as do think evil thoughts to be free: also such as know evil thoughts to be sins, and yet labour not

Paul calleth lust sin and it hath disobedience against the Law of the mind. *Aug.*

Lust for-
med or un-
formed, be-
fore or af-
ter consent,
is to be re-
pent of
and resisted.
Concupi-
cence is not
meerly nat-
urall, but
is morall
and spiritu-
all, and re-
sists graces
so it is sin.

not to bridle and mortifie them : and lastly, it confutes the Papists, that affirm that lust because it is involuntary and naturall, is not sin, untill it be consented to by the will, till then it is but *some peccati*, and set ad agendum.

TIM. What further instruction may we observe out of this present Text ?

SIL. That in elect persons baptized, and by the Spirit effectually regenerated, concupiscence doth remain as a sin and a vicious thing; the reason is, because it is written, [*Thou shalt not lust* :] which shewes it to be sin, else it should not be forbid, nor called by the name of sin, as it is often in this Chapter, yea in Paul being regenerate, as verse 17. not alone for that it is the effect of sin, as the writing is called ones hand, or the cause of sin, as death is termed pale; but for that it is properly and truly sin, being a Rebel against the government of the Spirit in the minde of godly persons, Chapter 7. 23. and causeth death which springeth only from sin properly taken. Romans 5. 13, 14. &c. Indeed it is forgiven the elect touching guilt, but the fault and spot is not removed, as the Conscience of the holiest persons may and do witness to them. Whereto agreeth Augustines testimony. *Concupiscentia reatus in Baptismo solvitur; sed infirmitas manet*: and again *ad Julianum, Concupiscentia minui, consumi non potest*. It is therefore a novel error in the Romish Synagogue, repugnant to Scripture and Antiquity, to teach that Concupiscence both for guilt and corruption is quite abolished in the regenerate; by which error they extenuate sin; extoll mans nature and free will and ability to keep the Commandements; also diminish the benefit of Christ his grace, lessen our prayers and thankfulness to God, and our diligence and care to purge out such a stain as Concupiscence is.

DIALOGUE VI.

Verse 8, 9.

But sin took occasion by the Commandement and wrought in mee all manner of concu-

piscence; for without the Law, sin is dead: for I was once alive without the Law, but when the, &c.

TIMOTHEUS.

What is the sum and purpose of this Text with the severall parts of it?

SIL. It doth deliver unto us the second use of the Law; in respect of men which are unregenerate, whose sin is increased and irritated by the Law through the pravity and corruption of nature, taking occasion by the Law more to rebel against God. The parts of this Text are two: the first is a proposition, in these words, [*But sin took occasion*:] the second is a reason, in these words, [*For without the Law sin is dead*.]

TIM. Now come to expound the words, and tell us what is meant by the word Sin, and by Commandement?

SIL. By sin is meant corruption of nature, or that originall lust which is the root of all other sins, which is either in thought, word, or deed, in omission or commission; and by Commandement is meant, that Commandement mentioned in the former verse; which forbiddeth lust, and that when it is truly known and duly considered.

TIM. In what meaning is it said, that sin took occasion by this commandement?

SIL. This: that the Law in its own nature is so far from being the cause of sins and transgressions, as it doth not so much yeeld or give any occasion of sinning; but mans corrupt nature being irritated, provoked, and stirred up by the prohibitions of the Law once manifestly known, doth snatch and take occasion thereby to become more fierce, and to break out into more foule sins. And this is it which is meant by the word [*Wrought*]: for the meaning is, that mans corrupt nature by the knowledge of the Law, which condemneth it, in stead of being amended thereby, doth beget and bring forth sin and sinfull desires more abundantly. Even as Rivers flow from a Fountain, and sparkles arise out of a Furnace: so corrupt nature engendreth more wicked lusts, the more it sees it is restrained by the Law.

T 2

TIM.

And with all it layeth the cause of sin upon hidden corruption properly, and accidentally upon the law.

1 Part.

Non Diabolus peccati authorum sed peccatum in nobis habet origi-

TIM. *What is the delirium or insensibility from hence?*

SIL. To set before us the wofull and wretched condition of mans nature, such as it is before new birth; which appears in this: that the Law which should serve to call men to God, doth make them the more to fly from him, and to run away headlong unto sin and death. For as stubborne diseases (as the Canker or Leprosie, which) by laying to of remedies become the worse: even such is the lust of our sinful hearts, encreased by the remedie. Also, as an untamed horse which the more he is spurred forward, the more he goeth backward, and as a wicked son, who being commanded a duty, doth the more labour against it: even so it fareth with our corrupt minds, they give themselves the more to do evill, the more they be forbidden them: and this doth bewray the most untoward disposition of our crooked nature, altogether (before grace received) adterse and estranged from God, and all goodness.

TIM. *What use and profit is to be made of this Doctrine?*

SIL. First, it taketh the whole fault of our sins from the Law, and layeth it where it ought to be, even upon the naughtiness of our nature. For the Law is no more to be blamed by becoming the occasion of so great and many evils, then a Physician is to be blamed, if upon the forbidding cold drink unto a sick man, the patient should more frequently thirst after it. Secondly, that there is nothing so good, but it may become the occasion through our default, of grievous evils; as God, his works, his benefis, his judgments, his creatures, yea his Gospel, and his Son, proveth a stone of stumbling, and a rock of offence.

TIM. *What other use of this former doctrine?*

SIL. The exceeding vicious quality of our poisoned nature, should cause all men by all possible means to seek to have it renewed. Secondly, such as have their nature already cured and changed by the grace of new birth, must see that

there is cause for them to be humbled, both in regard that they were once under the power of this poisoned corruption, and have still the remnants of it sticking in them, and soliciting them to offend. Thirdly, it must admonish all which come to heare Gods word, to heare it with fear and prayer, that they be not made the worse by it, through the fault of their own wicked nature.

TIM. *What is meant here by Concupiscence?*

SIL. By Concupiscence is meant all lusts or evill desires both involuntary and voluntary. For it is plainly distinguished from sin (which is originall Concupiscence) as fruit from the root. And by [all manner of Concupiscence] is meant all evill desires and motions of all kinds and sorts, either against holiness required in the first, or righteousness commanded in the second Table of the Law.

TIM. *Were not these in men before they knew the Commandment, being he saith, they are wrought by it?*

SIL. Yes, these wicked motions are both in us, and are somewhat known of us before we have the knowledge of the Commandment which forbids them: but they are not known so fully and so absolutely, nor the great force of them so fully felt, as after the true knowledge of the Law is once had.

TIM. *What do these words [wrought in me] put us in mind of?*

SIL. That if this happen to Paul, what may happen to us? The case of Paul is every mans case: for we are all by nature alike perverse; and our naturall perverseness will be as ready upon the doctrine of the Law, forbidding and condemning our lusts and inward evill motions, to break out and more to be enraged and encreased by that which should do it good: which though we do not perceive till afterwards (as Paul did not) yet when it is perceived, it should move us to justify the Law, and condemn our selves after Pauls example.

TIM. *Is there any other doctrine owing of the former words?*

SIL. Yea, namely, that originall Concupiscence

Further observe here, that all things to the unregenerate fall out to their evil, seeing even the law to good a thing giveth advantage to sin; it is contrary with the regenerate. Rom. 8. 28.

Causa generans peccatum per se est prava: licet in homine per accidens, tenet prohibens dum habet illa infirmitatem. Param.

All naughty motions first and second: with consent or without. Param.

Concupiscence is more then a defect of justice, as sickness is a defect of health: but it is a very sin, offending God, and making nature culpable, being condemned in the Law, and the very proper cause begetting all vicious motions and actions within and without man.

Part. 2.

TIM. *What is it to be without the Law?*

SIL. To want the true knowledge of the Law: for it cannot be said, that any are simple and altogether without the Law, seeing all men have the Law of Nature written in them. Two sorts want the true knowledge of the Morall Law; as Infants and Children, which for want of age cannot attaine the understanding of the Law. Secondly, men of yeares, which either do not at all consider it, or but slenderly. On the other side, they may be said to know the Law, which so know the true meaning, as therewithall they do think upon it so long, till they see and feel their sins, and the deep danger of them: except men know the Law to this purpose, they had better be without the Law.

TIM. *What then is the instruction from thence?*

SIL. That whosoever do heare the Law and Gospell, without application to themselves for humbling and strengthening of them, it may be truly said that they are without the word of God, whatsoever knowledge they get; as a man is without the sun, without riches, when he hath no use of them, though he have riches, &c.

TIM. *What is the use of this Doctrine?*

SIL. To reprove such as heare the word, and content themselves with some generall confused knowledge, and not ponder it nor apply it to themselves, that they may be touched thoroughly with it: of these it is true which is written, *They beare and do not understand, and they see and do not see*; which is a most heavy judgement of GOD, and worse then famine, plague, and sword.

TIM. *What is the meaning of this, that be saith sin is dead?*

SIL. That is, without the due knowledge of the Law, sin lyeth still, void of force and power as if it were dead; nei-

ther is it known to be so grievous as it is: as a dog which while he sleepeth he seemeth to be dead, but if you awake him, he will fly in your throat: or as a body is said to be dead when it wants strength and moves not; so sin before the true knowledge of the Law, because it doth not stir and rage, is therefore said to be dead.

TIM. *In what sense doth Paul say he be was alive without the Law?*

SIL. Not that he lived indeed, but that he seemed to himselfe to live to God-ward, because he was not troubled, nor his conscience made afraid of Gods justice and vengeance, till the Law was well known unto him, and duly considered of him: which his case may be declared by the similitude of one who hath an enemy, and growes secure, because he is quiet and stirs not, thinking himself safe. So Paul, while sin was not impelled and stirred by the Law, took himself to be alive indeed, and out of all perill of perishing by eternall death.

TIM. *What is the instructions that is to be gathered from these words, being thus opened and expounded?*

SIL. In the person and case of Paul, we learne what is the estate of all naturall men, while they are ignorant of, or duly regard not the law, so long they do little or nothing feel their sins, or feare their own damnation; but contrariwise judge themselves to be happy and alive, though they be dead and miserable. This their fearefull estate, may be set forth unto us, by the comparison of one being sick near to death, yet complains not, but saith he is not sick, because he feels not his disease: even so it fareth with all unregenerate men, before they have the right understanding of the Law, and of their sins and danger thereby, they take themselves to be in blessed case having their sins forgiven them, because they are blockish, without all true sense and feeling of their sins; which how dangerous a case it is, may hereby be perceived. For as a man not feeling his sickness, neglecteth the means of health, and dies without remedy: so these, not feeling the

As in a kingdome which hath no Law, or King to govern it, their crimes bee held for no crimes, and rage without fear or dread, Indg. 17. 6. So it fareth with the conscience of a sinner, sin is quiet and lyeth hid and unknown.

*Ab sine lege
notitia peccatorum latet
(consequenter
non fit) non
apparet. peccatus ignoratur, &
indignus se
punitur.
Aug.*

multitude of sins, do think that they are well already, therefore they never seek earnestly after Christ, but do perish in their senseless estate. And this is the condition of many thousands which do live in the Church of God.

T I M. *What is the profit to be made of this point of Doctrine?*

S I L. First, it may provoke such as neither felt the sting and force, nor feared the damnation of sin, to mistrust their own estate greatly, that they are not alive to God, howsoever it seems otherwise to them: for the reason why their conscience is quiet, & their minds at rest, as if they did live and were in bliss, it is because sin is dead and quiet in them through their ignorance, or ill regard of the Law. Secondly, that Christians must reckon it a great mercy of God, to have the law truly expounded, and wisely applyed to themselves, that they may come to feel their sins & their own miserable condition, as they may be provoked by that means to seek a remedy, lastly, such as are disquieted & vexed about their sins, through the threatenings of the law, are in better plight than many, which never knew what trouble of mind meant, because they are nearer unto Christ then the other be.

T I M. *Now expound the other part of this ninth verse, and tell us plainly what is meant by the commandments, and the words following?*

S I L. That commandment which forbiddeth lust, or all evill desires; which is said to come to one, when it is rightly understood, without which the commandment is as it were absent from us, as the sun when it shineth not. Also, sin is said to revive, when instead of not stirring and raging, it doth move and trouble our mindes to see, and to feel it. For sin is never truly dead in any naturall man, but counterfety, and in seeming only, while the knowledge of the Law is absent: there is a true death of sin by the holy Ghost, as ch. 6. 2, 3. and a dissembled death, while the law is hid from us.

T I M. *What doth the Apostle mean in the beginning of the 10. verse, when he*

said, be dyed?

S I L. That is, while before he seemed to himself to be alive, now he saw himself to be under the wrath of God, and eternall condemnation, through the breach of the Law. Hence came death (not from the Law) as he sheweth by his own example.

T I M. *What instructions have we from hence?*

S I L. This, that the Law serveth to kill men, by shewing and making them feel that they are dead and most wretched, by reason of their sins. Some are thus killed to destruction, as *Cain, Esau, and Judas*, and such as wholly despair. Others are killed unto salvation, as *Paul* and such as by their despair are driven to Christ, when they are brought to see nothing in themselves, save matter of eternall misery, and be out of hope ever to be saved by any strength or goodness in themselves, this causeth them to look about for succour from elsewhere.

Vivens nulli videbat. August. In mea opinione. Paulus.

As a lethargy is not deadly, if one be roused out of it; so sin stirred by the Law hurts not the elect.

DIALOGUE VII.

Veres 10, 11.

The same commandments which was ordained to life, was found to be unto me unto death. 10. For sin took occasion by the commandment and deceived me, and thereby slew me.

TIMOTHEUS.

What is the drift of this Text?

S I L. To prove that the Law is not properly the cause of death but sin, v. 10. and withall to shew how it is, that sin did slay and kill *Paul*; namely by deceiving him, v. 11. he cleareth now the Law from being cause of destruction, as before from being cause of sin.

T I M. *How is it proved that the Law is not the cause of death and of Gods wrath?*

S I L. Because on Gods part it was ordained unto this end, that it might give life; but sinful lusts stirred up in *Paul*, by occasion of the Law deceived him, and by that deceiving, slew him spiritually: so sin is the proper cause, and by it selfe, of death; Law is the occasion

Cum legis in Ecclesia necessaria. Pistor.
Gal. 3. 19.

Trinus habet, sed non prius intellectus. Paulus. The coming of the Commandments is the true sense, knowledge, and consideration of the Law.

casion onely, and that by the deceit of sin abusing it.

TIM. *In what meaning doth the Apostle say, that the Commandment is ordained to life?*

SIL. It teacheth what end and use there is of the Law, in respect of its own nature: that is, if so it be observed, it doth give life eternall. For so it forbiddeth evill things, and commandeth good things, as it propoundeth the promise of life to the perfect doers of it: as it is written, *He that doth the shewing shall live in them*, Lev. 18. 5. Indeed the Apostle saith, Gal. 3. 12. *That the Law cannot give life*: and Rom. 8. 3. *That it is impossible for the Law to give life*. But the fault hereof is not in the nature of the Law; which of it selfe is a word and oracle of life, like to the fountain whence it flowed, but in our weaknesse which cannot fulfill the perfect righteousness of the Law: whence it is that it cannot give life, as the Sunne cannot give light to him that hath no eyes to see it; nor Christ cannot give righteousness to him that hath no faith to receive it.

TIM. *How doth the Apostle mean that the commandment was found to be to him to death?*

SIL. Thus much: that at length he felt it to be so; for the Law when hee rightly understood it, made him perceive that having in its own nature a good use, even to give life, that accidentally and besides the nature of the Law, it proved to him the cause of death; in so much as by breaking it, he felt himself guilty of death and damnation. For the proper cause of death and damnation, it is sin or our naturall corruption deceiving us, which abusing the Ministry of the Law, (by being stirred up by it the more) brings forth of its owne nature properly, and by it selfe, death and damnation. Thus sin as the true cause, doth produce death, and the Law occasionally doth produce it.

TIM. *Open this somewhat more plainly and fully unto us, how death comes of sin by the occasion of the Law, and how sin deceived Paul the Apostle, being in his Pharisaisme?*

SIL. Thus: when we begin to know

the Law rightly, we see and feel our sins which before we did not, and that wee are thereby worthily adjudged to damnation in hel fire. This cannot be earnestly thought on, but that it will bring us to some taste of destruction, in which respect though we do live in our bodies, yet are wee said to be slain by sin, and to be dead. For as a malefactor condemned, who by feare and feeling of his death approaching (looking for it every minute with terror,) may be said to taste of death, and to die before he be dead: so it was with *Paul*, being unregenerate; and so it is with all the elect, when the Law hath effectually convicted them of death through sin, they have a sense of death eternall, which breedeth great heavinesse and disquietnesse in their minds.

TIM. *What instruction is to be gathered from hence?*

SIL. That there is none of yeers which are partakers of the life of Christ and his righteousness, until by the preaching of the Law, they have such a sense in regard of their sinnes, that they feel themselves dead: this is the course that God taketh with all his children to kill them, before hee make them alive, to humble them in feeling of their owne dead-sicke, and damnable estate, before he heal them and save them. The reason hereof is, because till men be brought to a thorough sight and sense of their owne damnation, they will never seek after Christ, nor desire him: without which they can never find him nor have him: God having so ordained it, that by seeking we shall find him. Secondly, the health and salvation by Christ, becomes more sweet and precious to men that first have felt themselves lost and damned without him: as health is more pleasant after sickness, liberty after bonds, plenty after scarcity, fair weather after foul, peace after war; therefore to have his grace highly esteemed, God useth to bring them very low that shall enjoy it.

TIM. *What is the use of this doctrine?*

SIL. First, to stirre up secure sinners, to labour much to be brought to the

*Deus lex
Paulum per-
suadendo
servitorem
capitulum
legis servum.*

the feeling of their owne deserved damnation, that they may become capable of the grace of Christ unto salvation. Secondly, to comfort those which be humbled to hel gates, in the sense of their sins, seeing by this means God is a preparing of them for his Son, to become meet to be his members by faith. Lastly, to admonish such faithfull Christians as have by the Law been brought to feel the death due to their sins, to be thankful in word and deed for such a deliverance. Rom. 7. 25. This is both the duty and testimony of a truly delivered sinner, which hath indeed by the death of Christ escaped death.

T I M. But tell me what course sinners are to take, that they may get the sound feeling of their owne wofull damnation, due to their sins?

S I L. It is no easie thing to get it, nor every sinners case to come by it: yet I will commend unto the sinner (desirous to be humbled,) four looking-glasses, wherein if he use often and intently to behold himself, he may haply through Gods mercy attain his desire, to his everlasting good. The first is *Adams* fall, wherein he shal see not only himself deprived of all goodnesse and exposed to all sinne and misery, but the whole race of mankind, and all creatures in heaven and earth folded in Gods fearfull malediction and vengeance. Gen. 3. Rom. 8.

2. The second, is the curse of the Law, in which he shall see God as a most terrible Judge, most severely denouncing unto his Creature, (the work of his hands) all the miseries bodily and spirituall, which are innumerable; separation in the end of life of the body from the soul, which is terrible; and after this life ended, everlasting destruction both of body and soule, which is most horrible; and all this even for the least transgression of his Law, Deut. 27. 26. The third is the estate of a damned man in hell, where he shall see a lively picture of misery it self; to wit, a man for sin chained up in a prison, where there is a continuall night, and most lamentable roaring and out-cries, having for his companions, the Devill, and his Angels, and

the Reprobate, his tender flesh extremely pained in every joint and sinew, his soul lying in unexpressible horror, filled with hatred of God, blasphemy, and despair, fretting and vexing not so much in the sense of present punishment, which yet is easelless and endlesse, as in remembrance of his exceeding losse, being cast out of Gods kingdome, without hope of recovery. And here remember (I pray) that this wofull estate every one hath deserved a thousand waies. The fourth and last, is the most bitter death and passion of our Lord Jesus, wherein let him see and consider himself as principall debtor, and Christ but as his surety, suffering for his sin, even at the hands of his own vassals, the Jews and Gentiles, most grievous taunts, icornes, and reproaches, most smartfull buffetings, whipping, crowning and piercing with thorns, spears, and nails, in his head, hands and feet, (his most tender parts:) and at the hands of his angry revenging Father, receiving such invisible strokes in his soul, as drew from his body abundance of bloody sweat in the Garden; and from his mouth a most dolefull complaint and cry upon the Crosse, *My God, my God, why hast thou forsaken me?* Hereupon if a man will consider this deeply, that if Gods wrath did lye so heavy upon Christ for sin imputed, who also had his divine power to uphold his man-hood in suffering it, how heavy will it lye, when it lighteth upon a meer man; and for his own sin? This meditation may prevail much to bring down the stoutest and proudest heart and stomach that is, in the sight and feeling of his own misery, which by desert of sin is due to him in justice; or if this doe not, the case is very hard, for it is a sign of a full hard heart not to be touched with grief, for such grievous things as the only Son of God for our cause endured.

T I M. Now that you have told us how the Law doth kill us, by engendring in us a sense of Gods wrath and eternall death, let me heare you declare unto me by what means sin did kill Paul.

S I L. Sin deceived him, and so slew him

4. Glasse.

1. Glasse.

2. Glasse.

3. Glasse.

Text.

him: a deceitfull sin killed him,

TIM. What is the instruction from hence?

By authority.

SIL. That sin is a deceitfull thing, may appear by these three waies. First, by the testimony of Scripture, as Heb. 3. 12, 13. Take heed lest any of you be hardened through the deceitfulness of sin: also in Eph. 4. 22. the lusts of sin are called deceivable lusts: now whatsoever God faith is deceitfull, must needs be so; for he cannot lye. Secondly, by the example, first of *Paul*, confessing that sin deceived him, he being very wise, learned, and heedfull. Secondly, of *Peter*, who was deceived by his sinfull presumption. Thirdly, of *Salomon*, and *David*, by incontinency. Fourthly, of *Judas*, who was deceived by covetousnesse. Lastly, of *Herod* by pride. Thirdly, by reason, because it is the brood of the Devil, that old Serpent, full of subtilty, who deceived the whole world by his guile and craft: the child being like his father, such damme, such brood. Second reason: sin is in quality contrary to holinesse, therefore as holinesse hath sincerity and truth, so sin hath deceit and guile annexed to it. Lastly, seeing it makes our hearts deceitfull, therefore it selfe must needs be full of deceit. For that which maketh a thing to be such, it selfe is more such. *Quod facit tale, id est magis tale. Aristot.*

Example.

Reason.

TIM. What hurt and danger is there in being received?

SIL. From this deceit of sin springs hardness of heart, and spirituall deadnesse, Heb. 3. 13. And after this, there followes eternall death, without the mercies of God, and great repentance.

TIM. Are all men deceived alike?

SIL. No; the wicked are deceived wholly and willingly, and unto their destruction. The elect in some things are deceived by sin, even after calling, but never wholly and finally.

TIM. After what sort and waies doth sin deceive us?

SIL. First, by making men thinke that they are alive and happy, when they are dead and miserable through sin. Secondly, by causing them to neglect their inward thoughts, and lusts, resting

in outward obedience only, as if that were enough, and could justify them. Thirdly, by insinuating it selfe into their hearts, becoming more pleasant and delightfull to them; by the prohibitions of the Law, forbidding and condemning it. By these three waies especially, was *Paul* deceived with sin. Fourthly, by blinding our judgement, by putting out the eyes of our mind, that we should not be able to see it to be a sinne in our selves, which we see to be a sin in others; and not to be a fault in particular, which men do know to be a fault in the generall. As the covetous, proud, malicious, will condemne covetousnesse, pride, hatred in generall, yet perceive not that their own actions favor of these vices. Fifthly, sin perswades men, that the things which the Law forbids, are good and commodious for them; as some kind of lyes, and some little breaking of the Sabbath, and usury, and such like sinne, doth often put on the name and countenance of vertue; as pride of cleanlinesse, niggardnesse of thrift; great swearing and revenge of manhood and courage. &c. Seventhly, it turneth away our thoughts from thinking earnestly upon the punishment due to sin. Eighthly, when we doe any good, it maketh us ascribe it to our selves, and to thinke that we have kept the Law. Ninthly, our sinfull nature frames it selfe glad to hear the Law, and yet continually drawes from the obedience of it. Lastly, it perswadeth us, that there is more ease and pleasure in following our lusts, then in obeying Gods Law. There be other waies innumerable, whereby sin useth to deceive men, yet these be common and most dangerous, which I have named.

TIM. What profit is to be made of this doctrine?

SIL. It reproves such as are ignorant of the nature of sin, not so much as knowing that it is deceitfull. Also such as knowing this, yet suspect it not; but are secure; not providing and arming themselves against the sleights of sin. Secondly, it teacheth all men what need they have of wisdom and warinesse, and all good circumspection, considering

ring what a deceitfull enemy they have within their own bosome, and how many wise men have been deceived; and how easie a thing it is to bee deceived, and what danger it is to bee deceived: therefore watch, take heed, and pray continually.

DIALOGUE VIII.

Verse 12.

Wherefore the Law is holy, and that Commandment is holy, and just, and good.

TIMOTHEUS.

*Cum lex non
sit gignit
peccatum,
neque mortem
sed peccatum
inhibuit,
figurat eam
non esse dam-
nabilem.*

VVhat is the summe of these words?

SIL. A conclusion of the things said before, concluding the Law not to be the cause of sin, by a reason fetched from the property of the Law, thus: the Law is good and holy, therefore cannot be the cause of sin. For howsoever it doth detect and shew sin, and doth irritate and encrease it in naturall men, yet the fault is not in the Law which is just, but in our selves which abuse it. Now whatsoever is the cause of sin, must needs be it self sinfull and unjust. Therefore a Law just and holy, cannot beget sin which is filthy.

TIM. What Law and Commandment doth he mean here in this Text?

SIL. He meaneth the morall Law delivered by Moses unto the people; and by Commandment must be meant, that Commandment which forbiddeth lust, and condemns it as sin. The reason why he mentioneth both Law and Commandment, is to shew that these properties here named, doe agree to the whole Law, and to every part of it. For, if the Law be holy, it doth follow necessarily, that every Commandment is so; and on the contrary, if any one Commandment be holy, just, and good, the whole Law must bee so. The reason why he singled out that Commandment which forbids lust, is because it needed clearing. And hereunto our Apostle borroweth these properties of the Law, from Psal. 19. 7, 8, 9. where it is written, *That the Law of God is undefiled, his testimonies pure, his judgements righteous, &c.*

TIM. What is meant here by holy, and in what respect is the Law called holy?

SIL. By holy is meant that which is pure and undefiled, severed from all pollution and fallhood, lies, sins, and errors. To which purpose it is likened to silver tried in the fire seven times, Psal. 12. 6. and to the light of the Sun, Psal. 119. The respects for which it is called holy, be five. First, God the Author of the Law, is most holy. Secondly, it was published by the Ministry of the holy Angels. Thirdly, Moses the penman, and the Prophets the Interpreters of it were holy. Fourthly, the matter holy, to wit, all duties to God or man. And lastly, the end it aims at, is to make a people holy to God. Therefore it must needs be holy.

Holy.

*Lex sancta,
pura, bona,
rationis au-
thoritas, & des-
criptio, & ef-
fectum.*

*This effect
is in the life
to come.*

TIM. In what sense and respect is the Law called just, and good?

SIL. It is called just: First, because it is righteous, having in it no wrong or iniquity. Secondly, it teacheth just things. Thirdly, it proceedeth from a just God. Fourthly, it is able to justify such as perfectly keep it. Fifthly, it justly denounceth death to them that break it. Also, it is called good: First, because it liketh, alloweth, and beareth with no evil. Secondly, it sheweth us every good way which we are to walke. And lastly, it hath promises of many good things, both temporall and eternall; for this life and for a better.

Just.

Good.

TIM. How else can ye fit these properties to the Law?

SIL. Thus: It is holy, because holiness toward God is taught in the first Table of the Law; just, because justice towards our neighbour is taught in the second Table; and because the good and perfect way is taught in both the Tables; as also, God the chief good, who and what he is, and what he willet.

TIM. What is the use and profit we are to make unto our selves, from these properties of the Law?

SIL. Very many and manifold. First, it sharply reproveth them which think or speak reproachfully of the doctrine of Gods Law. Secondly, it doth admonish us, with delight, reverence,

rence, and love, to think and speake, to read and hear it, being so highly praised of Gods own mouth. Thirdly, it proves the Scripture of the Law, to bee inspired of God, whose image it bears, being like himself, in his most glorious properties. Deut. 4. 8. 5. Fourthly, it commendeth to us, the great mercy of God, and sets forth the great dignity of his people, in having a Law so holy and just given unto them. Fifthly, it encourageth all Christians to be very studious in the Law, to learne it, and carefully to practise it; being a rule so right and pure. Sixthly, it bewrayeth what a filthy and foul thing sin is, that is contrary unto so holy a Law. Seventhly, it informes all men, that they ought to bear with, and to brooke the severe discipline of the Law, because it is good and just. Eighthly, hereby all men must be warned to stand with Gods Law against their dearest lusts, to condemne whatsoever the Law condemneth, and to praise whatsoever the Law praiseth. Ninthly, here is a pattern for Teachers, how to frame their Doctrine, to see that it be holy, just, and good, as well as for hearers how to frame their conversation, to look to it, that it be such as the Law is; for till it be such, it is never holy and just. Tenthly, that we must have in honour and estimation, not only the word of the Law, but every portion of it, it being throughout like it self. Lastly, we see here what to judge of the Gospel; namely, that it is a doctrine full of goodness, justice, and holiness, worthy of all love and obedience. For if the Law be holy, sure the Gospel is no lesse. For it is from the same Author penned by as holy instruments and Secretaries, containing matter most Divine and holy, even redemption by Christ; and not only tending unto, but serving to make us holy, effecting it in us; being the power of God to salvation, and so to sanctification, which is one part of salvation, as justification is the other, which we attain by the Gospel only, Rom. 1. 16, 17.

DIALOGUE IX.

Verse, 13.

Was that then which is good, made death unto me? God forbid. For sin, that it might appear sin, wrought death in me by that which is good, that sinne might bee out of measure sinfull by the commandment?

TIMOTHY.

What is the drift of this Text?

SIL. To clear the Law from a new slander, which might by cavillers be cast upon it. The slander was, that Paul in his doctrine did make the Law a very pestilent thing, the very cause of death to himselfe, whom it had slain, ver. 8. The which slander he doth wipe away, and discharge himself of it thus: First, by denying it [*God forbid.*] Secondly, by turning the blame of death upon sinne [*For sinne.*] As if he should say, it is not the Law which is made death, but it is sin which begets death. Thirdly, he proves by reason, that the Law cannot be the cause of death, for that it is spirituall (that is) ordering or framing a man to spirituall obedience, and to live conformably unto God, which if any could do, they should not dye, but become spirituall and live for ever: therefore in it self it must needs be an holy and a good thing.

TIM. What learnest thou out of the Objection?

SIL. That a malicious Caviller will never make an end of objecting against the truth, an unsanctified wit is ever unsatiable. Such as enquire and object soberly, out of a desire to learn, will soon receive satisfaction: but wanton wits, and contradicting spirits, delight in crossing the truth. Therefore their error being plainly shewed them, they are to be left, lest we cast pearls before Swine.

Secondly, that the Doctrine of the Gospel, doth lye open unto many slanders of wicked men, who because they will not beleve sound Doctrine and obey it, therefore they are justly given over to the Spirit of calumination; against such men must be armed. Thirdly, it behooveth the Ministers of Christ,

not

not only to lay downe their Doctrine soundly & plainly; but wisely to foresee what accusations may be brought in against it, and how to remove them, for as they may assure themselves that Satan will sit all the corners of his wit to devise slanders against the truth, so it behooveth them to be prudent, to forecast and prevent it.

T I M. *What are we to learn out of the first part of Pauls answer, denying the slander?*

S I L. That no man (especially a Minister) must suffer a slander, especially in the matter of Doctrine, fallly to be fastned upon him, because the discredit of a Teacher in matter of Doctrine, is the endangering of the soules of the hearer. For, who will give credit unto us, if it should be blown abroad and beleaved, that we had taught poysonfull and unsound things?

T I M. *What is the use of this point?*

S I L. First, it reproveth such as put them up, and passe by such slanders lightly, as the betrayers of the salvation of their flock. Secondly, it reproveth those that put them out, and be Authors of them, as being the procurers (as much as lyes in them) of other mens destruction. Thirdly, it admonisheth all, to beware how they father any false Doctrine upon the Ministers of Christ seeing the hurt reacheth to them and others.

T I M. *What is the second part of Pauls answer?*

S I L. That sinne wrought death in him through that which is good (to wit the Law,) the meaning whereof is twofold. First, that his sin, the more the Law forbids it, the more it did rise up against the Law, and so wrapt himselfe more deeply in death and damnation; as an untamed Horse, the more hee is curbed, the more he rageth. Secondly, the Law shewed him his sin, and made him feel it, and that by the desert of it, hee was under Gods wrath, adjudged to hel fire; upon the apprehension and taste whereof, his heart was smitten with deadly heaviness. It fareth with him, as with a man condemned to dye, and re-

spited two or three daies, he feels death every hour though he be alive: So Paul being under eternall death through sin, and made by the Law to see and feel so much, he was by this means as a slain and dead man; as one that hath the Axe over his neck, and every moment looks for the mortall blow.

T I M. *At what time was it, that sin through the Law had wrought this death in him, seeing it is plain by Scripture, that while he was a Pharisee, hee was far from thinking himselfe in any such wofull and deadly estate: because it is witnessed of him, that he lived unblameably, Phil. 3. 6. keeping a good conscience. Acts 23. 1. profiting in the Religion of the Jewes, above his fellowes, Gal. 1. 24. Inasmuch that he rather tooke himselfe to be just by the keeping of the Law, then feared death by the breaking of it? therefore shew me at what time it was, that the Law wrought in him this feeling of death, by reason of his transgressions against it.*

S I L. This happened unto him (upon all presumptions) even a little afore his conversion, after that Christ had met him in the way as he went to Damascus, and had begun to humble him by terrible actions, words, and fights, committing him over for further direction unto Ananias, Act. 9. 2, 3, 4. By whose Ministry he was brought and made to see two things (amongst many others.) First, that the good workes which he did before his conversion, they did not proceed from faith and charity, and therefore in the sight of God, they were no better then sins. Secondly, hee was instructed to know the meaning of that commandment, which forbiddeth lust, to wit, that all sudden motions and desires of the mind, deserve damnation in strictnesse of Justice: now being made to perceive this, that his best righteousness was but iniquity with God, and that his heart had been full of evill affections and motions in the sight of God; howsoever his life had been without blame in the sight of men: these things (I say) being beleaved and earnestly thought of, with application to himselfe, of the threatnings of the Law, against

against his inward and secret corruptions and hypocrisie, brought him to see, and feel himself to be in the case of a Felon condemned to dye, even a most miserable and dead man, without the grace of God in Iesus Christ, this was the beginning of his conversion.

TIM. Tell us now what instructions we are to gather from all this.

SIL. Two: First, that it is a mans own sinne which produceth and begetteth his death, the Law only sheweth a man his sin, convicts him of it, and maketh him feel himselfe guilty of death: provoking him by his owne fault, to doe that which shall more deserve condemnation. For as an earthly King hearing of some subjects apt to mutiny and rebellion, gives his commandement to them to forbear assembling, to wear no weapons upon pain of death; hereby they are made the more tumultuous, are apprehended, convicted, as guilty of the breach of the Kings edict, and therefore executed, whereof their rebellious mind is the proper cause, the Kings commandement only an accidentall cause: so it is with the Law, it is but an accidentall cause of our destruction, which properly cometh from our finnes. Secondly, we are taught, that whosoever God meaneth to bring to his Sonne Christ, to enjoy his righteousnesse and life, they must feel their own death denounced by the Law against the desert of their finnes; for howsoever there were in Pauls conversion some things extraordinary, yet this is ordinary to him, with other elect sinners. First, to be killed by the Law in the sense of their finnes and damnation, ere they be made alive by the grace of the Gospel.

TIM. Wherein serveth this?

SIL. First, to comfort them which have got a taste of their own destruction, and are troubled and humbled by it; such are in a good way to Christ. As a corrasive or potion when it smarteth and works, it is a good sign. Secondly, it serveth sharply to reprove such as are forward to draw the promises of life unto themselves, before the Law hath

slain and wrought a sense of death in them: it is all one, as if they would have their wound or sore healed, without lancing, their disease or sickness cured, without physick.

TIM. We have heard that not the Law but sin being irritated by the Law, worketh death: what would the Apostle have us to learn by that?

SIL. That it brings to open knowledge the malice of our naturall sin and pravity, which consists herein; in that it doth abuse perniciously such a good thing as the Law is, to the encreasing of sin, and to the working of death. This may be set forth by the comparison of such stubborn diseases, as are made the worse by such remedies as are applied to heal them: even such a vile thing sin is, which taketh occasion to break out more vehemently by that means, which was given to restrain it. And it is in this sense said of sin, that it is made by the Law out of measure sinfull: partly, because by the knowledge of the Law, sinne which was hid before, doth now shew it selfe to be more grievous, and partly, because by the restraint of the Law, it doth rage more unmeasurably.

TIM. What use is to be made of this truth?

SIL. First, to be humbled, considering that we carry such a poysonfull thing in our own bosome. Secondly, to be very watchfull over our own heart, taking diligent heed unto it, lest the inbred venome break out. Thirdly, to move us to pray unto God in hearing the Law, that our vicious nature abuse it not to the waxing worse thereby. Lastly, to be thankful unto Iesus Christ, by whose soveraigne grace this malady is begun to be cured in us, and shall be perfectly healed at the time of our dissolution by death. Hitherto we have seen three excellent uses of the Law: First, discovery of sin. Secondly, life and blessednesse if it be obeyed, also death if it be disobeyed. Thirdly, irritation and encreasing of sin and destruction: this happeneth accidentally, and is not of the Law it self, as the two former.

DIALOGUE X.

Verse 14.

For we know the Law is spirituall.

TIMOTHÆUS.

What doth this Text contain, or whereunto tendeth it?

SIL. A reason for to prove why it is not to be reckoned as a fault in the Law, if upon the knowledge thereof, there follows death; because the Law is spirituall, but the Spirit is properly the cause of life; and therefore it cannot be properly the cause of death; for one and the same efficient cause, cannot by it self produce two contrary effects; unlesse it bee in respect of a subject diversly affected, as the Sun hardneth clay and softneth wax.

TIM. In what meaning is the Law called spirituall?

SIL. First, because it is not given by men, but God himself by his Spirit was the inditer of it. Secondly, because it reacheth not to the outward man only, but to the most inward motions of our mind and will, requiring obedience from our very spirits and thoughts, yea requiring a spirituall, even a perfect and Angelicall obedience in soul and body. Thirdly, because this inward obedience of the Law must come from that Spirit which is the author of the Law: in these respects it is called spirituall. But this property of (Spirituall) cannot be affirmed of the whole Law. For the ceremoniall Law stood in bodily rites. The judiciall Law did respect outward acts. Therefore it is meant only of the morall Law: the ten Commandments, of which it may bee affirmed, that every Commandement of it is spirituall, striking at the root; and piercing even the very soul and spirit of a man: such is the nature of the word, answerable to the nature of God, who searcheth hearts and thoughts, Heb. 4. 12, 13.

TIM. What benefit are we to make to our selves from hence, that Gods Law is spirituall?

SIL. First, here we learn a difference between the civil Laws of men, and the Laws of God; the former take no know-

ledg of thoughts, except they be uttered in words and acts, the latter doth. Secondly, one may keep all the Laws of men, and yet be a very vicious and wicked person, whereas Gods Law teacheth to follow all vertue, and to shun all vice. Thirdly, it is not enough to conforme a mans self to Gods own Law, namely, in outward actions only, without internal obedience. Fourthly, it reproves such as thought the Law of Moses to require no more then externall duties, as the Pharisees expounded the Law: See Mat. 5. Fifthly, it proves to us that the Law is impossible to be kept of us, who cannot in this flesh attain such exact purity; and so reproves the Papists, who teach, that we may merit by works, and do more then the Law commands, even works supererogatory. Sixthly, it helps to understand the true meaning of the Law, that in the forbidding or commanding of outward works evill or good, God forbids and commands the very first thoughts and desires of those works. Seventhly, it doth admonish all men as they would please God, to have more care about the ordering of the inward motions, then of the outward actions. Lastly, it must warn us with earnest prayer to crave help of God, to strengthen us by his Spirit to give obedience to the Law in some measure of truth and sincerity.

TIM. What learn we by this, that the Apostle saith, we know that the Law is spirituall?

SIL. It teacheth us that this doctrine was not uncertain and doubtfull, but well and publickly understood and known in the Church only. Secondly, it reproveth such as live in ignorance of the nature of the Law, which is a dangerous thing; for it causeth men to rest content with outward civility, and honesty of manners, with neglect of the inward reformation of the heart; which is the main duty of a Christian: as appeareth in the example of Pharisees, Mat. 23. throughout. Whereas Christians must exceed the righteousness of Scribes and Pharisees, Mat. 5. 20. and imitate Zachary and Elizabeth, Luk. 1. 6.

D I A

The Law would free us from death: hence called a quickning spirit.

In respect of Author. Of manner. Of obedience.

Of the end to teach us the worship of God, who is a pure Spirit.

Law ordaineth holiness as spirituall as obedience.

Indeed we should be spirituall & free from death, if we would do the Law.

Law is a rule of spirituall holiness.

DIALOGUE XI.

Verse, 14.

But I am carnall, sold under sin.

TIM. What is the drift and purpose of this Scripture?

A transition to the third part of the Chapter.

S I L. In these words the Apostle doth confesse and bewail his remaining naturall corruption, and so maketh an entrance into the description of the fight and combat between the flesh and the spirit, which he very notably setteth forth in his own person, unto the end of the Chapter. For having opened the estate of all men, Jew and Gentile, under the guiding of sin without Christ, Chapter 1, 2. and secondly, their estate under the grace of redemption by Christ, being justified by faith, they have peace with God, Chap. 3, 4, 5. and thirdly, their estate by grace of sanctification or regeneration, opened in Chap. 6. the justified by faith are freed from the dominion of sin, as well as from the guilt thereof; now in the end of this 7. Chapter, what weaknesse and difficulties are in this estate of sanctification, how tough and dangerous a conflict with sin, regenerate men have, is most lively set forth in Paul's own example, being a regenerate person; hereupon hee now speakes of himself in the present time.

Paul now speaks no more in time past, I have, but I am.

T I M. But doth Paul speak thus of himself as he was a regenerate man?

Vocibus Apostoli sunt gemituum spirituum, pugnationum contra carnales concupiscentias. Aug.

S I L. He doth so: he doth now speak of himself as he was an Apostle and regenerate, not as hee was a Pharisee and unregenerate. Because he doth not speak of himself in time past, as he did before in this Chap. ver. 8, 9, 10, 11. but now he speaketh in time present, saying, I am carnall, sold under sin.

T I M. But Paul as hee was an Apostle was holy, he is sanctified by the Spirit, and therefore spirituall, not carnall.

Paul was partly spirituall, partly carnall, even after new birth.

S I L. It is true, being converted and made an Apostle, he was spirituall and holy, yet not simply and absolutely so; but in part only and unperfectly, having still some sinfull corruption sticking in him, which did fight against the divine Law, as he afterwards speaketh of himself, ver. 17, 18. and 22, 23. where he distinguisheth between the flesh or sin, and

himself as he was renewed.

T I M. What then is the summe of this Scripture?

S I L. Thus much: Paul confesseth, that being a regenerate man, yet there did still abide in his nature corruption of sin, which violently resisted the Law, so as he could not attain the perfect integrity and uprightness, or spirituallity, as I may so speak, taught in the Law: but was forced against his own will, often to do against the Law, and to obey the hells of sin. The conceit of Origin is strange and false, as if Paul in the person of a naturall man, did only expresse the battell of reason and appetite.

Agrippis, & deplora pateristicorum in se habitum, in reliquias Patrum.

T I M. What are we to learn out of this free and franke confession, that Paul maketh of his own vicious naughtinesse?

S I L. First, that it is a good fruit, and a sure note of a regenerate person, unsaindly & ingenuously to confesse their sinfull infirmities: wherein there is a great difference between the child of God, and those that be but hypocrites: for an hypocrite doth commonly deny, defend, or extenuate his sin, or confesse it more out of the fear of punishment, then for the grief of the offence, or out of hope of pardon: but the Children of God do the quite contrary, for they freely accuse themselves out of a loathing of their sins, with trust of the forgiveness of it by Christ.

T I M. What reason moveth them thus to do?

S I L. First, because it is the high and ready way to pardon, the promise whereof is made only to a faithfull and sound confession, 1 Joh. 1. 9. Secondly, because this kind of confession is both gratefull to God, in that it is commanded of him, & doth render unto him his due praise. Thirdly, it is a true testimony and marke, that our repentance is not counterfeit, and hypocriticall, but hearty and sincere, because we are contented to asham and abase our selves, that wee may give God the glory, and the Church a good example. Lastly, because it brings true peace unto the conscience of a sinner: These reasons and grounds are sufficient to move the children of God, even openly and publike-

As Salomon and before him his Father David did. T/c. 31.

ly to accuse themselves when need requires, as appears in the example of this our Apostle, who to the end he might yeeld due praise to God, and to his Law, and give unto the faithfull an example of true humiliation, doth in this case publickly accuse himself of sinfull corruption, and of bondage to sin in part: for as he doth here accuse himself generally of sin, so he doth elsewhere charge himself with sundry speciall foul vices by name. See 1 Tim. 1. 13. The like did David, and Solomon, and Peter, and innumerable others, whereof mention is made in Sacred story.

TIM. *What profits are we to make of this point?*

SIL. First, it ministrereth great comfort to such as having the feeling of their sin, are ready in uprightnesse to accuse and condemn themselves before God and men, as need requires; for it declares them to be the new-born Children of God, because none save they can do this. Secondly, it instructeth all Christians as they tender Gods glory, or their own salvation, frankly to confesse those their sins with their mouths, of which they have a sense in their hearts, and a check in their conscience. Thirdly, it affords sharp reproof unto such as deny their sins, or confesse them constrainedly, for this argueth, that they are yet in the power of sin, servants to their lusts, void of the Spirit of grace, wherewith the children of God are led; and utterly carelesse both of Gods glory and their own good and others mens, whom by the example of their humility they might edifie.

TIM. *What other things do we learn from this confession?*

SIL. That in all true repentance, originall and birth-sinne, is ever to be bewailed, felt, and confessed. Psal. 51. 4, 5. The reason is, because the flesh or birth-sin, being the root of al other sins he cannot be thought to repent of any sin, that doth not repent and loath this.

TIM. *What is the use of this point?*

SIL. It warneth us in all our repentance, to look back to the fountain; to wit, corruption of nature. Secondly, it proves their repentance to be fained,

who never complain of this, with a truly humbled heart: either they be ignorant, or carelesse, of this foul spot, and so unrepentant.

TIM. *Having spoken generally of the whole verse, tell us now what be the parts of this confession?*

SIL. Two: First, hee confesseth himself to be carnall. Secondly, that he is the servant and bondman of sin [sold under sin.]

TIM. *In what respects doth the Apostle call himselfe carnall?*

SIL. In two respects: First, because he was so by nature, being born of flesh, infected with original sin and corruption, even from his birth. Secondly, in respect of carnall infirmities, which did still cleave unto him, even after his new birth; as ignorance, unbelief, doubting, pride, vain-glory, and hypocrisie, and lusts of all sorts, which troubled continually the Apostle, even in this his estate of regeneration.

TIM. *But how may it bee that a man should be at once, both regenerate and carnall?*

SIL. Men in Scripture are called carnall in a double sense. First, the children of this world, meer naturall men, are called carnall absolutely because they are in the flesh, and walke after the flesh, favouring the things of the flesh, being wholly carnall and sinfull in all their waies, serving divers lusts and pleasures. Secondly, the children of God being renewed by the Spirit, are called carnall after a sort, either comparatively, because they have more flesh and corruption, then grace, as the *Corinthians*, 1 Cor. 3. 2. or else partially, or in part, because they are still obnoxious to the infirmities of the flesh; and have not the Spirit and grace, without evil concupiscence & lusts, as *Paul* was, Rom. 7. 22.

TIM. *In what meaning is it said, that he was sold under sin?*

SIL. That he was captive to sinne, under the power of it, as a servant or slave bought with a price, is in the power of him that bought him; for it is a borrowed speech from such Tyrants as buy others with their money, whom they may use as slaves at their will. Into this

Paulus de se loquitur in presenti absque fisione, vel Presumptione, sed ingenuus ex sua infirmitate sua.

this bondage we come two waies. First, by nature being borne such. Secondly, by election and choise, willingly yeelding our selves under this dominion of sin: every meer man is the servant of sin both these wayes, being the children of wrath by nature, and afterwards willingly obeying the lusts of sin.

T I M. But Paul being already freed by grace, how can he be called the bondman of sinne?

S I L. There is a double bondage to this Tyrant sinne: voluntarily as in *Abah*, who sold himself to doe evill in the sight of the Lord: Such a bondman was *Paul* before his conversion in all things, and readily obeying sin. And unvoluntarily, when one sometimes obeys the will of the Tyrant sin, but it is unwillingly. Such a bondman was *Paul*, in the estate of regeneration; also all other Saints, for as a bondman is often compelled of his Master to that he would not: so *Paul* by sin was drawn to many things he allowed not, as himself expounds it in the words following.

T I M. Now shew us for what purposes God doth still keep his Children in bondage, seeing he could at once have given them perfect liberty?

S I L. First, for abating their pride. Secondly, for stirring us up to fervent prayer. Thirdly, for keeping us from sloathfulness, having such an enemy within us. Fourthly, for manifesting Gods power in upholding us. Lastly, for exercising mutuall charity and compassion in bearing, and forgiving, and pitying, comforting and strengthening one another.

T I M. Now shew us what profit we are to make by the consideration of these things?

S I L. First, all Gods Children must take knowledge of their estate, that though they are regenerate, yet they are still carnall, sold under sinne, both in regard of originall sinne, and actuall infirmities. Secondly, let them continually make faithfull prayers unto God for the aid of his grace, for to master the flesh. Thirdly, it behooveth them to be watchfull, not only having such an enemy as sin is in their own bosome, but

through sin the devill ready to mingle himself with all their thoughts. Fourthly, let every man suspect every thing that cometh of himselfe, lest it smell and relish of the flesh; not easily approving ought that is pleasing unto him without serious and narrow examination. Fifthly, whensoever we are afflicted, let us know that there may be just cause given by us, though we cannot see it; and therefore forbear to complain of God. Sixthly, seeing regenerate men are so bound to sin, that they cannot use that liberty of will which they have by grace, how much lesse is there any power of free will in men unregenerate? Lastly, let the remembrance of our wooll captivity, cause us to strive and fight after perfect liberty: and in the mean space to walk watchfully and humbly, both before God and men; and in our own eyes: for wee are like to captives which after hard bondage have some liberty, yet in sign of captivity, carry an iron chain, or a fetter to clog them: so are Gods best children freed, as they bear still the clog and chain of corruption for their better humbling and continuall exercise.

DIALOGUE XII.

Verse 15.

For I allow not that which I doe: for what I would that I do not, but what I hate, that I doe.

T I M O T H E U S.

What is the purpose and drift of this Text?

S I L. The Apostle *Paul* intendeth in his owne person to describe and set forth the spirituall combate and strife which is in every regenerate man between corruption and grace; the which hee setteth forth by rehearsing three sharp assaults (like three strong fits of an Ague) which his flesh and corruption did make against his mind, being renewed by the Spirit. The first assault is, that he found in himself two contrary grounds of his actions, to wit; Originall sinne, still abiding in his nature,

signes and complaints of troubled sinners, can hardly be brought in order: yet *Paul* is not without method.

ture, and his regenerate will, wrestling like the two twins in *Rebeccas* wombe; the one made him hate God, and doe that which is evill, the other, caused him to hate evill, and to will that which is good, unto ver. 18. The second assault was, that, when his purpose and will was good, it had no good effect, but a quite repugnant and contrary effect, ver. 19, 20. The third is, that he felt two contrary Lawes inforcing him; the one, unto holinesse and life, the other unto sinne and death, ver. 21, 22, 23.

T I M. Tell us now, what is the summe of this present Text?

S I L. Thus much: that though his heart being renewed, did abhorre all evill, and approve good things only, yet through sin dwelling in him, he was violently drawne to those evill things which he abhorred, and from those good things which he allowed, which proves his former complaint to be true; for he did things quite contrary to his judgment and will, through the force of flesh remaining, haling and carrying him awry.

T I M. What be the parts of this Text?

S I L. Two: First, he generally propoundeth the strife between his will, being good by grace, and his nature remaining corrupt, in the 15. verse. Secondly, he doth more particularly and distinctly, lay down both the parts and members of this strife, in ver. 16, 17.

T I M. Now come to expound the words, and tell us what is here meant by allowing, [I allow not.]

S I L. The word in the Originall Text is [*I know not*], which signifieth not on'y thus much, I allow not, or approve not, but I hate, abhorre, and condemn, as it is expounded in this ver. [*But what I hate.*]

T I M. What doth bee understood by [*That which I do?*]

S I L. Not a wicked life, or any sinne willingly committed, and done wilfully against Conscience; for *Paul* being converted, neither did nor could do so: but he meaneth first sinfull thoughts and motions swerving from the Law of God, or defect in his love towards God

and men. Secondly, sinfull affections, as anger, envy, pride, and such like. *Psal.* 19. 12. 130. 3. Lastly, some things done in outward actions, repugnant to Gods will and his own.

T I M. But under these words [*That which I do,*] may we not comprehend crimes and notorious sins?

S I L. We may: if so be we will take *Paul* generally to speak of all regenerate men, whereof many through frailty take grosse falls even after their calling, as it is to be seen in the example of *David*, *Peter*, and other of the Saints; but we cannot so expound it, if it be limited to *Paul*, who lived unblameably when he was a Pharisee, *Phil.* 3. 17. Therefore much more unrebukeable now, being an Apostle, *Act.* 24. 16. He is set forth as an example unto the Saints, of an holy unreprieveable life.

T I M. What instructions doe yet gather from the words thus expounded?

S I L. First, the Children of God in their regeneration, do not receive fullnesse of grace to do well. For then they should do nothing which they allow not, but their will and their deed should accord, both should be perfectly good. Whereas in *Paul*, his deed and will disagreed, both in doing evil, and leaving good undone.

T I M. What use is to be made of this instruction?

S I L. First, it doth reprove such as doe hold, that the regenerate in this life cannot sin, as Familists. Secondly, it admonisheth all men to find out and acknowledge their imperfections with grief, and to strive towards perfection. Lastly, it doth serve to comfort such, as do labour under sinfull infirmities and defects. For this was the Apostles case. How much lesse marvail, if it prove so with others inferiour to him?

T I M. What other instruction ariseth out of these words?

S I L. That it is a good signe of a regenerate man, when not only conscience checketh, and judgment disliketh, but his heart disalloweth, & is displeased with the evill he doth; because this bewrayeth, that they are not wholly

*I do not note,
non consentio,
non approbo.*

ly under the power of original sin, but have another beginning and ground of their actions, even grace and the holy Spirit of God, from whence comes that hatred of evil, and desire of good.

TIM. *What use are we to make of this second instruction?*

SIL. First, it proves them to be meer naturall and unregenerate men, who do allow and be pleased with their sins, that be in themselves & in others. Secondly, it admonisheth the godly of their duty, which is not to allow, but with hatred to condemn every sinfull thing in themselves, even to the least motion & lust, not at any hand after it is known bearing with it, but stirring up the heart to detest and lament it with godly sorrow, in regard it is an offence to God.

TIM. *What is the third instruction?*

SIL. That the elect of God being regenerate, they are never forgiven over, as to sin with their whole will, because this is true of them all, that they allow not the evil that they do: so that in all their evils and sins, there is some striving in their will against them, though it be but faintly and in great feebleness, as it happeneth in great temptation.

TIM. *Show us now by what reason the Apostle proves this proposition, that he allowed not what he did.*

SIL. By this reason, because both in the leaving undone good, and in the doing of evil, he offended not willingly, but with a detestation and loathing. For the evil which he did was hateful to him, and his will was to do the good he could not do; not that Paul was compelled unto evil, but that he consented not to it with his whole will; his heart being now changed and made conformable to the Law in part.

TIM. *What instruction is to be gathered from hence?*

SIL. First, we learn that the godly cannot do all the good they would, because sin hindreth them; and secondly, that they cannot do all the evil as their lusts would, because they have grace to hate and resist evil. For the Spirit lusts against the flesh, as the flesh doth lust against the Spirit. Gal. 5. 17. Observe

further out of this whole verse, that it is far from the godly to excuse, extenuate, and cloak their sin; they abhor it, and that out of a reverence toward the Law unto which their sin is contrary: Again, in holy persons there be beginnings of their doings, one whereby they will good, and will not evil, called the inner man, Law of the mind, Spirit, &c. the other whereby they are drawn from good unto evil.

DIALOGUE XII.

Verse 16.

If I do then that which I would not, I consent to the Law that it is good.

TIMOTHEUS.

What doth this Text contain?

SIL. Two inferences and conclusions, which do arise from the former strife between originall sin, and Pauls renewed mind. The first is out of the 16. verse, the sum and effect whereof is this, that there was a good agreement and consent between the heart of Paul being renewed, and Gods Law; seeing he abhorred the evil which was done by him, being contrary to the Law. The second conclusion is contained in the 17. verse; the effect and sum whereof is this: If I abhor the sin which I do, then I being renewed do it not, but that sinfull corruption that dwells and sticks in my nature, doth it.

TIM. *What is meant by that which Paul did do, and would not have done?*

SIL. Some evil thing forbid in the Law of God, which though he hated, yet corruption wrested it from him, whereof he inferreth that so far forth as he was regenerate, he did approve Gods Law to be good and holy. For who so ever hates an evil in this respect that the Law forbids it, and loves a good thing in this respect that the Law commands it, he must needs have something in him that doth allow the Law, and consent to it to be good, howsoever he do the evil he hates, and cannot do the good he would.

TIM. *What instruction will arise from hence?*

SIL. That it is a true and certain mark

If I do what I would not then I consent to the Law that it is good, but the former is true, therefore the latter.

mark of a man grafted into Christ, and regenerate by his Spirit, to consent unto the Law, when his sins can displease him, because they are against the Law, and good duties are loved, and therefore performed, because Gods Law requires them: the reason is, because none can consent to the Law of God, and allow it, save such as are born anew of God, whose Law it is.

T I M. *How is it written then that the Gentiles do by nature the things contained in the Law, Rom. 2. 14?*

S I L. That place is to be understood of precepts and rules given forth for policy, and Government of Cities; For which purposes the very Heathen forbid vices, and command honest things pertaining to civill life: and not of their daily conversation, wherein they were great sinners, either openly, or secretly, as *Paul* accuseth them before, Chap. 1. 2. Besides, in their common life they did some good things, and eschewed some evil, out of vain-glory to get praise of men.

T I M. *But Esau, and Cain, were displeased with the evils they did against the Law, and yet were no regenerate men.*

S I L. It is true, they were displeased for their sins, not for that they allowed Gods Law, which condemned their sins; but because they begun to feel the discomforts and calamities of their sins, and did fear further destruction. Secondly, they were so displeased with the evils they did against the Law, that they had no care to do the good commanded in the Law, as regenerate men have, and that out of conscience and obedience of the Law, and in one thing as well as in another.

T I M. *But Herod was not only displeased, but he did good things, Marke 6. 20.*

S I L. Herod was indeed displeased with his sins, because he feared the punishment, and not because the Law forbade it, for then he would have put away Herodias his brothers wife, and have repented of that maine and grosse sin. Secondly, though he did good things, yet not thoroughly: for when the text saith, (he did many things) it implies that he

neglected other things which were as needfull to be done as those which he did: whereas the regenerate that consenteth to the Law, doth hate, and repent of one sin as well as another, and allow one duty as well as another, though they perfectly never leave any sin, nor do any duty.

T I M. *Yet it is reported of this Paul, that when he was a Pharisee and unregenerate, he was conversant in all the righteousness of the Law without rebuke?*

S I L. All this is true: and yet did not he then consent to the Law of God that it was good. First, because his conversation was unrebukable outwardly and before men alone, his lusts and inward motions being vicious and sinfull before God. Secondly, the fear of men, or the fear of punishment from God, or both (and not the love of the Law) might and did move him to be outwardly righteous. Lastly, he was not stirred up to the works which he did by faith and charity, either towards God or man. All things are quite contrary in the regenerate, who consent to the Law of God both outwardly and inwardly, and have a pure heart cleansed by faith, the ground and foundation of all that good they do.

T I M. *Yes, but even regenerate men they do many evil things, quite contrary to the Law, and do leave undone sundry good things enjoined in the Law, and in those things which they do best, they come short to the perfection of the Law; how do they then consent to the Law?*

S I L. Yes, all this may be, and stand very well together, if men consider his conclusion, set down in the next verse; which is, that *Paul* as he was renewed, so far his minde, his will his affections, did all allow the whole law; and the evils which he did, he was violently drawn unto them by originall sin, which still remained in him.

T I M. *Shew us then when it may be said of a man, that he consents to the Law.*

S I L. When he is so affected to the Law, as *David* and *Paul* were, not for degree, but for sincerity of affection: see *Psalm* 1. 2. and 119. 14, 15, 16, 18,

18, 30, 31. Romans 7. 22, 23.

TIM. Now declare unto us what profits we are to make of this doctrine?

SIL. First, we have from hence a notable difference between the godly and the ungodly, the sincere Christian and the hypocrite: for the ungodly man and the hypocrite, when he doth any good, or eschew any evil, it is not from the heart, because the Law commands it; for he ever hath respect unto gain, or credit, or pleasure, or pain, and not to the will of God: but the godly though he sin, yet from his heart he loves the Law, having that in him which resisteth and hateth sin. Secondly, from hence we have a speciall comfort unto all such as consent to the Law of God, whose inward man delighteth in it, and whose mind serveth it: such surely are regenerate, though they have many fearfull imperfections and sins: yet if they in truth allow the Law, condemning those things they do, and allowing those things they do not, because the Law willet them, (repenting from their hearts so often as they violate the Law through weakness) this is a certain mark of a new born Child of God. Thirdly, it sheweth how fearfull their case is which are ignorant of Gods Law, either because they cannot, or because they care not to know it. These do not consent to the Law which they do not know; and therefore are as yet in the estate of damnation. Therefore, it is a needfull thing, together with the preaching of the Gospel, to have the Law soundly interpreted and applyed. For, as men cannot consent to the Gospel, without the preaching of the Gospel, which is the power of God to write it in our hearts; so we cannot so much as know the Law, without the preaching of the Law. Finally, here is a sure truth, that whosoever willet not the evil which he doth, but disalloweth it, out of a reverent love unto the Law, whereunto he seeth the evil which he doth repugnant, he certainly approveth the Law to be good, and a rule of righteousness.

DIALOGUE XIII.

Verse 17.

Now then, it is no more I that do it, but sin that dwelleth in me.

TIMOTHEUS.

What doth this Text contain?

SIL. A second conclusion, inferred and gathered from the first combat between grace and corruption in the heart of Paul, or between a good will, and a bad deed: the conclusion is thus much. If I Paul, do what I hate, and what I would not do, then I do it not (as I am renewed) but sin dwelling in my nature doth it, by drawing me from good to evil; whence it is too manifest, that the force of sin is yet great in me, and that I truly complained, in verse 14.

TIM. What instructions are we to learn from this conclusion?

SIL. That every regenerate man is divided into two men, or into two parts, that is, himself and sin, the new man and the old, grace and corruption, flesh and spirit, the Law of the minde, and the Law of the members. The reason hereof is, because in this life their regeneration is imperfect. Secondly, that a regenerate person takes his denomination from the better part, that is, from grace which reigneth in him, not from sin which doth but dwel in him. Thirdly, that part which is regenerate and renewed in a man never sinneth, but it is that part which is corrupt and unrenewed that sinneth, and doth evil. Fourthly, it affords a plain & evident mark to discern a man that is regenerate, from him that is not regenerate.

TIM. Before you do particularly name the marks of a regenerate man set down in this verse, tell us how many marks are contained in this chapter, whereby we may judge of a regenerate man?

SIL. There be seven severall marks of the regenerate Children of God, set down in the latter part of this chapter; that is, from the 14. ver. to the end of it. The first is, to will that which is good, and to hate sin, ver. 15. The second, to consent

consent to the Law that it is good, and to delight in the sound knowledge and spirituall obedience thereof, v. 16. and 22. Thirdly, to have an inward man, that is, such a man as is in secret & in the spirit, v. 22. Fourthly, to feel a strife and fight between the Law of the members, and the Law of the minde, v. 23. when the spirit doth lust against the flesh, and the flesh against the spirit. Fifthly, to account it our wretchedness, to have sin still abiding and forcibly working in us, and in this respect to groan and to mourn in our souls, v. 24. Sixthly, to desire unfeignedly and constantly a perfect deliverance from sin, giving thanks from the heart to God through Christ, for the grace of deliverance already begun and wrought, v. 24. 25. Lastly, to be led captive unto the Law of sin, v. 23. which is all one with this named in our Text, to have sin not reigning, but dwelling in them. For there is as great difference between sin reigning and dwelling, as between a King ruling in a kingdom; and Subjects dwelling in a kingdom; or between a Master in a family governing the house, and Servants in the house.

TIM. *What is meant and signified here by this word [dwelt?]*

SIL. It is a Metaphor, or borrowed speech from the power and government of householders, signifying the true and mighty presence of sin, forcibly crossing and mightily striving against the motions of the Spirit, in the heart of a regenerate man. This powerfull presence of sin dwelling in us, may be declared and set forth by the comparison of seditious subjects, mutinous Citizens and servants, and of quarrelsome Inmates; who though they do but dwell in a kingdom, City, or house, yet do prove exceeding troublesome to their Princes, Governors, Owners, or Masters: Likewise dwelling-sin doth mightily hinder good in Gods children, and pull them to evil things.

TIM. *What use and profit is to be made hereof unto our selves?*

SIL. First, it is a comfort to Gods children, that sin doth but dwell in them,

and is kept by grace from exercising any dominion over them. Secondly, in that they have sin still dwelling in them, it must warn them to be very wary, watchfull, and circumspect as one should be that hath a cut-throat dwelling in his house, or a secret Traitor in his City. Thirdly, this reproves such as knowing that there is such a cumbersome mate or guest as sin dwelling in them, are yet secure: but much more it reproves such as are secure, and yet have sin reigning in them, as if it were nothing to be enthralled to such a Lord, as can pay no better wages but damnation in hell.

TIM. *What other thing may we observe out of this verse?*

SIL. That they do wickedly abuse this sentence, which apply it to excuse and cloak their wicked and vicious life, as common drunkards, whoremasters, swearers, lyars, perjured persons, and such like; who use to say for themselves, that they do not the evil, but sin that dwelleth in them. And there is very good reason for it, why this sentence cannot agree to such manner of men; namely, because they are not able in truth to say, that they hate the evil which they do, and that they would not do it; because they sin willingly, rushing into sin as a Horse into battle. For when they sin they sin wholly, because they are wholly flesh and corruption: whereas this sentence cannot agree unto any but to such as by grace hate the evil they do of frailty, and by grace would do the good which by sin they cannot do.

DIALOGUE XIV.

Verse 18.

For in me, that is, in my flesh, dwelleth no good thing: for so will it present with me, but I find no means to perform that which is good.

TIMOTHEUS.

What is the sum of this Text?

SIL. It contains the second paroxysm or fit of Pauls spirituall conflict, which doth herein consist, that when his will was prompt and ready to do

do good, it had no good effect, but a quite contrary, being forced by dwelling sin, to do the evil he willed not, and not to do the good which he willed.

TIM. *Wherein differeth this fit and part of his conflict from the former?*

SIL. In the former fit, Paul was troubled that his sinfull infirmities hindered him from doing good, and forbearing evil things, so perfectly as he would and should: now here in this second fit he is molested with this, that he found his upright purpose and heart so weak, and sinfull corruption so strong, as it did sometimes draw him unto things and actions directly contrary unto his renewed mind, and to Gods holy will; the goodness of his will, was not answered with futable deeds, but the quite contrary rather.

TIM. *What be the parts of this Text?*

SIL. Two, First, a proposition in these words, [*I know that in me (that is) in my flesh, dwelleth no good thing.*] Secondly, a reason in these words, [*for to will is present with me, &c.*]

TIM. *What is meant by this that he saith, [I know?]*

SIL. Thus much: as if he should frankly say, I freely and frankly acknowledge it as a thing known certain unto me to be so. Thus the holy Apostle hideth not, but ingenuously confesseth his weakness and disability to effect what he willed well.

TIM. *What are we to learn from this?*

SIL. In this example of the Apostle, we are to note a Christian duty that we must not dissemble the weakness of unregenerate nature, but be ready to confess it ingenuously, and to acknowledge it when it shall make to Gods glory, and the good of others. Secondly, this reproves such hypocrites who will not be known that they have any conflict in them, or find any defect, as if they did only that which is good, without all strife.

TIM. *What good is that he speaks of, when he saith, it is not in himselfe?*

SIL. Not naturall nor morall, but spirituall good; by the doing whereof God is well pleased. The earnest desire

and study hereof, he complaineth, that he alwaies hath it not in him.

TIM. *But the Apostle had the holy Ghost dwelling in him, how then doth he say, he had no good dwelling in him?*

SIL. When he saith, that there is no good dwelling in him, he expounds himselfe and saith, that he meaneth it of his flesh. For by this word flesh, is not meant that external part of man which is called the body; but the sinfull corruption of our nature, which is conveyed into us by carnall generation.

TIM. *But this was mortified and cured in Paul by the grace of Sanctification, how then could he say, [That he hath flesh?]*

SIL. His sinfull corruption was indeed mortified, but yet in part only: and therefore by flesh, is here meant that remainder of sin, which doth still stick in his reason and will, and other parts of his soule and body, which may be thus more plainly expressed. The Apostle meaneth by his flesh the whole man, so far as he was not regenerate, and had not perfectly and universally put off the old man and naughtiness of nature.

TIM. *Show us now what is meant by dwelling.*

SIL. A firm and fixed seat or abode; which is more (not to dwell) then not to be in him.

TIM. *What is the meaning of this whole sentence, That there was no good dwelt in his flesh?*

SIL. Thus much: that by reason of sin that was resident in his nature, his purpose and care of spirituall good was not so firm and constant, but that it was tumbled and overturned sundry times, by the contrary blasts of evil lusts and concupiscence.

TIM. *The words being thus expounded, tell us now what we are to learn out of them.*

SIL. First, that Paul did divide himself into two parts; whereof the one is here called the flesh, and the other the inward man, ver. 22. Secondly, that a regenerate party, as he hath two parts, so he knowes them, and can discern them; as Paul complaineth here of his flesh; but afterwards gives thanks for his inner man. Thirdly, godly persons are

*Non inquit
in de carne
Physica, sed
Theologica.
Parab.*

are corrupted and depraved, not in senses or sensuall parts and affection only, but in their will and mind. Fourthly, if it be thus with beleivers, much more is it with them that beleve that there is no good in their flesh. Fifthly, they are deceived, which think, that though men beleve not, yet their mind remains perfect in nature, able enough in all things to direct them to that which is right. Sixthly, they also are deceived, which think, that before regeneration a man may do good works, which may please God, and to merit of congruity. Lastly, they are deceived, which say, that if men do what lyeth in them, then God will grant them his grace: for let men unregenerate do what they can yet they do nought but what is evill. For their flesh and corrupt nature, is the ground of all that they do, and therefore they must needs sin. For the flesh is adversary to all good, and parent to beget all evil.

TIM. What other instructions are to be gathered from this part of the Text?

SIL. That no regenerate person can perfectly keep the Law, because they have flesh in them. Secondly, that evill motions be sin, for they are called flesh. Thirdly, that the best things which best men do, need forgiveness, being stained with flesh.

TIM. Now come to the second part of this Text, and tell us what is the summe of it?

SIL. This second part contains a reason of the proposition in the former verse, that howsoever he could will that which was good, yet his sinfull nature so pluckt him away and hindred him, that not only he fulfilled not the good which he would, but the evill which he abhorred, and therefore there was no good in his flesh.

What is here meant by [To will is present with me?]

SIL. By will is meant, not absolutely to will, or to will evill, but he meaneth the willing of that which is good, as was expressed before: and by [present] he meaneth that it is ready at hand, on every side pricking him forwards to God,

as corruption is ready to incite him to evill: and by [me] he meaneth me Paul as I am renewed, or touching my inward man.

TIM. What is the instruction to be taken from these words that expounded?

SIL. Seeing Paul affirmeth of himself being regenerate, that his will was earnestly bent to God, it followeth that a ready purpose and inclination of the heart in all things to please God, doth agree only unto that man, whom God by his grace hath made a new man. Examples hereof we have in David, Psal. 119. In Barnabas, Acts 11. 23. In Joshua, 1 and my house will serve the Lord, Josh. 24. 15. For as it is a mark of a wicked man, willingly to purpose to live in any known sin; so, when as there is a will prepared in every thing to please God, this is a note of a new man.

TIM. What use is to be made of this point?

SIL. First, it admonisheth the godly to strive for this readiness of will after doing good things. Secondly, it comforteth such as find this in themselves, being a testimony to them of their regeneration. Thirdly, it is a witness against such as lack it and have the contrary: let such beames besitt themselves to get their hearts changed.

TIM. What is the meaning of that which followeth [he found no means to perform that which is good?]

SIL. Thus much: that when he had a desire and will to do good things agreeable to Gods Law, he did lack ability in his deeds to perform what his will purposed to do; as prisoners that are escaped, would goe twenty miles a day, yet cannot go one; sick men that do recover, would walk up and down, but are too weak yet to do it; poore men which would do more good then they are able: so the regenerate, they purpose and would do a great many things, which they lack strength to effect and do.

TIM. This should shew that Paul was no regenerate person, for of such the Apostle saith, that they have from God both the will and the deed?

SIL. In that the Apostle would do that

Voluptas hominem eligit, curam bonum elatum intercipit. Paulus.

that which was good, he had this of God, which proves him a regenerate man: for when the Apostle saith, the deed and performance is from God as well as the will: he meaneth not that it is so alwaies, and in every particular act of a renewed man, but oftentimes it is, and for the most part as it pleaseth God to give assistance: therefore it is said there, *According to his good pleasure*; now Paul for most part, could as well do good as will good.

TIM. *What instruction ariseth from hence?*

SIL. That it is not possible for any godly person whatsoever, to do any good so perfectly, as that there should not be any sin in it: the reason is, first, because the godly being not perfectly renewed, therefore there must needs be some want and defect in the greatest good they do. Secondly, because wicked desires be never absent from them wholly, therefore good is never done perfectly by them: for as godly persons cannot perfectly do evil, because they have good desires in them, which resist sin and call them to the right way, so they cannot perfectly perform that which is good, because they want not evil desires, to corrupt and hinder them.

TIM. *Seeing this is so, to what purpose and end is it then that God should forbid them every lust, and command them with all their heart to love him?*

SIL. Though the godly cannot be perfect, yet these precepts are not unprofitable to be set forth unto us to be learned; for they serve the godly, first to let them understand that they have need of a remedy and must seek it, seeing they have sin, as sick men must seek for a medicine. Secondly, they are by these precepts put in minde whereunto in this mortall life, by profiting they must endeavour themselves. Lastly, they know by them whereunto they shall straine in the blessed immortalitie of the life to come; for unless these precepts one day should be performed, they should never at all have beene commanded.

TIM. *Now shew us how we may apply these things unto our benefit and edification?*

SIL. First, it minneth occasion of being humbled, even in and for the very best actions of our life, which being unperfect and spotted, cannot please God without pardon by Christ. Secondly, it reproves such as have their minds lifted up, when they have done or spoke something well, whereas the imperfection of the deed ought to be before them to abase them. Thirdly, when Christians have shewed their best care and endeavour to do good things, they must not be discouraged for such wants and faults which stick unto their doings; but heartily repent, asking forgiveness of Christ, and striving to do better. For as an earthly father perceiving in his child a good will and desire to please him, taketh that he doth in good worth, though it be faulty: so will God spare his own children that do good things willingly, though weakly. Mal. 3. 17. *I will spare them as a man spareth his own son that serveth him.* Lastly, it reproveth such as think the keeping of the Law to be possible; whereas it is a transgression of the Law, not only to do what we should not, but to do less then we should: a want of perfection breaks the Law, no less then an evil done; from such defects none are free, no not Paul himself.

DIALOGUE XV.

Verſes 19, 20.

For I do not the good thing which I would, but the evil which I would not, that I do. Now if I do that I would not, it is no more I, but sin that dwelleth in me.

TIMOTHÆUS.

What doth this Text contain?

SIL. A prooſe of the former reaſon in the 19. verſe, and a concluſion drawn from thence in the 20. verſe.

TIM. *How comes it to paſſe that in theſe two verſes be doth rehearſe the ſelf ſame thing that he had ſpoken of in the 16. and 17. verſes, and what is it that we are to learn thereby?*

SIL. That which is ſet down in theſe two verſes, is not altogether the ſame,

same, but differs at least in words; for here the words (good and evil) be put in, which were left out before: Again, these repetitions and rehearsals, are not idle, but serve to good purpose, for thereby the Apostle would admonish us of 2. things. First, that we are to think, that these things which he writeth of the spiritual combat, are very necessary for us, and can never be too much known of us. Secondly, through our dulness they are not enough considered and marked; and therefore have need to be much urged and often repeated; repetitions have good use when they are timely used.

TIM. What is meant by this, that he saith, he would have done good?

SIL. That it was the earnest desire and purpose of his heart to please God.

TIM. What are we to learn from hence, that he saith [I do not that good I would?]

SIL. That the godly purposes of goodmen, do not alwaies attain futeable and good effects; for they do not alwaies perform that good they desire to do, nor in that measure that they desire to do it; because their godly desires and wils, are not alwaies accompanied with such strength of grace as to make them effectually by suppressing contrary assaults of corrupt nature: examples hereof we have in this our Apostle, also in the Apostle Peter, the Prophet David, the Israelites, &c.

TIM. What is the profit that we are to make of this instruction?

SIL. It doth admonish the faithfull, that when they find in themselves the grace that they will well, they should also pray for a second grace, to enable them to do the good which they would; for otherwise desires and purposes though good, yet they will vanish and come to none effect. Secondly, it reproves such as think it enough to have some good desires, and are never humbled for want of good deeds, correspondent to their desires.

TIM. What meaneth he by this that he saith, [I do the evil that I would not?]

SIL. That the force of his natural corruption did sometimes compel him

to such things, as the Law of God forbids, and himself abhorred: by which it doth appear, that although Paul were not suffered to fall into any gross sins, yet he did many things which were repugnant to the Law of God; therefore he had cause to say he was not already perfect, Phil. 3. 12.

TIM. What is the instruction that we are to learn from hence?

SIL. That Gods children do fail and offend, not only in doing good things unperfectly, and leaving some good things undone; but also by some evil actions, which are directly repugnant, both to the motions of their own renewed mind, and to the rule of Gods Law. Example hereof we have in the lye of Abraham, Jacob, Rebecca: also the doubting and laughter of Sarah, the anger of Moses, the impatience of Job, the vain-glory of Hezekiah, and grosser sins in other Saints: the reason why God suffereth it to be so, is that Saints feeling their owne misery and weakness, may not presume upon their own strength, but wholly rely upon Gods grace. Secondly, that all, even the best men, may perceive what need they have of a Saviour, and of remission, even for their good deeds as well as for their sins and evil deeds.

TIM. What profit is to be made of this point?

SIL. It stirreth up all faithful persons to use great care and watchfulness, for if the Apostle Paul did sometime the evil which he would not, what reason have other men not to suspect themselves?

TIM. What is the contents of the 20. verse, with the sum thereof?

SIL. The twentieth verse contains the same inference or conclusion following the second fit of temptation, which doth follow the first fit, verse 17. The sum whereof is thus much, that he may thanke his remaining sin or dwelling corruption, (and not Gods Law,) as the cause and fountain from whence did flow all the spots, stains, and evils that were in him. For were it so, that Gods Children were without this corruption, they should never sin at all, and

It is grace which be-
ginneeth
and endeth
all good.

and so long as this lurkes in their nature they shall never be free from sin.

TIM. *What is meant here by the dwelling of sin in him?*

SIL. These two things: First, the forcible presence of corruption. Secondly, that it hath a fixed seate in our nature, for so much the word dwelling imports, a constant dwelling during life. The reason hereof is the ordinance of God, who hath so decreed it, that sin should never utterly dye, while we live. 1 John 1.7.

TIM. *Whereof should this put in in minde?*

SIL. Of foure things: First, it must serve to weane our love from this life, where we cannot be wholly freed from sinne. Secondly, to kindle and increase the desire of a better life, where there shall be no sinne at all. Thirdly, to embrace death willingly, which doth stoppe the breath of sin. Lastly, in the meane time to strive mightily against the motions of sinne, and as a Souldier in a besieged towne, to stand still upon our guard, and to flye to our Generall for succour in assaults, that we be not overcome, or overtaken at least, with temptation offinne.

DIALOGUE XVI.

Veres 21, 22.

I finde then that when I would doe good, I am thus yoked that evill is present with me. For I delight in the Law of God, concerning the inner man.

TIMOTHEUS.

W *Has doth this Text containe?*

SIL. It containeth two things, according to the number of the verses, the former is the winding or shutting up of the second paroxysme, or second fit of temptation: the latter is an entrance or beginning of the third or last fit. verse 22.

TIM. *What be the parts of this conclusion?*

SIL. Two: in the former he confesseth the readinesse of his will to doe that which is good; in the latter he renders a reason why he could not doe

the good he would, because evill was present with him.

TIM. *What is meant here by [Tossed?]*

SIL. The word in the originall, signifies Law, [*I finde this Law,*] which some doe take in good part for the Law of God: but others in evill part, for the Law of sinne and corruption. This latter interpretation is the best because of the words which follow, [*Evill is present with me,*] which words seeme to expound the former.

TIM. *What evill doth he speak of, when he saith, evill is present with me, and in what sort is it present with him?*

SIL. Not the evill of affliction, but of sinfull desires and lusts, which are said to be present, because they are ever with the godly at hand, to crosse and hinder their good purposes and desires. For the flesh lusteth against the spirit, Gal. 5. and the Law of the members rebellet against the law of the minde.

TIM. *What is the instruction arising from hence?*

SIL. That this is the common condition of all regenerate persons, that their good motions which come from Gods Spirit, are ever mingled with some evill motions which arise from their corrupt nature.

TIM. *What is the summe of this 22. verse?*

SIL. A profession of the Apostle, that his whole man (so farre as he was renewed by grace) it tooke especiall pleasure and delight in the knowledge and spirituall obedience of Gods Law.

TIM. *What Law is that he speaketh of here?*

SIL. The morall Law, or the Law of the tenne Commandements, which teacheth perfect love of God, and of our neighbour, because it is set against the Law of sinne, to which no Law is so contrary, as the morall.

TIM. *What is meant here by the Inner man?*

SIL. The Inner man, is the same with the new man, or Spirit, and signifies all that within a man or without, from top to toe, which is by grace reformed:

med: as by outward is meant all that in a man which is not renewed.

TIM. *What is the instruction that we are to learn from hence?*

SIL. That a regenerate man doth love Gods moral Law, and take great delight in it. This delight doth not so much declare and shew it self in the pleasure which godly men take to know the things contained in the Law (for that is common with the wicked) but to do it, and conform their hearts and manners agreeable unto it; as he which seeth a curious artificial picture, is so pleased with it, that he studieth how to expresse it: so it fareth with Gods children.

TIM. *What reason have Gods children to delight in the Law, seeing it reveales sin unto them, accuseth them, and condemnes them?*

SIL. First, unto the godly this is a great benefit which it brings, that it doth discover unto them evils, that they may see them, repent of them, and forsake them, as well as good, that they may practise it; and so driveth them nearer unto Christ, that they may be saved by his grace.

TIM. *What other instruction may be drawn from this verse?*

SIL. That seeing the children of God delight in the Law, they have greater reason much more to be delighted with the word of the Gospel: because the doctrine of the Gospel healeth those diseases which the Law sheweth forth; and effectually comforteth, whom the Law hath terrified; being both seed of their new birth, and food to nourish them after they are borne again.

TIM. *Is this a proper mark of regenerate men to delight in Gods word?*

SIL. Yea, it is so: forasmuch as none can delight in such wise, but those that have the spirit of sanctification to engender in them a love of God, and of his word, and that doctrine which is taught therein.

TIM. *But seeing it is written of unbelievers, that they do bear the Gospel with joy, what difference shall we put between the godly and ungodly in their delights?*

SIL. The difference is both in the matter, manner, and end of their delight and joy. First, as for the matter and ground of delight unto the godly, it is the obedience yeelded unto the Law, and Christ, received by the Gospel; whereas bare knowledge of the Law and Gospel, is the ground of an Hypocrites delight. Secondly, they differ also in the manner of their delight; for the delight of a godly man is sincere and constant, as proceeding from the special grace of the Spirit; the delight of a wicked man is unsound and unconstant, proceeding either from nature, or from a generall grace of the Spirit: therefore as it looketh not to God, so it lasteth not. Thirdly, they differ in the effect and end of it; for the delight of the godly leads them to an universall practice of the Law inward and outward: so doth not the delight of the wicked, which content themselves with an outward reformation of life at the utmost. This may be set forth by the comparison of two skilfull Painters, who both together behold one and the same portraiture or picture very artificially drawn: whereof the one contents himself to behold it and commend it, but endeavours not himself to make the like: the other so praiseth it, that he setteth his skill awork to make such an one. So it fareth between a man regenerate, and a man unregenerate; the former doth liketh and delighteth in the word, as he studieth to be a doer of it; the latter, resteth in contemplation of the word, neglecting action, and hating to be reformed. And lastly, their delight doth differ in the measure of their joy; for evil men delight in riches and pleasures more then in the word, but godly persons have more delight in the word, then in all manner of riches. *O Lord how do I love thy Law? I more joy in it then in all spoiles, it is sweeter to me then the Honey-combe, &c. Psa. 119.*

DIALOGUE XVII.

Verse 23.

But I see another Law in my members, rebelling

rebelling against the Law of my mind,
and leading me captive unto the Law of
sin, which is in my members.

TIMOTHEUS.

W^Hat is the drift of this Text?

SIL. To set forth his third
most tough and hard combat, which
he had with the remaindre of sin.

TIM. What be the severall parts of this
verse?

SIL. Two; First, the degree and mea-
sure of the enmity of sin against grace,
sin resisting grace violently, as a rebel his
Prince. The second part is the effect and
sequel of this resistance of sin; namely,
that it leads him away captive and pri-
soner.

TIM. Now expound the words, and tell
us what be meant by Law [Another Law.]

SIL. Evill and sinfull lusts or de-
sires of our corrupt nature: these are
called a Law, because of the force which
they have even in men regenerate, such
as a Law hath, which is forcible and
mighty.

TIM. What is meant here by Members?

SIL. All the powers of the minde, and
all parts of the body, as they are defiled
with sin, and so far as unrenewed by
grace.

TIM. What lessons may these words
teach us?

SIL. First, that the corruption of
sin stayeth not in some one part of us,
but pierceth throughout all the parts of
the whole man. Secondly, that sinfull
lusts not only remain in the godly,
but have great force in them, being as a
Law to rule, moderate, and govern
them.

TIM. Whereunto should this serve?

SIL. First, to humble us, in that
there is no part free from the infection
of sin. Secondly, to awake us and
make us more heedful, in that we heare
that sin is such a powerfull and forcible
thing.

TIM. What other instruction from this
word [I see?]

SIL. That the godly perceive and
discern, both how far sin doth spread it
selfe in their nature, and what might

it hath in them: in which things the
unregenerate be blinde.

TIM. What use of this point?

SIL. That it is a very bad sign to
be ignorant and carelesse of the power
of sinfull affections; it is a token they
stick still in their naturall blindness,
and are not an hair beyond an unrege-
nerate man.

TIM. What is here meant by rebelling

SIL. Not a weak nor a secret resi-
stance, but an open and warlike oppo-
sition and defiance, such as professed e-
nemies and Rebels do make against
their lawfull Sovereign. For as Traitors
and Rebels do hate their lawfull King,
and seek by force of arms and strong
hand to put him downe, that he should
not reign over them: even so wicked lusts
are not only not subject to the grace of
Christ, but mightily strive against him,
that he should not reign as King in our
hearts, as they in the Gospel say of their
King gone into a far country, *We will
not have this man to reign over us:* so sinfull
lusts would not have Christ to be our
King, to rule in us.

TIM. What instructions arise from
hence?

SIL. First, we learn that sin which
remains in the godly after their conver-
sion, is a marvailous dangerous thing;
and doth as much hazard the peace and
safety of his soule, as a Rebelle doth
the peace and safety of his King and
Country.

TIM. What use is to be made of this in-
struction?

SIL. First, it serves to reprove the
slothfull, which either neglect or forget
such a dangerous enemy, and therefore
do but slenderly provide against it,
to their own certain ruine. Secondly,
to keep the watchfull Christian from
falling asleep into security, seeing it is
meet that he be as careful to preserve
his soul, as this rebel sin is diligent to
destroy it. For it is certain that a Chri-
stian is no longer safe, then while he is
watchfull: mistrust maketh safe, saith
Comineus.

TIM. What other things are we to learn
from the former point?

A Maior in
Canterbury
beheaded,
for comfort-
ing Rebels,
Edward 4.
In the
North many
undone for
favouring
the two
Earles.

SIL. A marvailous comfort to the godly, that though sin struggle and fight against them, yet being but a Rebel, it shall never prosper, because God curleth Rebels. Lastly, the godly have from hence an admonition, in any wise to be at utter defiance with all wicked motions, seeing it is a fearfull thing to take part with Rebels, yea to afford them but a good word or look, as all stories make plain, as the Butcher in *Cambridge-shire*, Inne-keeper in *London*. How much more fearfull then is it to join side with such a Rebel that riseth up against Christ his Crown and dignity? so is every sinful lust: take heed and cherish it not, but resist rather.

TIM. Tell us now what is meant by the Law of the mind.

SIL. The Law of the mind, and the Law of God, they be all one in substance, they differ but in respects, for the same Law which is called the Law of God, because it expresseth the will of God, commanding good things, and forbidding the contrary, is also termed the Law of the mind, because it is most known in the mind, and there reigns chiefly: also because the mind renewed is inwardly delighted with Gods Law.

TIM. What instructions doth this afford us?

SIL. First, that all the motions of a renewed minde agreeable unto Gods will, must be obeyed and submitted unto, as men obey the just Laws of their Prince. For they have such force to bind Christians to obedience, as the Princes Law hath to bind the subject. Secondly, that a renewed mind and sinful lust, be most repugnant the one to the other. And therefore it is, that a Christian hath a continuall and grievous combat and war with sin. For no sooner can his minde guided by the Spirit, frame it self to that which Gods Law commands, but presently he finds a most dangerous and strong conflict and resistance made by sin against him. Such as feel it, do mark it, and mourn for it, and bemoane themselves to God their defence.

Part. 2. TIM. What is the event and success of this spirituall Combat in the Apostle Paul?

SIL. That he was led captive to the Law of sin which was in his members.

TIM. What is meant hereby by members?

SIL. It is a speech borrowed from military affaires, or custome of warlike Warriours, which in battle with their enemies do prove Conquerours; such were wont to lead them as prisoners whom they had taken alive, being fast tyed and bound, and kept under their power as their bondmen and slaves. In like manner, sinfull lusts sometimes so far prevailed in the Apostle, as to lead him prisoner, bound hand and foot, (as it were) and to make him a Bondslave to his sin: as he said before; *I am sold under sin*. And again, *I do the thing which I hate*, &c.

TIM. What is here meant by the Law of sin?

SIL. The same which was meant by the Law of the Members, to wit, the corruption of nature, with the evil Lusts thereof, having force as a Law, to rule and moderate our actions, not wholly, but in part.

TIM. What is the instruction that we are to learn by this?

SIL. That the end and issue of the strife which the godly have with sin, is sometime very heavy and grievous, whilst they are brought under the power of sinful lusts for a time, as slaves and vassals which are subject to a Tyrant.

TIM. The Apostle said in the sixth chapter, that sin should not have dominion over the godly, how cometh it then to passe, that sin doth so overcome the godly, that it taketh them prisoners and captives?

SIL. The Apostle meant in the sixth Chapter, that sin should not have lawfull dominion over them, such as a King hath over his subjects, whom he ruleth without controulment. Howbeit sin (as a Tyrant and Usurper) may subdue and overcome the godly, keeping them as prisoners against their will; as many valiant persons unable to resist, are led captive by the enemy. Again, the Apostle in the sixth chapter, meant of full dominion, and for ever; whereas the godly are captives to sin in part only, and for

for a time: for they wrestle out and overcome at length by their faith in Christ.

T I M. Seeing both the godly and the wicked are captives to sin, declare unto us more plainly, what difference there is between Captivity.

S I L. The main difference is this: that whereas the wicked freely and with their whole will put themselves under the bondage of their wicked lusts, godly men become captives against their will, with an earnest desire and longing to be freed from their captivity and bondage, which may be thus further explained. The godly are overcome with sinfull lusts, not because they are willing, but because they are weak to resist, and being overcome, they are never quiet till they have shaken off the power of their lusts, that they may return unto their former chearfull service and obedience of God: but the wicked being tempted with their lusts and evil motions, they yeeld unto them without resistance. This may be somewhat the better set forth unto us, by the comparison of two souldiers in a warlike fight, being of two nations, whereof the owne bearing a false heart unto his King and Countrey, doth of set purpose and willingly yeeld himself to be taken prisoner, and with purpose to practise treachery against his lawfull King. The other is carried away prisoner, because he was unable to withstand the force of his adversary, yet keepeth still a good heart to his King, using all good endeavors to recover his freedom. Even so it is here in this case, the godly come under the power of sin, surprised by deceitfulness of sin, and by the sleights of Satan, being unable to abide their encounters, carrying still an upright heart unto God, and to his service. Whereas the ungodly make themselves voluntary slaves to Satan and sin, very willingly fighting under his banners, against God and his word. This whole matter will yet be made more clear by some few instances and examples out of Scripture, as first *David*, who was overcome by his incontinency, being violently led captive

of it, his heart striving against it, though with great weakenesse; who being in the bonds of sinne, did much desire and seeke after the freedome of grace, as *Psal. 51.* throughout.

Secondly, of *Peter*, who was led away captive of carnall presumption and security, howbeit not of set purpose before, nor without reluctance in the instant of yeelding, and repentance or rising againe afterwards. Lastly, by the example of this our Apostle *Paul*, who confesseth, that sin led him captive, and in this captivity by sinne, he mourned for his thraldome, counting it a misery, and suing for deliverance. But it is quite contrary in the wicked, as appeareth by the example of *Cain, Esau, Ahab, Judas*, and others, who did lye still under their captivity, not seeing any freedome, or not mistrusting or misliking their slavery.

T I M. Tell us what profits we are to make of this instruction?

S I L. First, here is an exhortation to the godly, considering the force of their enemies, and their owne weaknesse, and the hurt that sin hath done to mighty strong men, to put on the whole armour of God, being exceeding watchfull and given to prayer. Secondly, here is an admonition for weak Christians to be marvailous heedfull unto themselves, with great mistrust of their owne infirmities, when as such an one as *Paul* could not alwaies stand against the power of sin. Thirdly, here is consolation for such as at any time shall faint and yeeld in the fight against sin, that they be not too much discouraged therein, forasmuch as such a Champion as this blessed servant of Christ, hath been danted and quailed by sin and Satan. Lastly, here is a marke whereby we may judge of a regenerate person, namely this: that he is drawne captive by the Law of sin, and is carried away by the lust of sinne, yet not without contradiction: whereas the wicked which are void of grace, of their owne accord do run on to evill, as a horse unto the battaile, as *Rom. 3. 15.* *Their feet are swift to shed blood. And againe, they drink iniquity like water, and draw sin with Cart-ropes. Esay 5. 18.*

DIALOGUE XVIII.

Verse, 24, 25.

O wretched man that I am, who shall deliver me from the body of this death? I thank God through Iesus Christ my Lord. Then I myself in my mind serve the Law of God, but in my flesh the Law of sin.

TIMOTHEUS.

What doth this Text contain?

S I L. A conclusion both of the whole Chapter, and of the spirituall conflict with sin, which hath been set forth in the person of Paul.

T I M. What is the summe of this conclusion?

S I L. He confesseth himself miserable, because he was obnoxious to sin and death, desiring full deliverance from them; giving God thanks for the grace and merit of Christ Iesus.

T I M. What be the parts of this conclusion?

S I L. Three: First, an exclamation or complaint of his misery, in these words [*O wretched man, &c.*] Secondly, a consolation in respect of his victory by Christ. [*I thank God through Iesus Christ.*] Lastly an acclamation, *So then in my mind I serve, &c.*

T I M. What is meant here by wretched man?

S I L. Not one that is accursed, as being out of Gods favour, but one tyred and wearied with the continuall and miserable conflicts and striving with sin. It is a wretched and wofull thing, to be toiled and troubled with filthy motions, but every such man is not in a damned case.

T I M. What instructions are we to learn from this?

S I L. First, that it is a very wretched thing, to carry about one but the remainder of sin, and to be troubled with the continuall assaults and force of it. The reasons hereof be: First, because sin even in the godly doth defile their conscience within, and their actions without. Mat. 15. 18. James 1. 21. Second-

ly, it offends their most good and loving Father, being contrary to his Law, Rom. 7. 7. Thirdly, it doth grieve and make sad the holy Spirit of God, Eph. 4. 30. Lastly, it procures many temporall chastisements, and deserves eternall punishment. See Davids example, 2 Sam. 12. 10. Rom. 6. 23.

S I L. What profit are we to make of this instruction?

S I L. First, it reproves them that make slight and slender reckoning of their sins. Secondly, it admonisheth the godly to be humbled, because howsoever they be blessed with forgiveness of sin, yet their blessedness is not perfect, but mixt with some misery.

T I M. What other instruction from hence?

S I L. It is the mark and token of a regenerate man, to feel the misery he is cast into by the force of sin, to mourn for it, and to complain of it. The reason hereof is, because none but such as have the Spirit of Christ, can think themselves miserable in this behalf, that through sin they are drawn from the obedience of Gods Law: for they that bee unregenerate, thinke themselves wretched for bodily evils, as if they be blind or deaf, or maymed, or imprisoned, or extreemly poor; they never take themselves wretched in that they are full of spirituall evils, and thereby hindered in the service of God.

T I M. What use of this point?

S I L. First, it affords a great comfort unto such as can unfainedly sigh because of their finnes, which still stick in their nature and strive against grace. Secondly, here is a testimony against such as bear their finnes, without grief that they are not Gods Children. If there be stragling in the wombe, Rebecca seeleth it; but the barren which bring not forth, feel no such wrestling.

T I M. What other instructions from hence?

S I L. From hence, wicked and impenitent sinners may consider how extreame their wickedness is, that have sin reigning in them; when as the godly

ly count it their misery but to have sin dwelling in them.

TIM. *Proced and tell us now what is meant by the body of this death?*

SIL. Some expound it thus; for a mortall body subject to death, and then the meaning is, that Paul doth desire to be freed from this conflict with sin by his corporall death.

TIM. *If we follow this meaning what lessons then will arise for our instructions?*

SIL. That the battell of sin will not be at an end, while the godly live in this world: in which regard, the fights and repentance, the exercise and strivings of a Christian man, are continual, and have no other term but death. And thus God will have it so, for many good purposes: to exercise patience, stirre up prayer, watchfulnesse, to humble us by sight of our weaknesse, and comfort us by experience of his power.

TIM. *What other meaning is given of these words?*

SIL. Some by body do understand our corrupt and unclean nature, even the whole mass of sin as it is yet unmodified, which is called a body of death, to signifie that it is a deadly thing, deserving both temporall and eternall death: this is the best interpretation.

TIM. *What instruction from hence?*

SIL. In that sin is likened to a body, it teacheth that it is no idle and weak thing, but as it were a thing subsisting full of force and power, and therefore not to be neglected. Secondly, as a body hath many members, so sinne hath innumerable lusts. See Rom. i. 29, 30. Gal. 5. 19, 20.

TIM. *What instruction from hence, that it is called the body of death?*

SIL. That the bondage of sin, even such as it is to the godly, is a very grievous and heavy thing, often thrusting them into the jaws, and wrapping them in the bonds of death both worldly and everlasting, which makes them cry out, Wretched man; and blessed are they which for this can thus cry.

TIM. *What is meant by being delivered?*

SIL. To be wholly and perfectly

freed from the corruption of sin.

TIM. *Did Paul doubt, or knew he not who should deliver him?*

SIL. No such thing, these bee the words not of doubting, but of desire.

TIM. *What is the instruction from hence?*

SIL. That it is the note of a regenerate person, constantly to desire perfect liberty from his sins.

TIM. *What are we to learn from hence, that he doth not say, who hath delivered me, but who shall deliver me?*

SIL. That the grace of sanctification is never perfect while wee abide in this life: the godly are so delivered, as there is stil just cause to say, *Who shall deliver me?*

TIM. *What are we to learn from hence, in that he saith, [Thanks be to God through Jesus Christ our Lord?]*

SIL. That as Paul faints not in the combat, but comforts himselfe with a certain hope of victory: in like manner all the godly must fight against sin, with assurance of hope to overcome in the end, so they strive lawfully. Secondly, the godly must be so sure to overcome as that they do rejoyce and triumph as if they had already overcome. Thirdly, their trust to overcome, relieth not so much upon their own vertues, works, & merits, as upon the mercies of God the Father, by whose aid and grace they look certainly to prevail. Lastly, their hope of help and aid from the mercies of God, is grounded upon the merits and grace of our Lord Jesus Christ, and not upon the Law, or good works, or good conscience: not these things, but Christ hath appeased Gods wrath, reconciled, and continually pacifieth him.

TIM. *What are wee to learn from the last words?*

SIL. First, that Paul divides himself into two parts, mind and flesh; not wholly flesh, nor wholly the mind, but partly the one, partly the other. Secondly, that according to these two beginnings or grounds, his purposes and endeavours were divers: for in his mind he served the Law of God, to know and to do it; and in his flesh he served the law of sin, that his corruption which stil stuck in him, did still sollicit him to

to evil, and sometimes overcame him.

TIM. *What use of this?*

SIL. Sinfull infirmities must keep the Saints from pride, and their grace must stay them from despair; they cannot nor ought to be proud which carry sin in their heart as a law, neither need they faint which have grace for a governour in their mind.

TIM. *What observe yet in this, that be saith, [I my selfe].*

SIL. First, that he speaks of no other then himself. Secondly, that he speaks not in time past, but present; which serves to confute the *Palagians*, and *Libertines*, who take it so as if Paul spake all this from the 14. ver. forward,

in the name and person of a meer naturall man, and had set forth no other fight but that which is between reason directing to things right and honest; and affection or will drawing unto things crooked and dishonest as if Paul had in all this shewed himself an *Aristotelian* and not an Apostle, extolling the power of nature, and not the force of grace; debasing and disgracing sensuality, and not sin and birth corruption, which both in reason and will, even after regeneration, uttereth force and great power, like a mighty Rebel, striving and fighting even against the good worke of the Spirit, in regenerate ones.

CHAP. VIII.

DIALOGUE I.

Verse I.

Now then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

TIMOTHY.

What is the summe and scope of this eight Chapter?

SIL. It doth conclude the doctrine of justification and sanctification of the faithfull through Christ, amplifying and applying it to their comfort, against temptations.

TIM. *What be the parts of this Chapter?*

SIL. Two: The first a doctrinall or exhortatory comfort against the secret corruption of nature, or against the remainder of sin and corruption still sticking and dwelling in the godly: for though sin remains, yet it is not damnable to the godly. This part continueth unto the middle of ver. 17. The second part contains a comfortable exhortation, patiently to suffer afflictions for the name of Christ, because their afflictions have most equall and wholesome causes, and most healthfull effects. This part

continueth to the end of the Chapter.

TIM. *What is the summe of this first verse?*

SIL. It doth propound and set down the comfort against dwelling-sin, that albeit sin doth abide in the godly, yet condemnation doth not abide, but is taken away. Secondly, a description of the godly negatively and affirmatively.

TIM. *How is this comfort limited?*

SIL. Two wayes: First, by the circumstance of time; and secondly, of the persons. It is declared by the circumstance of time thus. Now that we are justified by faith, and sanctified by the Spirit, there is no condemnation to us. Secondly, the persons to whom this comfort doth belong, are described by two conditions. First, that they are in Christ, and secondly, that they walke not after the flesh, but after the Spirit.

TIM. *But how doth this generall comfort belonging unto all the godly, depend upon the former Chapter, where Pauls particular conflict with sin, and his complaint against it, was set out unto us, together with his thanksgiving for his deliverance from it by Christ.*

SIL. Indeed one would think that upon these premises he should have infer-

inferred, there is no condemnation to me, but measuring all the godly by his owne fence and feeling, he doth enlarge the comfort, propounding it more generally thus. Now then there is no condemnation to such that are as I am. This sheweth that he sustained the person of all regenerate men, in the seventh Chapter.

TIM. *It is now time that we come to expound the words: Tell us therefore what is meant by [Condemnation.]*

SIL. A damnable sentence of the Law, to wit, that every one is accursed that transgresseth it. Or thus more plainly. The sentence of God the Judge of the world, pronouncing guilty, and adjudging to eternall death such as transgress the Law.

TIM. *What is meant by [no condemnation?]*

SIL. Full and perfect freedome from this damnable sentence and punishment of death; also that the godly that are thus freed from divine condemnation and most dreadfull destruction, are also accepted for righteous, & worthy of eternall salvation through Iesus Christ: nay there is not onely no condemnation, but certaine salvation unto such. This may be collected to be the sense of these words thus: Where there is no condemnation, there is no wrath; where there is no wrath, there is grace; where there is grace, there is neither sin nor death; and where death is chased away, there must needs be life and salvation.

TIM. *What is that we are to learn from hence for our profit and edification?*

SIL. First, we learne here a difference between the doctrine of the Law and the Gospell, and all other doctrines whatsoever; which appears herein, that this doctrine of comfort can be fetched and drawne from none other but from the doctrine of the Gospell. Secondly, it is a comfort that exceeds all other comforts, to be exempted from condemnation and the wrath of God, without the which men were in farre worse case then the brute beasts, because they live securely without fear:

whereas men if they be without this comfort, that they shall not be condemned, cannot but all their life long live in a continuall feare of condemnation, which must needs disquiet their hearts, and rob them of all true contentment and rest in their soules. This comfort may be set forth by the comparison of a Fellow or Traitor, which have great comfort and quietnesse of minde, being by the Kings gracious pardon freed from deserved and sentenced death, and of other malefactors living in daily expectation of death, to which they are adjudged without hope of pardon.

TIM. *To whom may this comfort be most effectuall?*

SIL. Though it be very joyfull newes to all beleevers, that they shall not be condemned, yet this comfort should be most effectuall to the godly poore; because amidst many worldly wants and miseries which trouble them, it may and should exceedingly joy their hearts to thinke upon, what great good things they have by Christ, as forgiveness of all finnes, freedome from all punishment of sinne, from Gods anger and hell fire; yea and more then this, even perfect righteousness and eternall life: of which things the least is more worth then a whole world; and therefore whosoever cannot rejoyce in these things (whatsoever their worldly crosses be) it argueth deepe unthankfullnesse, and is a signe of unbeliefe. Finally, touching the godly rich, they are to be admonished here, that they are more to cheere themselves with the comfort of this freedome, then with all their wealth and worship.

TIM. *But seeing none shall have this comfort but such as are in Christ, and walk after the Spirit, tell us what is it to be in Christ?*

SIL. To be knit and joynd unto him through faith, as members be to the head, or as branches be to the vine.

TIM. *What do we so learne from hence?*

SIL. First, that none save the faithfull are capable of the former comfort, because onely they are in Christ: therefore howsoever hypocrites and other wicked

wicked men, yea all prophane men and Atheists, do lay claime to this comfort, yet it doth not at all belong unto them, because they are out of Christ. Secondly, we cannot be partakers of any benefit by Christ, except first we bee in Christ, the members must bee one with the head, and the branches with the vine, ere they can draw any life from them. Thirdly, such as beleeve in Christ and abide in this faith, may be sure and certaine to be saved: the reasons hereof be. First, because every beleever is justified and is freed from the guiltinesse of his sinnes, and therefore must needs be saved. Secondly, he is one with Christ, in whom there is nothing but righteousness and life, therefore he is free from sinne and damnation.

T I M. Yea, but though he is freed from sins past, and the punishment of them, yet every beleever by his daily sinnes, makes himselfe worthy and guilty of death?

S I L. True beleevers need not feare, neither sins past, present, nor to come; for this universall negative particle [No] excludes all sinnes, the beleever being justified from sinnes past, sinnes present are pardoned, and sins to come shall not be imputed; therefore he needs feare no destruction.

T I M. Will not this doctrine make men secure and carelesse?

S I L. This doctrine shakes out of mens hearts, the feare of condemnation, and therefore in that behalfe they may be spiritually secure: but it nourisheth the feare of God, being an enemy to carnall security, Psal. 130. 4. Rom. 12. 7, 2.

T I M. Yea, but we cannot be so certaine of our salvation as S. Paul, who had his certainty by speciall revelation.

S I L. This is not so: for first, Paul speakes not here of his owne particular assurance, but gives a generall comfort common to all the faithfull; therefore he writeth not, there is no condemnation to me, but, to them. Secondly, the signes and tokens of this comfort; to wit, to be in Christ, and to walke after the Spirit, are common with Paul to all other true Christians, verse 1. Therefore the certainty of salvation,

and the comfort from thence must needs be common.

T I M. Yea, but it is no where written that thou art in Christ, and that thou shalt not be condemned, and it is the doctrine of Protestants to beleeve no more then is written, and therefore no man can be assured to be saved.

S I L. When we teach that no more is to be beleeved then is written, it is to be understood of universall doctrine and generall points of saving truth, to which wee are not bound to give credit, nor can wee firmly assent unto them, unlesse we finde them in the written word, which is the onely sufficient perfect rule of faith and manners; Iohn 5. 29. & 21. 24. & 2 Tim. 3. 16. Secondly, we affirme and hold, that the certainty of every mans owne salvation is written in the fleshy tables of his heart, by the finger of the holy Ghost: for as this universall truth, that there is no condemnation to such as are in Christ, is written in the word; so this particular assumption of the faithfull: but I beleeve and am in Iesus Christ, is written in his owne heart by the Spirit, which alwayes together with faith, workes and engenders a feeling and testimony of his owne faith, whereby he knowes he is a beleeving person. 2 Cor. 13. 5. 2 Tim. 1. 2. Mark 9. 24. All which places shew, that a man hath in himselfe a witnesse of his owne faith.

Now we are bound no lesse certainly to beleeve the inward particular witness, written by the Spirit, in the hearts and consciences of every faithfull person, then that outward universall testimony which is written in the word: for both these testimonies come from one Spirit, and the sense of faith, is as firme as an article of faith.

T I M. Yea, but this singular faith, what is it else but a singular presumption? for how common is it for every evil liver to say, I trust to be saved?

S I L. It is very true, that such as have no faith and so be not in Christ, if they say they trust to be saved, it is presumption: but for a truly faithfull man to beleeve, and to say it, is no presumption but

but duty, and godly submission to him that commands to beleeve in his Sonne.

T I M. But how shall we be able to know the presumption of the flesh, from the assurance of faith, they be so like the one to the other?

S I L. By this marke, which the Apollle himself gives us, that such as have faith and be in Christ, walke after the Spirit, that is, by the Spirit they do mortifie the flesh, and the works thereof.

T I M. But tell us whether it may be known who they are that are knit to Christ by faith?

S I L. Yes, it may surely be knowne though not to others, yet to themselves, for otherwise this freedome and privilege from condemnation, could be no ground or matter at all of any comfort. Secondly, the taking of an elect soul out of Adam, and the corruption of nature, to graft it into Christ, is not such a slight worke, but that it may be known and perceived of him in whom it is wrought, being a person come to yeere and discretion. For it is the opening the eyes of the blind, the quickning of the dead, the translating from darknesse to light, the healing of the withered hand, and making of the lame to walke, the setting at liberty him that was in prison. All which shews this work to be both mighty and manifest.

T I M. Seeing you say that he that is in Christ by faith may know that he is so, declare unto us by what means he may know it.

S I L. By two means: First, every true beleever hath with his faith a gift and power from Gods Spirit; whereby he understandeth and seeth his own faith, as one that sees or feels, or walks, knows infallibly that he doth these things. Besides it is written, That by the Spirit we know the things that are given us of God, 1 Cor. 2. 12. Whereunto adde the example of the man, Mark. 9. 24. and of Paul, 2 Tim. 1. 12. excepting the time of some great falls, or strong temptations, or the instant of a mans new birth, when this knowledge of a mans owne faith is not so cleare. Secondly, every true beleever may know it by the proper and peculiar fruit of

a true faith; to wit, by an holy and upright conversation, which is called here, the not walking after the flesh; but after the Spirit. For as the Sunne is perceived by his heat and light, and the goodnesse of a tree is knowne by the fruit, and a living man by his motion, speech, and actions, so a beleeving Christian is discerned to bee such a one, by his godly and religious life. Therefore are we exhorted by Peter, to make our calling and election sure by good works, 2 Pet. 1. 10. For howsoever faith goe alone in the apprehending Christ, and in the matter of our salvation by him, yet in our conversation it is not alone, but accompanied with good works, as tokens and signes to make it known. Therefore seeing a faithfull person cannot bee condemned and perished, and every such one hath good means whereby to know his owne faith. Hereupon it followes necessarily, that every faithfull person may assuredly know he shall be saved.

T I M. Let us hear what profits and use we are to make of this truth.

S I L. It doth convict the Papists, who teach, that the faithfull in this life can have no ordinary certainty of Gods grace, and their owne salvation by their faith. For thus they write in the Rhemish Testament, that it is a most damnable false illusion and presumption, to say that a particular man can say, that he is assured infallibly that himself is justified, and hath certain knowledge of his own predestination: they allow a certain knowledge by speciall revelation and probable persuasion by hope.

T I M. What harme and inconvenience will follow this uncertainty and doubting of salvation?

S I L. The overthrow of all Christianity and Religion. For except we be sure of grace and free love to us in Christ for our salvation, we cannot love him, nor hope in him, nor pray to him, nor obey him, nor be thankful to him, nor do any other good work but in hypocrisy. John 4. 19. Rom. 8. 2. 3. 10. Secondly, this doctrine of uncertainty and doubting of salvation, shaketh the

sufficiency and perfection of Christs merits, destroyes the truth and constancy of Gods promise, and weakeneth the testimony of the holy Spirit, witnessing to the faithfull that they are Gods Children, Rom. 8. 16.

T I M. *Yea, but they which are now in Christ and do beleve, are not sure to persevere to the end?*

S I L. Yea, he that is once in Christ, shall ever be in him. A member of Satan, may become a member of Christ; but a member of Christ, can never be a member of Satan: for none can pluck them from Christ, Iohn 10. 28. Who also prayeth for our perseverance, Ioh. 17. 21.

T I M. *What other profit is to be made of this former truth, touching the certainty of salvation beleaved in?*

S I L. In all terrors of Conscience and conflicts with sin, it ministreth no small comfort to the godly, to know and bee assured, that their salvation stands firm and inmoveable. Lastly, here are all men admonished how to judge and discern of their own faith, whether they be true belevers, and such persons as shall not be condemned, which may be done by the second condition hereunto added and annexed, to wit, if he walk not after the flesh, but after the Spirit.

T I M. *What is here meant by walking?*

S I L. Living, or ordering and disposing our life and actions.

T I M. *What is here meant by Flesh, and by Spirit?*

S I L. By Flesh, is meant that vicious quality of sin, or corruption of nature, with the blind and wicked motions thereof, and by Spirit, is meant, that quality of holiness created, and working in us by the Spirit of God, by a heavenly mind of the cause for the effect.

T I M. *Show us now what may be said to walk after the Flesh.*

S I L. Not they which have corruption of nature and sinfull motions, (for there be in every godly person,) but they which in their living, and ordering of their life and conversation, doe follow their sinfull motions and lusts, as their guides and leaders: so clinking,

speaking and doing, as their own carnall blind reason, and corrupt affections, leadeth, directeth, and governeth them. This is to walk after the flesh, to set ones course by the counsell and direction of his corrupt reason and wit.

T I M. *May not a man walk after the flesh, whose works are outwardly good and honest, as when he prays, beates the sword, gives thanks, reproves sin, bestows almes, gives counsell, &c.*

S I L. It is very true: bea that doth these things, and other good things, and doth them often and continually, yet may be a person that doth walke after the flesh, if he do them out of a corrupt carnall mind, and unpure conscience, seeking to please himselfe and other men, being carried with his own profit or praise, and not seeking Gods glory: Finally, doing them rather of custome, then of conscience and obedience to Gods commandement.

T I M. *Then tell us how many sorts there be of them that walk after the flesh.*

S I L. Two sorts: the first be they, which are wicked and open sinners, having cast off the covenant of God, and shame of man, as drunkards, common swearers, perjured persons, adulterers, common lyers, covetous, railers, contentious persons, and the like. The second sort, be Hypocrites, which cloak their affections and life with appearance and shew of faith, obedience of the word, good conscience, and the Spirit of God: yet in truth, they are voyd of all these, and have no other leader, guide, or ground of their life and doings, but their own ignorant minds and false hearts, being wholly carried with bye and fleshly respects and worldly gaine.

T I M. *Give us some plain mark whereby they that in this sort walke after the flesh, may perceive it in themselves: what it is.*

S I L. First, that they use not to take counsell of Gods word to make it their rule of every particular action of their life, Psal. 119. 9. Secondly, they never looke upon their conscience and example Christ Jesus, how he spake and did, that they may doe the like. 1. Iohn

10. 17. Thirdly, they do not by prayer lift up their hearts to God, to give them in their counsels, speeches, and deeds, 1 Thes. 5. 17. Nehemiah, 2, 4. Fourthly, when they have spoken, or done any good thing, they do not return the praise of it to God, 1 Cor. 10. 31. Lastly, they are not resolved to suffer reproach and wrong, for their profession and well doing, Mat. 10. 37. Luk. 14. 27.

TIM. *Newborn men may bee said to walke after the Spirit?*

SIL. Noe, they who have some good desires and deeds, but they whose course of life and actions for the honour of them, are evermore constantly ruled by the motion of Gods Spirit, which they follow as their guide and leader as it is not a fair day wherein the Sunne shineth now and then, if there bee foul weather in the rest.

TIM. *May not a man slip and trip in his way sometimes, yea stumble and fall, and yet be said to walke after the Spirit?*

SIL. It is right so, because a spirituall or godly conversation, must not be judged by one or a few actions; but by the tenour of it, and as it holds, and is for the most and greater part otherwise none should be said to walke after the Spirit, because there is none that lives and sinneth not.

TIM. *What be the sorts of them that walke after the Spirit?*

SIL. Two: Some strong, as Abraham, David, &c. Some weak, as the Apostles of Christ were before the ascension of the Lord.

TIM. *What be the marks of one that walke after the Spirit?*

SIL. These two: First, an earnest desire both to know, and to walke in the good way. Secondly, a sincere sorrow for his failings and falls, and arising by repentance, and the contrary to those five before mentioned.

TIM. *What profits comes there of these things?*

SIL. First, it reproves such as boast that they are in Christ, and yet shew the contrary by their walking after the flesh. Secondly, it assures them that

walke after the Spirit, that they are the very members of Christ. Finally, it teacheth all men, that sanctification of the Spirit, is an unseparable companion and fruit of our justification by faith: moisture and water, heat and fire, light and Sunne, are not more firmly united then faith and holiness.

DIALOGUS II.

Verse 2. *older.*

For the Law of the Spirit of life which is in Christ Jesus, hath freed or delivered mee from the Law of sin and death.

TIMOTHENS.

What is the drift and purpose of this Scripture?

SIL. It is a proof and confirmation of the former verse, and of the latter part of it, (as some think) by a reason taken from the efficient and begetting cause of holy conversation, to wit, the Spirit of Christ given to the faithfull, who having communion with Christ, have also fellowship with his Spirit. But I rather take it to be the proof of the former part of the sentence, confirming to us, that there is no condemnation to such as are in Christ, which is confirmed by this reason, because the Spirit of life which is in Christ the head, being allowed unto his members, doth quite abolish sin and death, thus though sin remain in them, yet it shall have no force to condemn them.

TIM. *What then do you think the sum and substance of this verse to be?*

SIL. This verse together with the three following, is to be expounded of the third part of our justification, to wit, of the perfect holiness of Christs humane nature, imputed to us as the remedy and cover of our most defiled nature, of the delivery of our impure nature, by the imputation of Christs sanctified nature.

TIM. *What be the parts of this Text?*

SIL. The parts be four. First, what that is whereby we are freed, [For the Law of the Spirit, &c.] Secondly, what manner of thing this freedom is.

Y 2

Thirdly,

Thirdly, to whom it doth belong [Me.]
Lastly, from what evils we are delivered,
[From the Law of sinne and death.]

T I M. Come to the words, and tell us
what is here meant by the Spirit?

S I L. Some by the Spirit, do understand properly the holy Spirit, the third person in the Trinity, which governs and rules our minds by his inward motions, as by a Law. Others, by it understand the doctrine of faith, or of the Gospel, which is a doctrine of the Spirit and life, Plal. 39. 7. 2 Cor. 2. If we follow this exposition, the meaning will be thus much: that the Gospel or doctrine of faith doth free, that is, absolve and pronounce me free from the Law of sin and death, that is, from the guilt and condemnation that the Law of Moses threatneth unto sinners. This then is a very godly exposition, but not fit to this Text, that doth not at all speak of the Law of Moses, which is no where in Scripture called the Law of sinne; but forbiddeth it and commandeth wholesome and profitable things: neither doth he entreat here of the efficacy and power of the Gospell, and the doctrine of Faith, which is never called the Law of the Spirit. But I judge Spirit to be put here for the worke and efficacy of the Spirit (to wit) for the grace of sanctification and holinesse, which is called a Law, because it is like to a Law, having power to governe and moderate. And the word [Life] is added, to shew that the Spirit which worketh this, is no idle and dead thing, but a lively vivifying and quickning Spirit, being the author both of an holy life, and everlast life, and that first in Christ the head, and for his sake and merit, in the faithfull his members. That this is here meant, may appear by the opposing and setting it against the Law of sin, under which must needs be comprehended corruption of nature, being contrary to holinesse.

T I M. I pray then, that by the Spirit of life, is meant the holinesse and purity of mans nature, at a worke of that quickning Spirit which is like by a Law: but whether take you is of holinesse inherent and wrought in

our own nature being regenerate, or in Christ his humane nature, at in the proper subject?

S I L. I do take this latter to be true, that it is taken of the sanctification of Christ his nature. My reasons be: First, because it is written, not in us, but in Christ, [The Law of the Spirit of life, which is in Christ.] Secondly, because Christ his sanctification, meriteth deliverance from sin, not our sanctification, which is but a token and testimony of our purchased deliverance. Thirdly, by the imputation of Christs sanctification, this comfort (that wee shall not bee condemned) is confirmed unto us. Lastly, if we interpret it of our begun inherent sanctification, we shall further the rotten opinion of the Papists, touching justification by inherent grace. See ver. 3, 4.

T I M. What thing is that deliverance or freedom which is here spoken of?

S I L. It is the very selfe-same that justification is, to wit, a full and perfect absolving us before the Tribunall of God, from the whole guilt and punishment of sin, which comes to us by the imputation of Christs sanctification. The reason hereof is, because it is written in the Preter tense, or in the time past, to signifie, that our justification is perfect in this life: whereas, when he speaketh of our imperfect sanctification, hee useth a word signifying time to come, Rom. 7. 24. Who shall deliver me, &c?

T I M. Who are the parties that are partakers of this freedom and deliverance?

S I L. All beleivers, without any difference of sex, age, stature, condition, or nation, whether Jew or Gentile.

T I M. Why then doth the Apostle use this phrase saying, [He hath freed me,] rather then, he hath freed all the faithfull?

S I L. First, as he set himself before an example of weaknesse and spirituall strife, so now also of confidence and of the victory. Secondly, here hee would teach all men to make application of this comfort unto themselves, saying and beleiving, Christ freed me, there is no condemnation to me: for this is the power of true faith, to appropriate generall promises, contrary to the Papists, who will have faith to be nothing else,

but a generall assent to the Scriptures, without particular affiance in the promise of Christ.

TIM. From what thing are we delivered by Christ?

SIL. From [*Sinne*], that is, from our unregenerate nature, as it is corrupted by Sin. Death also is joyned to it, because it makes us guilty of, and subject to death and destruction, which followes all kind of sin, as the night followes the day, and shadow the body.

TIM. What meaneth hee by putting this word, [*Law*] unto sinne?

SIL. Because the guilt of our sinfull nature, is as a bond to make us bound unto eternall death. Secondly, because in such as are not regenerate, it doth exercise a mortiferous tyrannicall power and government.

TIM. Now shew us what benefit we may make of this whole verse, thus expounded?

SIL. It affords us an instruction, a comfort, reproof, and confutation. The instruction is, that not only Christ his obedience in this life, and the sufferings in his death, but the sanctification of his humane nature is ours, and is as verily belonging to the faithfull as if they had been borne without sinne. Secondly, the comfort is that such as are in Christ, may in all their temptations in life and death, comfort themselves with this assurance, that their sinnes neither of their actions, nor of their nature, shall ever be imputed to them. Though they may oftentimes feel their wicked and rebellious nature, stir and resist Gods Law, yet such as doe resist the motions of sinne, yeelding themselves obediently to the motions of the Spirit, are secured and made certain that their remaining sin shall never condemne them; because Christ hath freed and delivered them from it perfectly, allowing them his own sanctification to be theirs. It is a marvellous comfort to them that have need of it, and can apprehend it. Thirdly, this doth reprove the ignorant dissolute Christian, who never thinks what an evill his corrupt nature is, nor is ever troubled with those evill moti-

ons and desires that suddenly spring from it: full little do they consider that the Sonne of God must descend from heaven, and humble himselfe to become a man, that hee might free us from the impurity of our humane nature. And lastly, it doth confute our blind erring Papists, of whom the very wisest of them never came so far as to know that naturall concupiscence is a sin in the regenerate, & stands in need of a Saviour.

DIALOGUE III.

Verse 3.

For that that was impossible to the Law, in as much as it was weak, because of the flesh, God sending his own Son in the similitude of sinfull flesh, and for sinne, condemned sin in the flesh.

TIMOTHÉE.

What is the drift of this Text?

SIL. It renders a reason to prove, that the most perfect holiness of Christs humane nature (called in the former verse, the Spirit of life) being imputed unto believers, doth free them from sin and death, that is, from the remainder of sinne sticking still in their nature, and the punishment of eternall destruction due to it. This reason is taken from the end of Gods purpose in sending his Sonne to take mans nature into the fellowship of his person; for he was sent to take flesh upon him, to help and succour the infirmity of our flesh. Or more plainly thus; Christ was sent of his Father to take the nature of man in the womb of a Virgin, free from sinne, by the works of the holy Ghost; to this end, that he might restore our nature unto such a perfection of righteousness, as the exactness of Gods Law doth require. For though the Law did teach a perfect righteousness both of nature and actions, yet it is very unable to bring us thereunto, because we doe lacke strength and power to performe and keep it both before and after our regeneration. From whence doth follow, that seeing by the strength of the Law we cannot attaine perfect righteousness

ousnesse and salvation with freedom from sin and death, because of the infirmity of our flesh; therefore it was of necessity, that Christ should take our nature full of holinesse, to doe that for us which the Law could not do, that is, to destroy sin and death, and to make them (which by faith lay hold on him) so absolutely righteous as the Law requires. For thus the case standeth, that not only our thoughts, words, and works, should be free from sinne, and wholly upright; but also, that our nature, even the very faculties of our reason and will, should be in all things conformable to Gods will revealed in his Law, as Adam was in his creation, and according to that which is written, *Love God with all thine heart, &c.* Now because none, no nor the godliest, do ever get this perfection while they are here, (their nature still remaining corrupt in part, and rebelling against God, Rom. 7. 22.) therefore all must needs have perished, except our nature had been fully sanctified in the man Christ, who is freely allowed to the faithfull, to free them from condemnation.

T I M. Divide the Text now into his severall parts.

S I L. It hath these two parts: First, the end for the which God sent his Son into the world, to wit, that the infirmity or weaknesse of the Law (by occasion of us and our sin) should be no let, or hinderance to mans salvation. Secondly, what Christ Jesus did, being sent, and come: he did by sin condemn sin in the flesh.

T I M. What Law is meant here, and what is it that it cannot do?

S I L. By Law is here meant, not the Ceremoniall, but the Morall Law, which is impossible to justifie a man before God, or to bestow perfect righteousness upon him, as appeareth by the beginning of the next verse.

T I M. Yet it was said in the seventh Chapter, that the Law was ordained unto life?

S I L. The Apostle sheweth there, what it is able to do in his own nature; and here, what it is not able to do to us

that are sinners. For the Law (by Gods ordinance) could justifie us, and bring us to life eternall.

T I M. But how is it that the Law cannot justifie and make us righteous, seeing it doth teach a perfect righteousness?

S I L. It is true indeed, that the Law instructeth us fully, both what is to be done, and what is to be avoided; but there are three other things required to the justifying of us, which it is impossible for the Law to do for us. As first, to offer us forgiveness of those things we do against the Law, which accuseth, but absolveth not. Secondly, to work faith in us, to lay hold upon forgiveness being offered, which the Law cannot engender. Thirdly, to put strength and power into us, that we may be able to keep all the commandments of the Law, to the end of our life. All which things are impossible to the Law, because it only instructeth what to do; but minisheth no strength to do, that it bids. It promisseth life to the doers, and threatneth death to the transgressors, but offereth no power to sinners, much lesse gives faith to apprehend it, for this is the office of the Gospells Cor. 3. 6, 7, 8. The cause why these things are impossible to the Law, is because it is weak, that is, uneffectual and feeble for these purposes, which cometh not from the Law, but from our flesh and corrupt nature.

T I M. What doth the Flesh signify here?

S I L. That naughty and sinfull corruption, that through Adams fall passed through all mankind, and doth remain still even in men regenerate, but it is corrected and reformed in part in them, and that daily till it be abolished.

T I M. What is the effect and fruit of this remaining corruption and sinne?

S I L. It doth make the members of Christ, and new borne Children of God, unable perfectly and fully to keep the Law. As first, because through force of this remaining corruption, they do divers things contrary to the Law. Secondly, they leave undone many good things commanded by the Law. Thirdly, in the good things which they do

do, there be much imperfections and uncleanness, therefore it is impossible to be kept of the most righteous that is. In our creation it was possible, and in state of glorification shall be, but in estate of our unperfect sanctification, it cannot be.

T I M. *Is it not a wrong to God to say, that he hath given us a Law impossible to be kept?*

S I L. No, none at all: First, because in our Creation we received strength to keep it, which we lost through our own default. Shall a Landlord be blamed, because the Tenant is unable by his own unthriftiness to pay his rent? Secondly, because in the estate of glorification, we shall have power to keep it perfect, for then our knowledge and love of God and our neighbour shall be perfect. Thirdly, because in the estate of regeneration, the godly may be said after a sort, and in some sense perfectly to keep it. For the regenerating Spirit hath begun in them obedience to the Law, giving them strength to desire and endeavour it. Altho their wants and failings in their obedience are pardoned, and he is said to have no sin, when that is not imputed which is done. And lastly, the perfect obedience of Christ, is allowed unto the faithful. *Omnino mandata Dei (inquit August.) salta depromimus, quando quicquid non fit, ignoramus.*

T I M. *Is what sense is it then, that the Law is impossible to be kept?*

S I L. The wicked, which are strangers from Christ, are absolutely unable to do any part of it, but break it throughout, Rom. 7. 5. Secondly, the regenerate and godly, they are not able by grace inherent in their own persons perfectly to do it, but fail in many things and sundry waies, 1 John 1. 7, 8. James 3. 2.

T I M. *Declare unto us the profit that we are to make of this doctrine, touching the impossibility of keeping the Law, and being justified by it.*

S I L. First, it convinceth and confuteth both the Pelagians and the Papists: the one, because they teach, that men by the strength of nature are able to keep the Commandments: the o-

ther, that by strength of grace, the godly are not only able to keep the Law, but to do more then the Law requireth. Secondly, it serves to humble us much, that we cannot keep the Law, and that through our sinfull weakness: also to stir us up unto prayer for grace to yeeld better obedience unto it, seeking that strength from God which we have not in our selves, to be able in some measure to yeeld obedience to the Law. Thirdly, it instructeth all the faithful, to know, that justification before God, is not to be had by good works, because they are imperfect, not answerable to the rigour of the Law, and are all stained by the corruption of the flesh mingled with them. Fourthly, this doth teach us, that seeing we cannot have justification from the Law; therefore all men must be content to deny themselves, and go out of themselves and seek perfect righteousness in another, to wit, even from the son of God sent into the world, that he may be made man for us; and the end of the law, for righteousness to all which beleeve.

T I M. *What are we to learn from these words, [That God sent his own Son]*

S I L. These three severall Lessons: First, the distinction of the persons in the Trinity; for if the Son be sent from the Father, of necessity he is a person distinct from the Father; which confuteth Sabellius, who held a distinction not of persons, but of names. Secondly, that Christ is the Son of God, otherwise then we are, even his own Son, that is, consubstantiall and coequall with the Father, contrary to the *Arians*, who denied the eternall God-head of the Son, whom they make an inferiour second created God, that is, indeed not a God at all. Thirdly, hence we learn, that when the high and sovereign cause of our salvation is sought for, we may not stay in Christ himself, but arise up unto the goodness of God the Father, sending his Son: which confuteth such as will have foreseen faith and works, to be the moving cause of appointing us unto salvation; when as Christ himself is not the impulsive moving cause of appointing

appointing us unto salvation, but Gods own love moved him to give and send Christ unto us, John 3. 16.

TIM. What is the use of this third and last lesson?

SIL. It doth admonish all the faithful, that since God freely out of his love sent his Son for them; therefore it is their duty to send their hearts unto him, wholly to be his, as men send mutuall gifts one to another. Rom. 12. 1.

TIM. What is meant here by the similitude of sinfull flesh?

SIL. The meaning is, that Christ being sent of his Father, became a very man, having the true nature of a man, being like to all other men except sin: also by flesh is here meant, humane nature consisting of body and soul, being considered without corruption of sin.

TIM. Why doth he say, in the similitude of flesh?

SIL. To teach us that Christs manhood not only seemed and appeared, but indeed was such, as is the manhood and nature of every other man. Secondly, to shew us, that howsoever a naturall eye could see nothing but the form of a man, yet that he had another, even a divine nature, not to be perceived, but by the eye of faith.

TIM. Why is sin added here and put so flesh?

SIL. First, because humane nature as we bear it, is corrupted with sin: but Christ took it pure without sin. Secondly, our nature as Christ took it, though it were free from the contagion of sin, yet it was not free from the effects and fruits of sin; for he was subject to hunger, thirst, cold, nakedness, weariness, and death it self: which because they are the necessary consequents of sin, therefore are they here called by the name of sinne.

TIM. What is the instruction that arises from these words being thus opened?

SIL. That Christ was truly incarnate and made man for our sakes: as God taking mercy on lost mankind, is the efficient cause of our freedome; so his Son sent, is the materiall cause of our freedome.

TIM. Wherefore was the Son of God rather to take humane nature, than the nature of Angels?

SIL. Because the purpose of God was to redeem and save, not the Angels, but mankind, Heb. 2. 15, 16. which as it doth expresse the greatness of Gods love to man, so it must greatly excite and stir up mans love to God: for it is very considerable, that men and Angels are both sinners, yet the remedy was allowed to us.

TIM. But wherefore was the Son of God, to take mans nature pure without sin?

SIL. Because otherwise he could neither have been made a sacrifice for us, nor righteousness to us: for had he had our nature with the least sin, he could not only have been no Saviour to us, but himself should have stood in need of a Saviour, and instead of giving righteousness to others, must have received righteousness from another.

TIM. But how was it possible to sever sin and our nature one from the other?

SIL. Well enough: he that severed them in the first Adam by creation, could tell how to sever them in the second Adam by incarnation, as he will at length sever them in all believers at their glorification, sin being but an accident which may be separated without hurt to the subject.

TIM. What is the use of this?

SIL. First, to move us to bless God who hath given us a Saviour holy and separated from sin and sinners, Heb. 7. 26. Secondly, to hunger and thirst after the sanctity and pureness of Christs humane nature, seeing we have so great need of it, to cover our most unholy and defiled nature, the infection whereof alone is enough to condemn us without this remedy.

TIM. What was it that Christ did for us being made man?

SIL. He did for sin condemn sin in the flesh.

TIM. What is meant here by condemn?

SIL. Not to punish, or exact punishment for sin, but to abolish and take away sin at once out of mans nature; as the word is used, 1 Pet. 4. 6. condemnation

Christ had not saved us from sin, being himself a sinner.

nation being put for that which followes it, as condemned persons use to be taken out of the world that they may be no more: so is sin from us by the imputation of Christs perfectly sanctified manhood: for though sin remaine in the godly, yet it is as if it were not, being not imputed; as *Augustine* said, *Quicquid ille non imputare decreuit, sic est quasi non fuerat.*

TIM. What is to be understood by this word when he saith, [For sinne?]

SIL. Some interpret [For sinne] of sinne, because sinne did unjustly set upon Christ to get him to dye, and to be crucified; see *Iohn* 16.9. Secondly, [For sinne] by some doth signifie for remission of sinnes *Rom.* 5.6.8. Thirdly, some interpret [For sinne] to be a sacrifice for sinne, 2 *Cor.* 5.21. But I take it this word, [For sinne] must be joynd to the word [Jesus] and then it noteth the finall cause or end, for the which Christ became man, namely, to take away, chase, and drive sinne out of our nature which he tooke upon him; for this text speaketh of his incarnation, and not of his sacrifice and death.

TIM. What is our instruction then from these last words?

SIL. This, that all true Christians stand in extreame need, not onely of his passion and death, in being made a curse, or of his perfect obedience in doing the will of God in his life; but of his very incarnation, and of his most holy and pure manhood: because otherwise it is not possible that ever any beleeving Christian should be saved, but that they should all perish: and Christ with whatsoever he is or hath, as by testimony of Scripture given to us, ordained for us and our salvation.

TIM. Why do ye say so? how can they perish for whom Christ dyed, and for whom he kept the Law?

SIL. Because none can have eternall life in heaven, unless they have the absolute perfect righteousness which the Law exacteth, one principall part whereof is the perfect integrity of our nature; our will and reason being conformed and fashioned agreeably to the perfect

justice of God revealed in his Law, so as there be not the least inclination, or pronenesse to any evil, but a through disposition to every good thing. This full perfection the Law is not able (as we have heard) to effect and worke in us, because it is weake through our corruption, whereby we are made unable to answer it. And therefore if we should not finde this perfect righteousness and integrity, which the Law requireth of them that are to live forever, in the humane nature of Christ, and have it allowed and given to such as doe beleeve in him, it were impossible that any should be saved, because nothing that is unclean and unholy, shall enter into the new Jerusalem, *Revel.* 21.27. And our nature even after regeneration and faith, is still defiled by the remainder of sin. Howbeit Christ is not divided, he that hath one part of his Mediatorship, hath the whole, like a Ladder where no one stile can be lacking.

TIM. What profit is there to be made of this?

SIL. First, it teacheth Christians to be nolesse thankful for Christs incarnation, then for his passion. Secondly, it serves to humble even the godliest that are, to thinke upon their dwelling and remaining sin for the abolishing whereof, God must descend and be made man. Thirdly, it helps to comfort the weak ones, when they are tempted to doubt of their salvation through the in-bred corruption which they carry about them, and provokes them to sin against God. Let them by a true faith consider of Christ his most perfect naturall innocency, that it is no lesse reckoned to them for healing their defiled nature, then his obedience and sufferings for remission of all sinnes, and acquitting them from eternall destruction.

DIALOGUE III.

Verse 4.

That the righteousness of the Law might be fulfilled in us, that walke not after the flesh, but after the Spirit.

TIMO.

TIMOTHEUS.

What doth this fourth verse containe?

SIL. Two things: First, a declaration of the end for the which God sent his Sonne in the flesh, to wit, that the righteousness of the Law might be fulfilled in us; and herewith hee concludes the comfort set downe in the beginning of this Chapter, touching freedom from condemnation to them that are in Christ. Secondly, he returns to the doctrine of sanctification, set downe in the latter part of the first verse, and here againe repeateth it word for word [*Which walke not after the flesh but after the Spirit.*]

TIM. What is meant here by the righteousness of the Law?

SIL. That righteousness which the Law requirerth from every one that shall be justified before God, and live eternally by it. This righteousness is twofold, according to the divers delivering of it from God to us: The first, is that which was written and engraven in to Adams heart at his Creation, and not wholly defaced after his fall, Rom. 1. 32. The second was that which was written in the Tables of stone by Moses, and is contained in the ten Commandments, wherein we have a plain and perfect explanation of the Law of nature. This righteousness then is, that absolute or full integritie and uprightness of the whole man, being thoroughly conformed & framed to the will of God his Creator, where there is nothing in words, actions, thoughts, reason, and will, but what is in all points agreeable to the will of God. This righteousness of the Law, whosoever hath it, shall thereby stand just in Gods sight, able to abide the rigour of his justice.

TIM. How is this righteousness fulfilled in us, who are not onely sinners by first birth, but have sinne in us even after our new birth?

SIL. True indeed, the righteousness of the Law is not fulfilled by us; that is, by any righteousness inherent, or being in our owne person, which is alwayes imperfect even in the best men: but it is fulfilled in us, because it is found in

Christ, whose members we are, and into whom we are ingrafted by faith. And therefore being all one with him, and he with us, that which is his, is ours, and that which is in him, is in us. In us then it is fulfilled, though not by sanctification, inherent in our owne persons, yet by imputation of Christs sanctified nature unto us.

Or more plainly thus: Such as doe apprehend and lay hold upon Christ by faith, unto them God the Father doth freely impute the merits of the passion and death of his Sonne for remission of sinne, and for freedom from punishment of sinne; and of his obedience to the Law, for covering the guilt of Adams disobedience, and of his humane nature perfectly sanctified, for the healing and restoring of our corrupt nature. Thus all true beleivers have that righteousness in most absolute manner which the Law of God can exact at their hands. For the faithfull having all their sinnes forgiven them, and the whole punishment of sin discharged through the death of Christ, and withall the perfect obedience of his life and actions allowed unto them; lastly, his most holy nature imputed: What is it now that the Law dealing in all strictness and rigour, can exact unto a full righteousness, but it may be found in the true beleivers? Therefore to such (let sin and death do their worst,) there can be no condemnation.

TIM. What instructions now will arise from these words thus opened?

SIL. First, whatsoever belongs to the perfect justification and salvation of a sinner, it is to be found in the man Christ, and in him alone, because God hath so willed and appointed it, Acts 4. verse 12.

TIM. What use is there of this point?

SIL. First, it overthrowes all Popish additions of mens merits, which are to be abhorred, howsoever covered and coloured with the name of Christ. Secondly, it admonisheth all men to seeke after the true distinct knowledge of Christ, and to desire to know nothing but him unto their salvation; hanging after

after his righteousness, wherein standeth their full and perfect happiness.

TIM. *What is the other instruction out of this first part of the verse?*

SIL. That the whole righteousness of Christ, and whatsoever is in him, is theirs which are his members by faith.

TIM. *By what means may we know them which are thus his members?*

SIL. By this mark, that they walke not after the flesh, but after the Spirit.

TIM. *But wherefore doth the Apostle repeat this, having mentioned it before?*

SIL. Because faith, by the which we are in Christ, being an inward and hidden thing seated in the heart, may easily be counterfeited by hypocrites, who if they do, say, profess, and glory, (as they are apt enough to do) that they are in Christ; there is none can controll them, because none can see what is within their heart. And howsoever such as are in Christ and have faith, cannot deceive themselves: yet many doe, by thinking that they are in Christ, and have faith, when they have not, presuming of what they never received.

This moved the Apostle here againe to mention such a witness of our being in Christ, which is outward and more subject to sense, and therefore lesse apt to deceive, namely, newnesse of life, or sanctification; which is such a thing, as without it we can never assure our selves that our sinnes are forgiven by Christ, & that we are free from condemnation. For though it be not the proper cause of our comfort, yet it is a cause without the which we can have no sound comfort, because it is joynd inseparably with justification: for God doth ever sanctifie by his Spirit, whom he doth iustifie by faith: also newnesse of life is a sure testimony of a lively faith, which makes us certaine of our reconciliation with God. Moreover, newnesse of life, is a fruite of the Spirit, and it is a chief part of our thankfulness to God, who is then most honoured, when his will is sincerely obeyed.

TIM. *What use is to be made of this doctrine?*

SIL. First, it reproveth the Hypo-

crites, who say they have sanctification, and yet still walke after their owne corrupt lusts. Secondly, it admonisheth all to labour for sanctification, without which there is no certainty of justification to be had. Lastly, it much confirmeth such Christians, as labour to lead their lives purely after the motions of Gods Spirit, striving against the lusts of the flesh; grieving heartily with a godly sorrow for their daily failings of infirmities, rising by true repentance, laying hold upon forgiveness promised of Christ in the Gospell, & ever after walking more awfully and warily, and endeavouring to profit to better and greater obedience of the word; let not such despaire.

DIALOGUE V.

Verse 5.

For they that are after the flesh, savour the things of the flesh, and they that are after the Spirit, savour the things of the Spirit.

TIMOTHY.

What doth this Text containe?

SIL. The Apostle having turned himselfe againe to the doctrine of sanctification, affirmeth of all beleeving justified persons, that they study to live and leade an holy life: this he declareth by a comparison of contraries after this manner. They which are after the flesh, walke after the flesh, and live wickedly: but they which are after the Spirit, walke after the Spirit, and live godly.

TIM. *Now expound the words, and tell us who they are that are said to be after the flesh.*

SIL. Unregenerate and wicked men, who are nothing else but flesh and corruption, in whom that sinfull quality derived into all mankind by naturall generation, is no whit corrected and mortified, but remaineth still in full force, bearing rule over them, and commanding them as a Lord and King, being not reformed, howsoever happily restrained in some.

TIM. *What is it to savour the things of the flesh?*

SIL.

S I L. This is a borrowed kinde of speech, taken from the body, and translated to the minde, signifying the setting of our thoughts, care, and endeavour, to favour or follow such evill workes, as sinnefull corruption moves men to: viz. such as be rehearsed in Gal. 5. 19. as adulterie, fornication, uncleanness, wantonnesse, debate, wrath, envy, &c.

T I M. *What is the instruction arising from the first part of this first verse?*

S I L. This: that such as the man is, such be his workes; an evill man, full of evill affections, cannot but bring forth evill fruite. The reason is, even that which Christ himselfe yeldeth, Math. 12. 33. *Make the tree evill, and the fruite will be evill.* Evill trees cannot bring forth good fruite. And Titus 1. 15. *To the uncleane, all things are unclean:* for even their mindes and consciences are defiled; even as a filthy corrupt fountaine cannot send forth sweet waters, so a soule wholly polluted with sinne, can neither thinke, speak, nor doe, any other things then they which be sinfull.

T I M. *For many unregenerate men, both thinke upon, and doe many naturall, morall, civill, and religious duties: how is it then, they shall in every thing they doe?*

S I L. It is true: evill men doe many workes of all kinde which be good, if we respect the substance of the thing done, but they are the things of the flesh (even sinnefull workes) as they be workes of such persons who be wholly sinnefull, as Hag. 2. 15. *All the workes of their hands, and all that they offer here be uncleane.* For whatsoever it is that uncleane persons doe, it neither hath a good beginning, (for they doe it not in faith) neither is it done in a good manner, (because it is not done out of obedience to God, and love towards him and our neighbour) neither is it referred to a good end, (for it is not done for Gods glory, but for vaine glory.)

T I M. *What use, and profit now are we to make of this first instruction?*

S I L. First, it may teach us how fearefull and grievous their case is, who are unregenerate, seeing they sinne against God, to the endangering of their

owne soules in every thing they doe, all their actions, how glorious and goodly soever to the eye of the world; being odious and abominable before God. Secondly, it doth teach us what a needfull thing sanctification is, and how much it is to be sought and laboured for. Thirdly, it admonisheth men not to content themselves with doing onely such things as be outwardly good, because one that is after the flesh and wholly corrupted, may goe so farre. Fourthly, when we see any man to favour and minde wholly the things of the flesh, being given to evill workes, we may bee certaine, that such a man is yet a man after the flesh.

T I M. *Tell us now who they be, that be after the Spirit?*

S I L. Such as are led by the Spirit, following the inspiration of God; or they in whom the Spirit of God ruleth, & hath dominion, correcting & keeping under sinfull corruptions, and stirring them to good things pleasing to God.

T I M. *What is it to favour the things of the Spirit?*

S I L. To minde, purpose, endeavour, and praefise such holy workes, as they are moved to by the Spirit of God. These workes are rehearsed, Gal. 5. 22, as love, joy, peace, long-suffering, gentlenesse, goodnesse, fidelity, meeknesse, temperance, &c. Also Ephesians 4. 32. *Pet. 1. 5, 6, 7.*

T I M. *What instruction ariseth there from these words thus opened?*

S I L. Is in this: the godly which are guided by Gods Spirit, doe study how to doe such workes as come from the Spirit, even as carnall men guided by the flesh, are wholly given and addicted to such workes as be evill. The reason hereof is that which our Saviour saith, Math. 12. 33. *Make the tree good, and the fruite will be good:* Also it is the nature of the Spirit and grace of God, to move and provoke unto such workes as be like it selfe, that is to say, holy and good workes, as the Spirit is holy and good.

T I M. *But many godly persons which are after the spirit, have both thoughts upon, and done the things of the flesh; as David,*

David and Peter, &c. How then is it said, that they which are after the spirit, favour the things of the spirit?

SIL. It is so: yet godly persons are not moved to those evil works by the spirit, but by remaining flesh and dwelling sin: for the godly are sanctified in part, and not perfectly & wholly: therefore it is that they are still subject to sin, which as they do not commit by full consent of will, so they rise again from it by repentance. Secondly, a spirituall and godly person must not be judged by one, or some few acts and deeds of his life, but by the tenour of it, and as it is for the most part: now for the most part, godly men do favour and mind the things of the spirit: their desire is to live honestly, and to keep an unspotted conscience toward God: and all men

TIM. Show us now the profits that is to be gathered out of this doctrine.

SIL. First, it teacheth, that all believing justified persons, much exercise themselves in such works as are commanded of God: for justification by faith, wherefore it is, it hath always annexed with it sanctification, or study of an holy life: which can no more be separated from it, then a living man can be separated from the soul. Secondly, here is a speciall comfort for such as endeavour to doe good things pleasing to God, with love and delight in them, because such have the Spirit of Christ, and therefore are certainly justified, free from sin and death, and shall never be condemned, but eternally saved in heaven. Lastly, it affords a reproof to such as say they have the Spirit of Christ, and yet favour not the things of the Spirit, being either openly vicious and wicked, or else careless of a godly conversation, neither fearing the offences of God, nor yet once in earnest minding his glory.

DIALOGUE VI.

Verse 6.

For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace.

TIMOTHEUS.

What doth this Text containe?

SIL. Unto the doctrine of sanctification set forth in the last verse, here is now joyned an exhortation, stirring up believing persons unto holiness of life. Secondly, a dehortation to dissuade from following the lusts of the flesh, and living wickedly.

TIM. By what arguments and reason doth he call men from walking after the lusts of the flesh?

SIL. By a reason taken from the effects, thus: To live, after the flesh, following and obeying the lusts thereof, will bring forth death; and therefore we must not favour and affect the things of the flesh, but eschew them rather.

TIM. By what reason are believers perswaded to favour the things of the spirit, or to live holily?

SIL. By a reason taken from the effects after this sort: To favour the things of the spirit, doth bring forth life and peace: therefore we are bound to follow the affections of the spirit, endeavouring diligently and uprightly to performe and do such good workes as we shall be moved unto by the holy Spirit working in us.

TIM. Let us now have you expound the words, and tell us what is here meant by flesh.

SIL. That same vicious and naughty quality of Sinne, powred into our nature from our conception, by carnall generation: whereby both in our reason and will, we are wholly inclined to all sinfull things, and not at all disposed to any good, but rather cleaved against every good thing. Gen. 6. 5. Col. 3. 10.

TIM. What is here signified by wisdom?

SIL. The concupiscence, lust, and desires of the flesh or mans sinfull nature; as Gal. 5. 24. The which are Christ's, have crucified the flesh, with the affections and lusts. The word Phronema, may indifferently be interpreted wisdom, sense, affection, desires, or lust: so that the meaning of the first word should be this: that which corrupt

rupt nature lusteth after and desireth, if it be obeyed, leadeth to death.

T. 1. M. Why would the Apostle call the desire and lust of sinning, by such a word as signifies [wisdom?]?

S. 1. L. For two causes: First, for that unto carnal wicked men, it seemeth wisdom to desire and doe wicked things: for wicked men apply all their wit, subtilty, policy, and craft, how to contrive and affect wicked and sinfull purposes, being wise to doe evil, and being done, glorying in it, as if it had been wisely done. Secondly, to teach us that that which is in man (being unregenerate) most noble, and most highly esteemed of (to wit, his wisdom, understanding, and counsel,) it is a corrupt and deadly thing, leading and guiding men in such pathes and wayes, as will at last bring them to everlasting destruction: so far off it is, that naturall wisdom should be able to perceive the things of God, and to direct men to do things pleasing unto God, seeing it is darknesse and emptie unto him.

T. 1. M. What is the instruction you gather from hence?

S. 1. L. First, it admonisheth evil men, not to rejoyce in their wisdom, which is such an evil and deadly thing, being severed from Christ. Jer. 9. 23. 1 Cor. 3. 18, 19. 20. Secondly, it warneth the godly to examine even their wisest thoughts, and desires, to be humbled for them, if they come from the flesh. Let the best and quickest wits, most suspect and looke most carefully to themselves.

T. 1. M. What is here meant by death?

S. 1. L. A deadly thing, as before, Rom. 7. 24. where sinne is called the body of death. The reason why sin or the lust thereof is counted a deadly thing is: first, because it comes from such persons as are dead in sinnes and finnes, Eph. 2. 1. Secondly, because the lust of sin brings forth death eternall, and deserves it as a proper and meritorious cause of it, Rom. 6. 23.

T. 1. M. How comes it that the sin which meritteth a short time, meritteth punishment which is everlasting?

S. 1. L. First, because God hath so decreed it, it is his owne ordinance & appointment, that the soule that sinneth shall dye, Ezek. 18. 20. Secondly, an infinite and eternall Justice is offended by sinners. Thirdly, because sin in wicked men grows unto perfection, and they which follow sinfull lusts, would doe it for ever, if they might live for ever.

T. 1. M. What is the instruction that arises from these words, [Is death?]

S. 1. L. First, that the godly from hence are to be warned to abide and abhorre every sinfull lust and desire, because it deserves death eternall: wherewith howsoever God will not punish the faithfull, because there is no condemnation to them being in Christ, yet it standeth them much upon, greatly to take heed of loving and doing that which may make them guilty of such horrible paine in hell fire. A wise man would not desire the loss of his temporall life, though he were sure to be pardoned. What madnesse then were it to deserve the loss of eternall life upon hope of pardon? Secondly, the wicked from hence are also to be warned, that as they abhorre death, and would not dye and perish everlastingly, both in body and soule: so let them beware that they goe not on to fulfill their fleshly and sinfull desires, of pride, covetousnesse, envy, &c. For he that is truth be selfe hath spoken it, that the wisdom of the flesh is death, and all ungodly persons shall be cast out into the burning lake, Revel. 21. 8.

T. 1. M. How are we now to the next word, and tell us what it means here by the spirit, and by the wisdom of the spirit?

S. 1. L. By spirit is here meant holynesse and newnesse of life, which is here called the spirit, because the Spirit is the author and worker of it in the hearts of the elect. Also the word which is here translated [Wisdom] signifies sense, or affections, as we saw before. The meaning then is, that the affection, desire, study, and endeavour of a holy and new life is life and peace.

T. 1. M. What underst and you by life and peace?

SIL.

See this in the history of Pharaoh, Exo. 17, &c. Also of Nebuchadnezzar, and Balshazor in Daniel.

S I L. By life is meant eternall salvation in heaven, and by peace is signified the felicity of the Saints there. Some interpret life, of the motion of the whole soul to Godwards, and peace or tranquillity of conscience, and reconciliation with God. But the former exposition is the better, because of the opposition between death and life: also this particle [*I*] signifieth as much as leadeth, obtaineth, procureth, and brings forth heavenly happinesse.

T I M. You doe not thinke that a godly life doth merit and deserve eternall happinesse in heaven?

S I L. No, far be it from any Christian so to think, that must bee left to Christ alone, who by the paines and works which he hath suffered and done in his most holy manhood, hath fully merited heavenly life for all his members. The reasons why those holy works which the faithfull do, cannot merit salvation, be these. First, because they be not their own, for the will and deed come from God, Phil. 2. 13. Secondly, because they be a debt to God, for when we have done all, we are unprofitable, and have done but duty, Luk. 17. 10. Thirdly, because there is no proportion between them and salvation; for the one be finite in number, and measure, the other infinite and incomprehensible. Lastly, because they are both imperfect and impure, as they come from us, and therefore in strictnesse of justice, can merit nothing but death.

T I M. But though our godly life cannot merit eternall life, yet you judge that as the best it shall obtain it, and bring us in.

S I L. Very true; for albeit it cannot be any meritorious cause of life, yet God hath ordained it to bee the ready way to lead to eternall life, Rom. 6. 23. For as a man which hath right (by the gift of his friends) to a piece of ground, wherein is hid a rich treasure, his walking in the way which leads to that ground, is not the cause of having that treasure, but by that means he doth obtain the treasure: So though a godly life cannot deserve blessednes in Heaven, yet that man shall never obtain that blef-

sednesse, which doth not study and endeavour to lead a godly life; for refusing the race hee cannot come at the goal.

T I M. Now tell us the profits that is to be made of this instruction.

S I L. First, it may provoke all men which yet are given unto sinfull works to enter into the way of a godly life, even as they desire to be saved everlastingly. Secondly, it doth encourage such as have begun to do well, to continue in a holy course, notwithstanding all troubles and dangers; seeing the end will be peace and life. Our Apostle presseth newnesse of life in the 6. Chap. ver. 22. and again will urge it in the 13. verse of this 8. Chapter by this very argument taken from the profitable event, which is a good fur, such as our dullnesse needeth, though principally wee should doe good, of love to God.

DIALOGUE VII.

Veres 7, 8.

Because the wisdom of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be. So then, they that are in the flesh, cannot please God.

TIMOTHEUS.

What doth this Text contain?

S I L. This Text contains two things. First, it gives a reason to prove the wisdom of the flesh to be deadly, because it is an enemy to God. Secondly, from this reason he draweth out a conclusion, after this sort: seeing the wisdom of the flesh is enmity against God, therefore they which are in the flesh, or be carnall men, cannot please God.

T I M. Expound the words, and tell us what is meant by the wisdom of the flesh.

S I L. The affections and lusts of our corrupt nature, which are of two sorts. The first sort bee in the understanding part of the soul, called the mind: as counsell, discourse, of reason, purposes, drifts, thoughts, desires, motions, together with all actions taken in hand by carnall wisdomes; yea, the very

principles and beginnings of this carnall wisdom, as they be in men unregenerate, that are wholly infected with naturall blindnesse and unbelief, being utterly displeasing to God. The second sort, be seated in the will, and doe flow from thence, as anger, wrath, envy, covetousnesse, pride, emulation, &c. with all the actions that proceed from such lusts.

TIM. *Wherefore are these affections and lusts called by the name of [Wisdom?]*

SIL. Because carnall men are wise to doe evil, esteeming it not the least wisdom to plot and performe sinfull deeds. See before.

TIM. *What is here meant by enmity?*

SIL. Enmity doth signifie an adversary, an enemy, or one that fighteth against another. The Apostle doth rather chuse to say [*Enmity*] then enemy, because enmity is a word of greater force and vehemency, serving more to encrease and aggravate the naughtinesse and hurt of sin. For, it sheweth that the lust of the flesh, doth greatly strive against God, as an extreme enemy of his. See the like speech, Phil. 1. 12. For Christ is to me both in life and in death advantage, or gain, that is, very gainfull.

TIM. *Doth not this enmity argue that once there was friendship betwixt God the Creator, and man his Creature?*

SIL. It doth so: for there was a friendship between them, at the first creation of man, when God printed in mans soul the image of himselfe, consisting in perfect knowledge, righteousness, and true holinesse, then did God love man, and man did love God again. This friendship was broken off by the malice of Satan, inspiring the hearts of our first parents, with unbelief, pride, and sin, from whence arise this fearfull enmity, God extremely hating man for sin, and man through sinfull affections, extremely hating God. For sin made a separation, and divorced the Creator from the Creature, which were sweetly linked together in an holy and happy communion.

TIM. *How may it be made dear unto us, that all naturall and unregenerate men be enemies to God?*

SIL. By this reason, because their flesh or corrupt nature, neither is subject to the Law of God, neither indeed can be. For such conjunction is between God and his Law, as to be enemy to either makes us enemies to both.

TIM. *What is meant here by not being subject to the Law of God?*

SIL. Thus much: the not yeelding and obeying the Law of God, but rather resisting, rebelling, or rising up against it, after an enemy-like fashion, loving and practising that which Gods Law forbids, and hating and eschewing that which the Law of God commands.

TIM. *What will follow of all this?*

SIL. That they which are in the flesh, that is to say carnall and naturall men not renewed by the Spirit of God, such cannot please God, but are void of his grace, being under death and damnation. Moreover, from hence doth follow even the very quite contrary; as namely, that the wisdom of the spirit submitte itself to the Law of God, being willingly subject and obedient to it. And therefore they which are in the spirit, endued with true holinesse by the worke of the Spirit, they do please God and are his friends, and be in his favour free from condemnation, and are in the way that leadeth to life and peace. This contrariety and opposition, the Apostle doth conceal, either because it is manifest and plain enough to be understood; or for that the wisdom of the flesh, and the wisdom of the spirit, do not cause death and life after one sort and fashion. For the former causeth death, as an efficient and meritorious cause, deserving it in strictnesse of justice; the latter causeth life and peace, as a way and means leading thereunto by Gods mercifull ordinance, and as a cause without which no man can ever attain happinesse in heaven.

TIM. *Having now opened and expounded the Text, let us heare what wee are to learne from hence for our profit and use.*

SIL. This present Text serveth and helpeth us to confute errors, to instruct us in the truth, to humble the pride

Confutation

pride of our nature, and to comfort our feeble minds. The errors that are here confuted, are first, such as restrain the wisdom of the flesh to sensuality, thinking our appetite or senses, only to be enemies to God, resisting his Law; whereas our very reason and will, are defiled with sinne, and be thereby turned against God, and bent against his Law. Secondly, the error of the Papists, which condemn marriage of Ministers, because it is said, such cannot please God which be in the flesh. Pope *Syrinus*, so concluded and collected from this text. Thirdly, the error of the *Manichees*, which thought that the very substance of the flesh and body, was the worke of the devill, and sinfull, because it is written, The wisdom of the flesh is enmity with God; whereas flesh signifieth not our substance, but the vicious quality of sin cleaving to our substance. Fourthly, the error of the *Pelagians* and Papists, touching free will, of which they teach, that it is able to love God, and to be subject to his Law without grace, or at the least being a little holpen by Gods Spirit it would refuse grace, or receive it, if it list as the Papists teach: whereas indeed our free will is dead in trespasses and sinne, an enemy to God, and can no more without grace be subject to God, to love and obey his Law, or believe his promises, then an enemy abiding so, can or will love his enemy, and be subject to him.

Instruction

Secondly, the things that are here taught, are these. First, that Satane mislike against mankind, is most extreme, in that he hath poisoned not only the inferior parts of the soul, but the chief and most noble parts, even our reason, mind and will; yea the whole heart, with the contagion of sin. Secondly, that all men naturally are in a most wretched and most wofull estate, being enemies and rebels to God, proudly and obstinately bent against him; and he justly against us, to destroy us with eternal wrath, as that subject must needs perish, that hath the King his enemy, and that port must needs be broken that fighteth against the Potter.

Humiliation

Thirdly, this Text serves to humble us, by remembering and believing that wee were once in this wretched estate, and have in us still some wisdom of the flesh, rebelling against God, Rom. 7. 22, 23.

Consolation

Lastly, this Text serves to comfort us, thus: If Christ by his death reconciled us to God, when by sin we were his enemies, he will much more preserve us being reconciled to him, Rom. 5. 10. Also Rom. 8. 32. The consideration hereof, should provoke all believers to greater love and thankfulness to Christ Jesus, the greater his love appeared in restoring unto us the friendship of God which we had lost by sin.

DIALOGUE IX.

Verse 9.

Now ye enemies in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man have not the Spirit of Christ, the same is not his.

WHEN *Paul* saith this Text, *ye enemies in the flesh, but in the Spirit*, he applyeth the former doctrine, unto the believing and Christian Romans. For that which he before had generally taught of the sanctification of the Spirit, and of the desire and study both of spiritual and carnall men, he doth now particularly apply it to the Saints at Rome, as his manner is. The sum whereof is thus much; That they which are after the flesh and carnall men, favour the things of the flesh, wholly misliking and caring for things that be carnall and evil; and so with their course of life, set themselves as enemies to God; whereas spirituall men mind and care for spiritual and good things, pleasing God as his friends and children. From whence the Apostle doth gather, that seeing the Romans were once in the flesh, but in the Spirit, spirituall not carnall men; therefore they were once Gods enemies, but his friends and children being reconciled unto him, and pleasing him, made partakers of his Spirit and of his Son,

and therefore free from condemnation, as he had universally taught in the first verse of this Chapter.

T I M. *What may we learn for our instruction, from this proceeding and method of the Apostle?*

S I L. From hence we learn, the way of cutting and dividing the word of God aright, to be this: namely first, to propound doctrine generally setting it forth by similitudes, confirming it by reasons. Secondly, to descend to particular applying it to the use of every Christian in the assembly, for teaching, confuting, reproving, for exhorting, and for comforting: this application is the life and soul of doctrine, and as a whetstone to set an edge on it, it is frequent in Scripture.

T I M. *Now shew us the severall parts of this Text.*

S I L. The parts be two: first a proposition in these words, [*Ye Romans are not in the flesh*], it is set forth by the contrary, [*But ye are in the Spirit*]. Secondly, a confirmation of the things propounded by two proofs or reasons: the one is taken from the efficient cause, to wit, the Spirit of God dwelling in them: the second, is taken from their communion with Christ, whose members they are: and therefore cannot be in the flesh, but in the Spirit.

T I M. *What doth it signifie to be in the flesh?*

S I L. It signifies two things in Scripture; one is to be an infirm and weak man, to have flesh and body, and soul, as other frail men have, 2 Cor. 10. 3. Secondly, to be carnall and unregenerate, as wee are all by nature; to wit, when in all our actions we are all ruled and governed by the sense and affection of our nature, not yet regenerate by Christ: thus it must be taken here.

T I M. *Is there any difference between being in the flesh, and having flesh in us?*

S I L. Yet very much: for the most godly which are most renewed, yet still have some flesh and corruption in them, being regenerate in part only; as we have seen out of Rom. 7. In the example of Paul: but to be in the flesh, agree-

eth to men wholly unregenerate.

T I M. *Whertunto doth this interpretation serve us?*

S I L. First, to reprove such as do interpret this clause of Marriage, as the Pope Syritus did, thereby to condemn the marriage of Ministers. Secondly, it doth admonish us, that it is a danger alwayes to understand the Scripture, according to the proper signification of the words; for then we must say, that there are men living that are without flesh, and bone, blood, and body, because Paul saith here of the living and beleeving Romanes, that they are not in the flesh: it is therefore a figurative speech to be understood of the corruption of nature: in Scripture *Dianoia* and not *To rhen* only must be observed.

T I M. *What is it to be in the Spirit?*

S I L. First, that the elect though they be born in sin, yet do not alwayes abide in the estate of corruption; but are translated into the estate of grace, being of meer carnall men, partly spirituall. Secondly, though many at once have both flesh and spirit in them, yet none can be both in the flesh and in the spirit, these are such contraries, as they cannot stand together. Thirdly, that it is the essentiall property, and most certain rule of a Christian; by all means to avoid the affections of the flesh, and in all things to be carried by the spirit. Lastly, we are carried by this example of Paul to judg charitably of such Christians, which profess Christ and do not things contrary unto their profession, that they are not carnall but spirituall. This is the canon and rule of Charity, which indeed is not so certain but that it may deceive, because it cannot look to things within, and hypocrites bear a shew of piety without substance. Therefore the spirit of discerning spirits, is a great blessing, the Apostle excelled in it.

T I M. *Come wee now to the reasons so prove that they are not in the flesh, but in the spirit.*

S I L. The first reason is this: The Spirit of God dwels in you, therefore ye are not in the flesh to walke after it, but in the spirit.

T I M.

TIM. *What is meant here by the spirit of God?*

SIL. The third person in the Trinity, called the holy Ghost; and the word God, is put personally for God the Father, the first person in Trinity, of whom the Spirit proceedeth; so as he is also the spirit of the Son.

TIM. *What do ye learn by this, that he is called the spirit of God?*

SIL. That the holy Ghost doth proceed from God the Father, John 15. 26. As also from God the Son; and therefore in the latter part of this verse he is called the spirit of Christ.

TIM. *What is signified here by the dwelling of the Spirit in us?*

SIL. The word [*dwelling*] is taken from men which dwell in houses; who do not only possess their houses, but command and govern all things therein at their pleasure; likewise the holy Spirit, not only fills the hearts of the faithful, but also rules and governs them, enlightening them to know, and directing them to do things pleasing unto God, according to the measure of the Spirit. For howsoever the flesh may rebel, yet the Spirit still possesseth the godly, and hath the dominion and upper hand.

TIM. *What doth this borrowed speech of dwelling put us in minde of?*

SIL. Not only of the efficacy of the Spirit, but of his continuance in the faithful unto the end. For he is not in us as a guest to lodge for a night and be gone, but as an inhabitant to dwell and abide in us, even to the death, and for ever, Joh. 14. 23. *The Spirit which I will give you, shall abide with you for ever.* Therefore they are in an error, who think that the Spirit of Christ once had, can be utterly lost. Indeed false doctrine and corrupt manners may hinder the working of the Spirit, but cannot extinguish the grace of the Spirit. Secondly, this word [*dwelling*] puts us in minde of the presence of the Spirit in the faithful, that it is not by immensity and infiniteness of his power as in other Creatures, but by presence of grace, and of his healthfull effects.

TIM. *How manifold is the grace of the Spirit which belongeth specially unto the elect?*

SIL. Three-fold; first, union with Christ followeth, to be one with Christ and his merits as his members, whereof follow union with his perfect justice and all merit. Secondly, sanctification to be made new Creatures, to be able to hate evill, and to love and do good. Thirdly, adoption, and sealing up to us our salvation: The Spirit witnesseth to us, that we are the children of God.

TIM. *What be the fruits of the Spirit?*

SIL. Sundry, but especially two: First, to lead us into all truth, sufficient to our salvation. Secondly, to strengthen and comfort our hearts under the Cross. John 14.

TIM. *What lessons learn we from hence, that the Spirit dwells in the faithful?*

SIL. First, the blessed condition of true beleivers, for whom Christ not only died and rose againe, justifying them by faith; but also by his Spirit regenerates and quickens them to make them lively members of himself. Secondly, the man which hath in him the Spirit of Christ dwelling, cannot follow and obey the lusts of the flesh, and they which be such, they have not the Spirit of Christ dwelling in them. Lastly, as all in the house do submit themselves unto the command of the chief Householder, so Gods children are content to be at the direction and under the dominion of the Spirit.

TIM. *What is the second reason to prove, that the Spirit of Christ did dwell in these Romans?*

SIL. It is proved by the communion and fellowship which they have with Christ, after this fashion: Such as have not the Spirit of Christ are none of his; therefore those which are his, have the Spirit of Christ; for the members must needs have the very same Spirit which the head hath. Now the Apostle did not onely out of charitie judge the Romans to be the members of Christ, because they had made an excellent profession of Christ; but the Spirit whereby he wrought these things, revealed unto him the certainty of their communion

communion with Christ: whence it is that he was bold to say, that the Spirit of Christ dwelt in them.

T. 1. M. What be the main things that arise out of this reason?

S. 1. L. The main things out of this reason are three. The first is, that we must have an union and fellowship with Christ (we must be his.) Secondly, that this union is spiritual, to wit, by his Spirit being in us. Thirdly, that this spiritual union with Christ is so necessary, as without it we cannot be true Christians: for we are not his, except his Spirit be in us to unite him unto us, and us to him.

T. 1. M. What do you call our Union or Communion with Christ?

S. 1. L. It is our knitting or joining us to Christ, and him to us; so as he becomes ours, and is in us, and we become his, and be in him. This union is set forth in scripture by such things, as of all other are most nearly and straitly joined together to become one, as of an husband and wife, Ephes. 5. 29, 30, 31. Also of a Vine and the branches, John 15. 1. Of a head and the members in a naturall body, 1 Cor. 12. Also of a house and the foundation, Eph. 2. 20. Howsoever these similitudes may somewhat shadow out and lay forth the conjunction with Christ; yet it is above mans reason to conceive it, and not possible for mans tongue to utter it; and therefore the scripture calls it a great mystery, 1 Tim. 3. 16. Ephes. 3. 3. For if it cannot be expressed nor conceived, how the soul doth quicken the body and every part of it, and how the soul and body are linked together, to make one person, much less can this mystical union between Christ, and so many his members, be fully understood and made manifest; we are therefore to content our selves with that the scripture hath revealed, and soberly to believe that, which our reason cannot reach to.

T. 1. M. Why do you call this union with Christ a spiritual union?

S. 1. L. Because the author of this conjunction on the behalf of Christ, is his Spirit, 1 Cor. 6. 17. and 12. chap. and

the band which links us to him is spiritual, to wit, Faith, Eph. 3. 17. The Spirit is effectual and powerful by the ministry of the Gospel, to apply Christ unto the elect, and the elect by their faith imbracing the promise of the Gospel, do lay hold upon Christ. Thus is this conjunction wholly and merely spiritual.

T. 1. M. But tell us more particularly and plainly, by what degrees our faith doth lead us to Christ?

S. 1. L. We are joined unto Christ through faith after this sort, and by these degrees. First, by faith we see and know his person, that he is both God and man, and yet but one Christ, Rom. 1. 4. His office also, that he only is our perfect Mediator and reconciler with God, 1 Tim. 2. 3, 4. 1 John 2. 23. Secondly, by this faith we cleave unto him, and possess him as our own Saviour, and al his as our own, Gal. 2. 20. Being given unto us on his Fathers part, and received of us on our part, Gal. 3. 14.

Thirdly, by our faith we do apprehend and take hold of all the merits of Christs death and resurrection, which are these four, reckoned up in the 1 Cor. 1. 30. *Wisdom, Sanctification, Righteousness, and Redemption.* Lastly, being justified by faith, and sanctified, we bring forth the fruits of the spirit, not walking after the flesh, but after the spirit, in newness of life, Rom. 8. 1, 6, 9.

T. 1. M. Having now shewed after what sort we are joined to Christ by faith, shew us after what sort Christ by his spirit doth join himself unto us.

T. 1. L. First, Christ giveth the elect his Spirit, to incorporate them into himself, 1 Cor. 6. 17. Secondly, the same his Spirit doth regenerate them, and quicken their souls by grace, that they may become his lively Members, Eph. 2. 1, 2, 5. Thirdly, upon the elect being now become his members, he bestoweth his benefits by his Spirit, giving them righteousness, holiness, peace, joy, and life. Fourthly, he putteth his Spirit in to them, to direct and govern them in the wayes of God, that they may do the works pleasing to him. Note this, that these

these severall actions of faith and of the Spirit, howsoever in the order of causes some go before, others follow, and some are felt of us before others, yet in respect of time they are all wrought together.

TIM. *What instructions are we to learn from this spiritual union?*

SIL. First, we learn what a notable work our Union with Christ is, unto which are required so many severall actions, both of faith and of the Spirit. Secondly, we are taught, that this union is to be taught and prized above all things, as being the foundation and root of all that good which we have by Christ. Thirdly, it confutes such as have thought our union with Christ to have been a natural commixtion of substances, his and ours together; or to be nothing else but an agreement between minds and wills, such as may be between friends, or man and wife, or Prince and subject. Lastly, it doth admonish all men what a needfull thing it is, to be endued with faith and the Spirit, seeing without these there can be no union had with Christ.

TIM. *And if we have no union with Christ through the Spirit and faith, can we not be Christians?*

SIL. Without this union we may be Christians by profession, and before men, but before God we cannot; for it is plainly said, *If we have not the Spirit of Christ, we are none of his.* And if we neither have Christs Spirit, nor be none of his, we cannot be Christians otherwise then in name: for as a branch and a member are said to live so long, as they do partake in the juice of the vine, and life of the body, from whence being severed, they are dead and withered, cut off and cast out: so it is with us, we have the life of a Christian by being Christs, and having his Spirit, Joh. 15. 1, 2, 3. Gal. 2. 20.

TIM. *What profits are we to make of this point, that every true Christian is one with Christ, and hath his Spirit?*

SIL. First, it reproves such as use to excuse their sins, by saying they are flesh and blood, and not spiritual; which is

as much to say, as that they are no Christians: for if they be of the body of Christ, they must of necessity have his Spirit, and be spirituall. Secondly, it reproves the Papists, that withhold the scriptures from Gods people, upon pretence that they have not Gods Spirit; they might even as well say, that they are no Christians. For to be a member of Christ, and to be led by the Spirit of Christ, they be things that go necessarily together, and cannot be puld asunder, no more then can a living member of a naturall body, be severed from the soul, even so can no Christian be without Christs Spirit. Lastly, it reproves such as say we must alwayes doubt, whether we have the Spirit of Christ or no, which we ought no more to doubt of, then whether we be Christians or no.

TIM. *I, but many pretend themselves to be one with Christ, and to have his Spirit, and so to be good Christians, which yet are not; How then shall we be sure of these things?*

SIL. We shall surely know it, by the effects of our spiritual union, to wit, Justification, and the fruits thereof, as they are laid forth, Rom. 5. 1, 2, 3, 4, 5, 11. Also by the effects of our sanctification, as they are laid forth, Rom. 7. 16, 17, 18, 19, 20. Psal. 15. throughout. 2 Pet. 1. 6, 7.

DIALOGUE IV.

Verse 10.

And if Christ be in you, the body is dead because of sin: but the Spirit is life for righteousness sake.

TIMOTHEUS.

W *Has doth this Text contain?*

SIL. A comfortable conclusion, drawn from the spirituall union, which the believers have with Christ, as thus: The faithful which have Christ dwelling in them by his Spirit, may be certain of the salvation of their souls, without all perplexed doubting, wavering, and fear of condemnation.

TIM. *In what manner, and how is this conclusion of comfort brought in?*

SIL.

SIL. By a *Prolepsis* or preoccupation, by the preventing a secret objection, which he propoundeth and answereth. The Objection is this: To what end is it to be Christs, and to have his Spirit in us, since we must die as others? Unto which objection the Apostle answereth, that our bodies indeed because of sin still remaining in them, are dead or mortal; but the spirit is life, because of righteousness. This Text then hath two parts; an objection, and an answer to it.

TIM. Now to the words, and tell us what is meant by this particle [If?]

SIL. This particle [If?] signifieth forasmuch, it doubteth not, it reasoneth, affirmeth, or demonstratively concludeth. An argumentative particle or word, and not dubitative.

TIM. What is it for Christ to be in us?

SIL. It is all one with our being in him: both these phrases signifie the most secret spiritual joining or union of Christ and his members.

TIM. What is here meant by [Body,] and by [Dead?]. As also why is this added, [Because of sin?]

SIL. By body some understand the flesh, or unregenerate part of man, figuratively: but it would be taken properly for that part of man called the body. The reason is, because body is never found put for sin, without some addition; also by [dead] is signified mortall or subject to death, Rom. 6. 12. or frail and corruptible, Phil. 3. 21. 1 Cor. 15. Moreover [sin] is added to shew the true cause of mortality; to wit, sin which brought in death. Gen. 3. 19. Rom. 5. 12. Now the bodies of the Saints being not void of sin, therefore they be obnoxious and lyable to death.

TIM. What doth righteousness signifie?

SIL. It well may be interpreted either of Christs righteousness imputed to faith; or of righteousness inherent and begun in our hearts, by the regenerating spirit. If we take it of the former, the sense will be thus much, viz. The soul or spirit shall live through righteousness imputed to the beleever, because he being justified and freed from guilt

of sin, is also thereby to be absolved and set free from death eternal; which being removed, life eternal must needs come in the roome as a necessary fruit and consequence of righteousness imputed, Rom. 1. 17. *The just by faith shall live.* Rom. 5. 18. But if we take the latter sense, then it will have this sense, not as any meritorious cause of it; but because it is a certaine undeceivable sign of imputed righteousness, to which life eternal belongs: also of Christ his Spirit dwelling in us, and of our communion with Christ; all which are soundly witnessed by our imperfect righteousness or holiness of life; as trees known by the fruit.

TIM. What instructions do arise from hence?

SIL. The first is this, that all men, even the godly are fraile and mortall, which is proved, Heb. 9. 27. Also by experience, and reason, which is dwelling sin; whereof seeing none be free, therefore all be frail and under death.

TIM. What use of this instruction?

SIL. It serveth much to shake off pride and security, and to provoke al to watchfulness and humbleness. Should dust be proud? should man be secure, seeing he must die, and come to judgement?

TIM. What is the answer to this Objection?

SIL. The spirit is life because of righteousness.

TIM. What is meant here by the spirit?

SIL. Some by the spirit, will have meant the holy Ghost, the Spirit of God and Christ dwelling in us; and then the meaning is, though we carry about us mortal bodies, yet the holy Spirit of Christ dwelling in us, is even in this mortality, the earnest and pledge of immortal life in heaven. But by spirit here is meant the spiritual part of man, to wit, the soul being renewed by the Spirit of God. The opposition between the spirit and the body, doth require this sense.

TIM. What use is to be made of this point?

SIL. A singular comfort against the terror

terror of death, and the horror conceived from the putrefaction and rottenness of the body in the grave, that howsoever the body must die by the decree of God: yet the soul being sure of eternal life, shall live for ever with Christ in heaven, the better part shall be well, even most happy; and the worst part the body, must follow in time: for being both the members of Christ, and temples of the Spirit, both must be vessels of celestial glory.

TIM. *What other instruction from hence?*

SIL. Whosoever is righteous indeed, by inherent and imputed righteousness, he may be undoubtedly sure, that he shall live for ever eternally with God: first, in his soul, then in his body. The reason is, because such have the beginning of eternal life, and therefore are sure of the possession. For God will finish that which he begins, also he will keep his promise.

TIM. *What use of this point?*

SIL. It should cause every one to search whether he be justified and sanctified. He that finds these upon due examination under strong testimony of his eternal salvation, whereof he less we doubt, the more sure we are of righteousness.

Secondly, it affords a sharp reproof to such as are unrighteous, as their lives do shew; yet promise to themselves life eternal, and profess the hope of it: they lie and deal not truly whosoever say, that he shall live happily, and yet have no care to live honestly. He that walks in darkness, and saith that he hath communion with light, doth deceive himselfe.

TIM. *What use of this point?*

SIL. It should cause every one to search whether he be justified and sanctified.

But if the Spirit of him that raised up Jesus from the dead, dwell in you, he shall raise up Christ from the dead, shall also quicken your mortal bodies, by his Spirit, that dwelleth in you.

TIM. *What use of this point?*

SIL. It should cause every one to search whether he be justified and sanctified.

TIM. *What use of this point?*

SIL. It should cause every one to search whether he be justified and sanctified.

TIMOTHEUS.

What doth this Text contain?

SIL. A Consolation taken from the effects of the Spirit, raising up our vile bodies unto a glorious life. It doth naturally arise from the former verse, after this fashion. Our bodies when they be dead, and do lie and rot in the grave, they shall be quickened again at the last day by the power of Christ's Spirit. The sum whereof is thus much: that howsoever death and corruption in the grave be things very terrible; yet for all that, this is no small comfort unto the faithful, that the same Spirit which at their death gives eternal life to them as concerning their souls, shall also at the length quicken their bodies, that the whole man may live, & be blessed forever.

TIM. *Let us now come to expound the words, and tell us what is meant here by [Him,] and the Spirit of him?*

SIL. By [Him] is meant God the Father; from whom because the holy Ghost proceedeth, therefore it is called his Spirit or the Spirit of him.

TIM. *What is meant here by Jesus, and his raising him up from the dead?*

SIL. By Jesus is meant the body of Jesus; which being crucified and dead, was quickened again the third day: and this is called the raising of Jesus from the dead. A Synecdoche of the whole for a part.

TIM. *What do we learn from these words thus opened and declared?*

SIL. First, we learn the truth of that Article of our faith that Jesus rose again from the dead the third day. Secondly, that this raising up from the dead, is a work of divine power, passing the strength of all creatures, Angels, or men. Thirdly, hereof it followeth, that both Christ and the Spirit be very Gods, because Jesus raised himselfe, and shall also in the last day raise us, and the Spirit shall quicken our bodies, as it is here said plainly. The Son doth what the Father doth, and the holy Ghost hath the power of them both.

TIM. *What use of this point?*

SIL. It is a comfort borrowed from those which are owners of houses, which

Omnia opera
Deitatis ad
extra sunt
propter personam
non communem
idem

do not only possess their houses, but rule and command in them: so doth the Spirit govern them whom he possesseth, as hath been said before.

TIM. *What will the Spirit effect and work in them in whom he dwelleth?*

SIL. He will quicken their mortall bodies. This is one effect of the Spirit, and belongeth to the work of the last day.

TIM. *What is meant by Body here, and why are they called mortal? Also what doth quicken signifie?*

SIL. Some by [Body] understand sin, but it is better properly to understand by it the substance of flesh and bone (because now he speaketh of the second resurrection) which is called [Mortal], because it is subject to death through the desert of sin: and by [quicken] is signified the raising up of the body to such a life as is for ever accompanied with perfect bliss and glory.

TIM. *What is our instruction from these words thus expounded?*

SIL. These words do teach us another Article of the resurrection of the Saints, that being dead they shall be raised up again to life everlasting. The reason is, because the Spirit of Christ dwelleth in the godly, therefore their bodies shall be raised up againe to life. This reason is of great strength, and may be proved by three two arguments. The first argument is taken from the power of God, who was able to raise up Jesus from the dead, therefore he is able to quicken our bodies. The second argument is taken from the virtue and office of the Spirit dwelling in the Saints, thus: The bodies of the Saints are the Temples of the holy Ghost, therefore he will quicken them: for as he quickened the head, so will he quicken the members, the same cause will have the same effect.

TIM. *What profit are we to make of this Doctrine concerning the resurrection of the dead?*

SIL. Rightly it helpeth much to strengthen our faith in this Article of the Creed, seeing nothing is so improbable to the eye of reason, as that consumed bodies should rise and come again.

Also, it maketh much for the confirmation of our weak faith in this point, in that we have not the word of scripture only to assure us, but firme and good reason thereupon. Secondly, it administred much comfort to such as at any time are troubled with the meditation of the horror of death, and of the putrefaction and rottenness which ensueth thereupon: seeing their bodies shall be in the grave, as it were in a bed, to return in a far better plight then when they were first laid downe: for they were down in weakness, dishonour, and corruption; but they shall rise in incorruption, power, and honour. Thirdly, it must provoke us to keep those bodies pure and unspotted of sin, that are the Temples of the holy Ghost, and must one day be inheritors of heavenly glory with Christ their head, whose members they be by faith. Therefore endeavour in your bodies to glorifie God as well as in your spirits, possessing them in holiness and honour, and not in lust of uncleanness, 1 Cor. 6. verse last. 1 Thes. 4. 4. 5.

DIACONUS XL

Verse 12.

Therefore Brethren we are debtors not to the flesh, to live after the flesh.

TIMOTHEUS.

What is the sum of this 12. verse?

SIL. That Christians must not live after the flesh, (but after the spirit,) which though it be not expressed, yet it must be understood by the law of contraries.

TIM. *By what arguments is this exhortation pressed and urged upon us?*

SIL. By four arguments: The first is taken from that which is equal and honest, verse 12: The second from danger, the third from profit, the fourth from the easiness of it, verse 13.

TIM. *What is the argument taken from honesty?*

SIL. It is this: Common honesty requireth that every man pay his debt: now all the faithfull are debtors to the spirit,

Spirit, and therefore we are all bound to pay this debt, by living after the Spirit?

T I M. *What are we to learn generally from this exhortation?*

S I L. Two things; First, that in good order of teaching, exhortation must follow doctrine: the reason is; First, because exhortation pierceth deeper, and sticketh longer when it is built firmly upon the ground of some doctrine, even as doctrine becomes more lively, when there is an edge set upon it, by exhortation. Secondly, from hence we are generally taught, that it is a point of honesty and justice, to answer and satisfy our debts, as it is written, Rom. 13. 8. *Owe nothing to any man.* Whereunto add the example of the widow, mentioned in 2 Kings 4. 7. who being charged with many children, yet sold her substance to pay her debt. See more touching this, upon the Dialogue, Rom. 13. 8.

T I M. *What use is to be made of this point?*

S I L. It reproveth sundry sorts of people: First, such as borrow and never mean to pay, taking all to be their own, that once comes in their purse. Secondly, such as are of opinion, that whatsoever is lent them, is their own if they need it, neither are they bound to restore. Thirdly, such as will pay their debts, but they do it of a love not to honesty, but to their own reputation. Fourthly, such as wickedly defer payment to the hurt of their creditors, or wholly defraud their creditors by unjust tricks. Fifthly, such as discharge their debts, but doing it with an ill wil, loving them the worse which have trusted them with their money: that proverb being often fulfilled in this case: When I lent I was a friend, but when I asked I was unkind. Sixthly, it rebukes Ministers which pay not the debt of teaching to their people, and the people that pay not their due debt of maintenance to Teachers, Rom. 1. 14. *I am a debtor to the Grecian.* 1 Cor. 9. 14. *The Lord hath so ordained it, That they which preach the Gospel, should live by the Gospel.*

T I M. *In what respects, or by what*

ways do the faithful become debtors to the Spirit?

S I L. The godly are debtors to the Spirit three manner of ways; in respect of his benefits towards them; past, present, and to come; the benefits past, are these six. First, the benefit of their creation, for in that all men at the first creation were made in the image of God, this must be ascribed to the work of the Spirit, Gen. 1. 26. This place proves that our creation is the work of the whole Trinity, therefore of the Spirit. Psal. 33. 6. Secondly, their regeneration, in that of the children of wrath, they are become the children of God by faith. Joh. 1. 12, 13. and 3. 5, 6. Thirdly, justification, in that they are set free from sin and eternall death, and accepted as fully righteous, by the imputation of Christs righteousness to them. Fourthly, calling, whereby they have beene drawn unto the faith in Christ. Fifthly, sanctification, whereby sin is mortified that they may live in newness of life. 1 Cor. 6. 11. Sixthly, all the graces and fruits of the Spirit, Gal. 5. 22. Secondly, the benefit present, is the spirituall consolation in all afflictions, together with the government and regiment of the Spirit, Joh. 16. 7. Rom. 8. 9. Thirdly, the benefit which we hereafter look for from the Spirit, is: First, daily increase of knowledge and all other gifts of the Spirit. Secondly, corroboration in grace unto death, 1 Pet. 5. 10. Thirdly, quickening of their souls at their death with eternall life. Rom. 8. 10. Fourthly, quickning of their dead bodies at the resurrection. Rom. 6. 12. Fifthly, the glorification both of body and soule eternally in heaven. These many and great benefits of the Spirit, do therefore oblige and binde the faithful most straightly unto this debt, not to live after the flesh, but after the spirit, which doth so many and great things for us.

T I M. *What is it, not to live after the flesh?*

S I L. Not to live after the motions of our corrupt nature, but to study to mortifie them.

TIM. *What do we owe nothing to the flesh?*

SIL. Yes to our flesh (as it is our substance) we owe love and cherishing; but to the flesh as it doth signifie here sin and corruption, we owe nothing, but crucifying and mortifying of it; for it strives against the spirit, it rebels against the law of our mind, it leads us captive to sin, it causes us to do the evil we would not do, and to leave undone the good we would do; it is an enemy, or rather enmity against God, it cannot please God.

TIM. *What is it to live after the Spirit?*

SIL. To strive, take thought, and endeavour to do according to those motions which are stirred up by the Spirit; (to wit) such thoughts and motions as agree with the word of the Law and Gospel, and such motions are we bound to follow, for it is our debt: whereas a carnal man will repel such motions as accord with the Word, but a spirituall man will entertain them.

TIM. *Show us now what we are to learn from this sentence.*

SIL. This one thing, that a godly and a righteous life is a debt which is due from us to God; the reason hereof is threefold. First, we are Gods creatures, therefore we are bound to serve him by the law and right of creation. Secondly, we are redeemed and bought with the price of Christs blood, therefore we do owe to him all obedience and service by right of purchase, 1 Cor. 6. 20. Thirdly, all the former benefits given us by the Spirit, do oblige and binde us to a godly life, by the right of common honesty, which bindes us to our benefactor.

TIM. *What use and profit are we to make of this part of Doctrine?*

SIL. First, if living godly all our life long be a debt, then it cannot be that our works shall merit with God; for that which is a debt cannot be a merit, no man merites (thanks) to pay what he oweth. Secondly, this overthrowes the works of supererogation, which if they be works of the Spirit, then we owe them of duty, and if they be not such works, then ought they not to be done. Thirdly, hence we learn, that the doing of

good works, or the leading of a godly life is a thing necessary, though not as a meritorious cause of salvation, yet as a duty which we are bound to pay, as a debt to the Spirit our benefactor. Lastly, all that live after the Spirit, will be obedient to the Word of God, and the more obedient we are to the Word of God, the more we live after the Spirit: for the Spirit and the Word are coupled together by firm connexion, *Esay 59. 21.* The Word is understood and obeyed by sanctification of the Spirit; and the holy Spirit perswadeth to that only which is consonant to the Word.

DIALOGUE XII.

Verse 13.

For if ye live after the flesh ye shall dye, but if ye mortifie the deeds of the body by the spirit, ye shall live.

TIMOTHÉEUS.

What doth this Scripture contain?

SIL. New reasons to enforce the former exhortation of living after the spirit and not after the flesh, that is, of leading a holy life; the reasons be three. The first is, from the unprofitableness or danger, if we live after the flesh, then we shall dye. Secondly, from the profit which will follow, if we live after the spirit, then we shall live. The third is, from the facility and easiness, because through the grace of the holy Spirit, it will be an easie thing to lead a godly life.

TIM. *Now expound the words, and tell us what it is to live after the flesh.*

SIL. To follow and obey the corrupt motions of our blinde reason and perverse will. The danger hereof is death: now all men naturally abhor death, as a most fearfull thing. Therefore as we would abhor such a miserable and horrible effect as death, we must be carefull that we live not after the flesh, but that we obey the Spirit.

TIM. *What death is that which is threatened to those that live after the flesh?*

SIL. Not only the naturall death, which is common unto all, from which even

even the godliest are not exempted, but must die at the last. Again, this death is so far from terrifying some of the godly, that it giveth them much joy and comfort, and is a thing most desired of them; and therefore these words are not to be understood of a corporall death alone, which is the dissolution of nature, but it may partly be understood of a naturall death when it is inflicted upon the godly, as a judgement of some lust of the flesh, which they have too much followed. As it happened to *Moses*, *Aaron*, *Jehoiada*, *Numb.* 27. 12, 13. *Deut.* 32. 49, 50, 51. 2 *Kings* 23. 29. 1 *Sam.* 33. 34. & 4. 13, 18. Also the Prophet mentioned 1 *King.* 13. 24. Yea, sometimes the obeying some lust of the flesh, doth cost Gods children dear from the hand of civil justice, as happened to some that perished in the wilderness, 1 *Cor.* 10. 5. and to sundry others daily amongst our selves, who come to publike and shamefull death, for some work of the flesh which they have done, and yet no doubt are the faithfull children of God; as it did befall the Thief upon the Cross. But that death which is here chiefly to be meant, is eternall death, which is the casting out of the whole man, both body and soul, from Gods presence, to suffer hell torments for ever and ever.

TIM. But seeing they which are cast into hell shall live there for ever; how is this called death?

SIL. First, as the blessedness of heaven is called life in scripture, because of all things life is most pleasant: so the miseries of hell are called death, because death of all things is very miserable and most shunned. Secondly, though the wicked do live in hell, yet because they are separated from God who is life, and because they do live, as that they are ever dying, therefore it is worthily called death.

TIM. The words being thus opened, now let us see what instructions will arise from hence.

SIL. The instructions are two: the former concerns the wicked, the latter the godly: for the former, the wicked are here admonished, that if they are obedient unto the flesh and live wickedly,

doing what sin commands, they must die and perish for ever, if they continue so, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 21. *Rev.* 21. 8. The reason hereof is, because the wisdom of the flesh is death. *Rom.* 8. 6. Also because the wages of sin is death. *Rom.* 6. 23.

TIM. What is the use of this instruction?

SIL. It affords an admonition to all such as do live in the service of any fleshly lust, to forsake it betimes and earnestly, as they do covet not to be destroyed perpetually; if this move not, yet let them forsake their evil course, lest they shorten their naturall life, and purchase to themselves a reproachfull death, by being given over to some crime that shall deserve it.

TIM. What instruction may be given from hence to the godly?

SIL. This: that howsoever they are free from condemnation by faith in Christ, yet the meditation of eternall death is profitable for them: the reason hereof is, because the godliest men have still some flesh and sin abiding in them, yea the most have more sin than grace. Hereof it followeth, that they are never free from blemishes and spiritual slothfulness, security, presumption, andphaneness; against which the consideration of hell paine is a good remedy: because the more Gods fierce justice and wrath be thought upon and feared, the more careful men become to avoid the former and all other sins. The Papists do us wrong in charging us to wish men not to leave sin for fear of hell fire.

TIM. What profit is to be made of this latter instruction?

SIL. First, it reproveth the godless, who do not think it needfull often to think of hell fire, or be afraid so to do, lest it trouble them; better now to be feared with it, then hereafter to feel it. Secondly, it admonisheth all Gods children, much and very earnestly to consider the estate of the damned, if they desire to live holily after the example of Paul, 2 *Cor.* 5. 9, 10. 2 *Tim.* 4. 1, 2. It is *Chrysostomes* counsell, that at banquets and feasts, and publike meetings, men should talk of hellish pains, that they

be awed, and avoid them.

TIM. Proceed now to the words, which contain the second reason, and tell us what is meant here by the deeds of the body, and what it is to mortifie them.

SIL. By deeds of the body, we are to understand the same which elsewhere are called the lusts of the flesh, the works of darkness, even all sinfull motions and deeds which spring from the mind, and are executed by the body: and [mortifie] signifies to suppress and keep them down by the power of the spirit, that they do not flourish and reign in us, as a King to command and govern us.

TIM. What is meant here by Spirit?

SIL. The power and strength of the holy Ghost, abating and taking downe the strength of sin, causing it by little and little to die in us.

TIM. How many waies doth the grace of the Spirit work toward the mortifying of sin?

SIL. Four waies: First, it doth detect and discover sinfull thoughts and actions. Secondly, it stirs up a grief for them, and hatred of them. Thirdly, it kindles fervent prayer to get strength against them. Fourthly, it brings to mind sentences of the Word, which are as a sword to cut down sin. Lastly, it makes us watchfull against sin, to avoid all occasions of it, and to use all sanctified means against it.

TIM. What is here meant by life?

SIL. An happy, long, and prosperous life here, which is often granted to the godly, as a fruit of their godliness; but especially eternall life in heaven, which consists in the participation with Christ, of his blisse, glory, and dominion, Rev. 3. 21, 22.

TIM. Let us hear what instructions doth arise from the latter part of this verse?

SIL. First, in the godly which are regenerate, there will alwaies be found some deeds of the flesh, because their regeneration is imperfect.

TIM. What use of this instruction?

SIL. It confutes such as challenge to themselves a fained perfection.

TIM. What is the second instruction?

SIL. That the life of every godly per-

son must be a continual mortification & repentance. They must alwaies be offering violence to their sinful lusts, resisting them by the word, praying against them, avoiding all occasions of them, and using all other good means for the beating of them down, if ever they live holy.

TIM. What use of this second instruction?

SIL. It sharply reproves the negligence of such Christians, as suffer their wicked lusts (as weeds in a garden, or ill humours in a body) for lack of mortifying and resistance.

TIM. What is the third instruction?

SIL. That sinful lusts are not to be mortified, otherwise then by the grace of the Spirit, without which it is impossible to subdue them, and by which it will be found very easie to tame them. The reason is, because the force of the Spirit, is stronger then the power of sin.

TIM. What use of this instruction?

SIL. It confutes such as affirm that vices may be mastered by strength of free will, or by Philosophicall vertues. Secondly, it humbles the godly, to consider that they can overcome no sin of themselves, without the aid of the Spirit. Thirdly, it admonisheth all men to seek for strength against sin at the hands of Gods Spirit. Lastly, the Spirit useth our endeavours as a means of our justification. He that made us without our selves, doth not save us without our selves.

TIM. What is the last instruction?

SIL. To live after the Spirit, is the way to live happily here and forever, the reason is, Gods Ordinance and promise.

TIM. What is the use hereof?

SIL. To encourage all men to lead a godly life, without the which they shal never live a blessed life.

DIALOGUE XIII.

Verse 14.

For as many as are led by the Spirit of God, they are the sons of God.

TIMOTHÆUS.

What is the scope and drift of this present Text?

SIL. To confirm and prove the latter

ter part of the former verse, namely, that they shall live eternally in glory, if they do mortifie the deeds of the body. This is proved by a reason drawn from the efficient cause, to wit, from the right of sons after this sort: sons and heires of their fathers goods, even of eternall life in heaven, verse 17. but the beleeving Romans, and all other the faithful which live holy, are the sons of God, vers. 14. 16. therefore all such as lead a holy life, shall live for ever with God.

TIM. But how doth the Apostle prove, that beleevers which endeavour to mortifie their sinnes and live holily, are Gods sons?

SIL. By three arguments: First, because they are led by the Spirit. Secondly, because they call upon God, as upon a Father, v. 15. Thirdly, because the Spirit of God, and their own sanctified conscience do so witness unto them; Rom. 8. 16. and in the mouth of two or three witnesses every word is confirmed.

TIM. Now shew us what is the sum of this 14. verse.

SIL. It is this: Such as mortifie the deeds of the body, they are the sons of God, because they are led by the Spirit of God, and therefore shall live for ever.

TIM. Let us now come to interpret her words, and tell us here what is meant by the Spirit.

SIL. The operation and work of the Spirit is here called the Spirit, by a Metonymie of the cause for the effect.

TIM. What is it to be [Led by the Spirit:]

SIL. It is a word borrowed from the blind that cannot see their way, but must have one to lead them: or from the lame that cannot go but must have one to help them: or from Infants and young children, which can very hardly go without another to lead them.

TIM. What are we to gather from hence?

SIL. It doth warn all Gods children, of their naturall weakness, and extream misery: First, in that we are blind, and having no light in our selves, as it is written, *The naturall man perceiveth not the things of God.* 1 Cor. 2. 14. Secondly, it appears in this; that being regenerate, yet we have no more knowledge then that we receive from Gods Spirit teaching us: This made the Prophet to cry,

O Lord open mine eyes, or, O Lord give me understanding, Psal. 119. 18. Thirdly, in this, that regenerate men still are like Babes, which have continuall need of the government of the Spirit, to lead them the way unto Gods Kingdome.

TIM. To what purpose serveth the knowledge of this our misery and weaknesse?

SIL. First, for the humbling and to the taking down of our proud hearts, from ascribing any thing to our own wis or strength in the matter of pleasing God. Secondly, to provoke the godly unto earnest prayer, that they may have the conduct and leading of the Spirit, which is so needfull for them, as without the which, they can never be able to see one step in their way, or to set one foot forward, no more then blinde men or little children.

TIM. But tell us now distinctly by what wayes & means doth the Spirit lead the godly?

SIL. Not by a generall motion, such as all creatures in heaven and earth are moved by; nor yet by any violent impulsio against our wills, as if we were stocks and logs, but by an especiall grace effectually stirring and perswading them to such things as they being already renewed willingly desire to do.

TIM. What things doth this especiall grace work in them, when it stirs them up to things desired of them, and pleasing to God?

SIL. Three things, first, is information or instruction outwardly given by the Word, concerning things agreeable to Gods wil. Secondly, an illumination from the Spirit, to see and know such instructions to be from God himself. Thirdly, inclination & bowing of the will voluntarily to wil, and readily to obey such divine instructions. For as the Spirit doth not enlighten us, but by the Word expounded and opened: so it is in vain to know what we should do by the light of the Spirit and Word, unless will and strength be given us to do it. And it were not enough to have wil and strength given us to do it, if we want knowledge of that which we are to do. Therefore unto leading, these 3 things are necessary: first, to be instructed by the word. Secondly, to be enlightened by the Spirit in our

minde. And thirdly, to be mightily strengthened in our wils and affections, that we will well effect what we doe soundly affect.

TIM. What profits are we to make of those things unto our selves?

SIL. First, it sheweth how wretched we are so long as we live in ignorance, and are obstinate in sin, because such are not led by the spirit, but are tossed up and down by the impulsion of their damnable lusts. Secondly, it shewes the conduct and leading of the spirit to be not enforced, but free and full of pleasure and delight. Thirdly, it confutes the Papists, which teach the government of the spirit to be contrary to the liberty and freedome of the will; because though it be directed and led by the spirit, yet it doth still retain it own nature, both willingly willing that which is good, and in it selfe being flexible and apt to wil that which is contrary to that which is good, were it not for the conduction of the spirit carrying us the right way.

TIM. Now tell us who be the sons of God that are here spoken of.

SIL. Not sons by nature as Christ is, nor by creation as Angels be, but sons by grace and adoption. These may be considered two wayes: either according to predestination or Gods eternall purpose, in which respect the elect before their new birth are termed the children of God, John 12. 52. or else according to their present estate, being effectually called unto Christ, and are actually adopted: and thus our Text speaketh of the sons of God.

TIM. What are we now to learn by this, that Gods sons are said to be led by the Spirit of God?

SIL. First of all, that this is an undoubted and unfallible mark of the sons of God to be led by the Spirit of God, in such manner as is before declared: even as the sons of Satan are known by this, that they are led by the flesh following and obeying their own corrupt hearts, and doing the will of the Devil their father, Joh. 8. 44. So Gods sons are discerned hereby, that they strive to be

obedient to the spirit and word of God their heavenly Father, being much grieved and humbled when they slip and leave the direction of the holy Ghost, being very heedful and wary for afterward.

TIM. Shew us how the leading of the flesh may be known from the leading of the spirit.

SIL. First, the spirit moves Christians to be holy and just in their counsels and meditations, heavenly and divine; and carryeth them to things unpleasant and quite contrary to the flesh, yet such as be acceptable to God; but it is quite otherwise with the flesh, which moveth men to things which are unrighteous and wicked, earthly, vain, and hateful to God. Secondly, it is known by those fruits of the spirit and flesh, mentioned in Gal. 5. 19, 20.

TIM. What are we to learn out of this verse?

SIL. A new and forcible reason, to stir the regenerate to live holily, because they are the sons and adopted children of God; and therefore must be holy as their heavenly Father is holy: also because God hath vouchsafed them his Sons Spirit to be their leader, which is a worthy priviledge: for the world cannot receive this Spirit as Christ saith, John 14. 24.

DIALOGUE XIV.

Verse 15.

For we have not received the spirit of bondage to fear again: but we have received the spirit of adoption, whereby we cry Abba Father.

TIMOTHEUS

What doth this Text contain?

SIL. The second reason to prove belevers to be the sons of God; which is, invocation or calling upon God by prayer with child-like confidence, as upon a most loving and most mercifull Father. This argument is drawn from an adjoine or property of the Son of God; for all they, and none other then they, can call upon God with a filiall and child-like trust and confidence. Moreover, whereas Paul had said

It leadeth the willing, it halseth the unwilling.

The will cannot be compelled, but willetli all freely which it willetli.

Children of Gods purpose, 2. and in such children being called.

said of all the sons of God, that they are led by the Spirit of God; now he declareth what spirit that is wherewith they are led and governed, to wit, the spirit of adoption, which is here set forth by the contrary, to wit, by the spirit of bondage, and fear: and also by the effects; to wit, fervency and earnestness in prayer, whereby we cry [*Abba Father.*]

T I M. Collect now the sum of this verse, and tell us of what parts it doth consist.

S I L. The sum is this: that all true believers they are the sons of God, seeing they call upon God, as their loving Father, and are governed by his Spirit, not of trembling but of adoption. The parts of this Text be two: The first, is a property of Gods sons, (to wit) faithful and fervent prayer. The second, is the cause of this prayer, (to wit) the spirit of adoption.

T I M. Come we now to interpret the words, and tell us what is meant by receiving; [*Ic have received.*]

S I L. Effectually to feel the grace and operation of the holy Spirit: In this sense we are said to receive the word and the Spirit, when they become effectual in our hearts. And on the other side, they are said not to receive the Spirit, in whom the virtue and efficacy of the Spirit doth not utter it self. John 14. 24. *The world cannot receive the Spirit.*

T I M. What is signified by [*bondage and fears?*]

S I L. Servile fear, or such fear and trembling as useth to be in bondmen or slaves, which fear the whip or punishment, and for the only dread thereof, they forbear evil.

T I M. What is meant by [*Adoption?*]

S I L. An action of God, an adopting and taking them to be sons by favour, which are none by nature.

T I M. What are we to understand by the Spirit?

S I L. The third person in the Trinity, even the holy Ghost, which before was called the Spirit of God and of Christ. Note this, that although the Apostle maketh here mention of the spirit of fear and of adoption, yet the holy

Spirit of God is but one; but this one Spirit hath sundry effects and workings, even in the self same persons, as appeareth in the example of these believing Romans: in whom the Spirit of God first of all brought forth fear, their conscience trembling like bondmen before their Lord and Judge; and afterwards adoption and liberty: so as they could speak and pray to God, as children to a most kind Father. Whereof we are admonished by this particle [*Again,*] yee have not received [*again,*] giving to wit, that before they were converted, the Spirit engendred fear and much dread in them: but now they were converted, they had received another effect of the Spirit, to wit, liberty and boldness by the assurance of their adoption. The mark which the Apostle aims at in all this, is to move the godly not only to do the will of God and please him; but to do it willingly and readily, being made his sons by adoption, and free from all fear and bondage, they were delivered from the hands of their enemies, to serve God in true righteousness and holiness without fear, Luke 2.

T I M. The meaning of the Apostle bring thus explained, let us hear what instructions arise from hence.

S I L. First of all, we learn by what steps and degrees the Spirit of God proceeds in the converting of elect sinners; the steps or degrees are two; The first whereof, is servile fear and trembling. The second, is the adoption of sons, accompanied with much liberty and holy boldness. The true causes and grounds of this proceeding of the Spirit, in the conversion of a sinner, be these three. First, that all Gods elect through the corruption of nature, are the children of wrath in order of time, before they are the children of God by adoption and grace. Rom. 8. 6, 7, 8. The second ground and reason is, that the elect become fit to enter into the estate of adoption and grace, by seeing, feeling, and fearing the misery of their former estate by nature. The third ground is the ordinance and will of God so appointing, that the

the elect should have their conscience bruised and humbled by feare, before they be set at liberty by grace. *Ephs. 6. 1, 2, 3. Matth. 3. 5, 6, 7. Mark 1. 9, 10. Esay 61. 1.*

T I M. But by what means and instrument, is this servile feare wrought in the hearts and consciences of the elect?

S I L. By the Law of God, which as it was given in Mount Sinai in a terrible manner, by lightning, thundring, fire, &c. So the proper effect of it in mens consciences, is no other but terror and dread, feare and trembling: therefore the ministration of the Law is tearmed by the Apostle the ministry of death and condemnation; because it begets the feare and sense of these things, being revealed in the Law to mens conscience in a lively manner. *2 Cor. 2.* Example hercof we have in *Felix*, who trembled when *Paul* preached the Law unto him. *Acts 23. 25.* Secondly, of *Paul* himselfe, who was filled with deadly feare in his heart, by the knowledge of the Law, *Rom 7. 9, 10.*

T I M. When the Spirit doth by the Law worke feare in the hearts of the elect, by what way doth hee it?

S I L. By meanes of a practick syllogisme after this sort: Every transgressor of Gods Law is accursed, being guilty of eternall torments in hell: this proposition is Gods owne voyce. *Deut. 27. 26. Gal 3. 10.* But I am a transgressor of Gods Law, I am the elect sinner: this is the voyce of every mans owne conscience, convicting him of the breach of the Law sundry wayes. Now the conclusion followes necessarily: therefore I am a most accursed and wretched man, worthy of eternall damnation in hell fire: This conclusion is the worke of the holy Spirit, causing every elect sinner, to apply unto himselfe the most horrible threatnings of the Law, whereupon there ariseth in the conscience great feare, horror, and astonishment: for which there is no salve in the Law, which is able to kill, but not to make alive.

T I M. But are all the elect partakers of this feare, before their conversion, and all in a like degree?

S I L. All the elect which come to yeares and discretion are not converted without this feare, but all have not a like portion of it: for God dispenseth the measure of this feare as it pleaseth him, to some more, to some lesse: it faring with men in their new birth, as with men in their naturall birth, where some are born more easily, some with more paine: as some sores are let out with the pricking of a pin, and some need much lanching.

T I M. Tell us what profit and use we are to make of this doctrine, touching the degrees that are used in the converting of elect sinners.

S I L. First, we are taught how miserable we are by nature, we being the children of Gods wrath and condemnation, living alwayes as bondmen in feare of his punishment, *Ephs. 2. 1, 2, 3.* Secondly, we are taught how needfull it is to have Gods Law soundly opened and applied unto us, seeing we have not the spirit of adoption, till we have the spirit of feare, and this is gotten by the ministry of the Law.

Thirdly, we are warned what duties men are to doe upon the hearing and reading the Law, that they may further their owne conversion, which be these. First, by the Law, to get distinct and sound knowledge of sinne. *Rom. 3. and 7. 7.* Secondly, rightly to understand what that curse is, which the Law threatneth unto sinne and sinners. Thirdly, a diligent search and examination of our selves, whether we be not guilty of these very sinnes, against which the law denounceth the wrath and curse of God. Fourthly, Legall faith, believing that we are breakers of the Law, and do deserve the curse of the Law. Lastly, upon the application of the Law to our selves, to labour and worke our owne hearts, to get them humbled and broken with feare and terror of Gods judgements: For then, and not before, the heart is made meet to receive the Spirit of adoption. Here are seproved such as gather too much hope from the Gospell, ere the Law have truly feared and taken them downe with griefe and shame.

T I M.

1. Proposition.

2. Assumption.

3. Conclusion.

TIM. Is there any other use to be made of this former point?

SIL. Yea, these three, First, they that had never any portion of this Legal seare, have just reason to feare and mistrust their owne conversion. Secondly, if any be under this discipline of the Law (having their conscience feared and troubled with the consideration of the condemnation due to their sinnes) let them not be much discouraged, for they are in a good way to true conversion. Lastly, let such as have the spirit of seare, not rest there, but passe on till they have the spirit of Adoption, lest it fare with them, as it fared with Esau, Cain, and Judas.

TIM. What is the next degree of a Christians Conversion?

SIL. To receive the Spirit of Adoption.

TIM. What are we to consider in this third degree?

SIL. These three things: First, of Adoption what it is. Secondly, what is the Spirit of Adoption. And Thirdly, what it is to receive the Spirit.

TIM. What is Adoption, and how may it be declared?

SIL. Adoption is the making one actually a sonne by grace, which is no sonne by nature, *Eph. 2. 3. Gal. 4. 4, 5.* For this word [*Adoption*] is borrowed from the custome of men, who being childlesse, do adopt and take to them of favour the child of another to be their sonne. This benefit of Adoption, may be declared many waies; first, by the person of him who adopteth; to wit, God, who having a naturall Sonne, yet wanting sonnes in our kind, hath Adopted men and women to be his children; which is not the wont among men, but quite contrary. Secondly, by the persons of us who are Adopted, being both beggerly, and void of all goodnesse, being also his enemies, full of all unrighteousness, *Rom. 5. 6, 7, 8.* Thirdly, by the dignity of the thing, it being a matter of wondrous excellency to have such a sonne-ship, more a thousand times then to be the son of a most mighty Prince. Fourthly, by the manifold and exceed-

ing benefits which come by Adoption, namely, to be heire of the world, and of heaven. Lastly, by the duty of Adopted ones, being briefly touched in *Malachy, 1. 6.* and more largely in *1 Peter 1. 14. 15.*

TIM. What is meant by the spirit of Adoption?

SIL. A speciall grace of the Spirit, certifying our Adoption unto us. A grace which flowes from Adoption, and is proper to Adopted ones, serving to witness their Adoption, and therefore fitly called the Spirit of Adoption.

TIM. What be the two effects and fruits of the spirit mentioned in this Text?

SIL. The first is, to seale or assure in the hearts of the elect children of God, the witness of their Adoption by Christ: hence it is called the spirit of Adoption, and in the same sense also it is termed the earnest of our inheritance, *Eph. 1. 14.* The second is, to open their mouthes with childlike confidence and godly fervency, to pray unto God, as to a most loving father. Hence it is called by the Prophet *Zachary*, the spirit of grace and of prayer, *Zach. 12. 10.*

TIM. How doe the elect receive the spirit of Adoption?

SIL. By the ministry and preaching of the Gospell, as the spirit of seare and bondage is given by the preaching of the Law. Hence the Gospell preached, is called the Ministry of life, of righteousness, and of the Spirit, because through the Ministry of the Gospell, the Spirit is effectuell to quicken the dead hearts of the elect, through faith in Christ, thereby to be made righteous before God, and to become his sonnes, and heires of eternall life. This is proved by the word of the Apostle, *Gal. 3. 2.* *This would I know: received ye the Spirit by the workes of the Law, or by hearing faith preached? that is, by hearing the doctrine of the Law, or by the doctrine of Christ apprehended by faith?*

TIM. But how and after what sort doth God worke in the Gospell, when by it he will worke in his Children the spirit of Adoption?

SIL. The spirit of Adoption is received into the hearts of the elect by these degrees,

degrees, or severall workes of grace. First, after the Conscience is humbled and terrified by the Law, being brought to see and feele an extreame need of Christ crucified, there is engendred an earnest desire and longing after him and his merits, such as is in hungry men after meat, and thirly men after drink, or wearied men after rest, or in the sicke after health. Secondly, this desire is accompanied with an unfaigned confession of particular sinnes, so farre as bee knowne to us, and hearty bewayling of the deep misery due unto them. Thirdly, there is wrought a perswasion, that all their sinnes how great and many soever, be pardonable, being farre inferior to the infinite mercies of God, and merits of Christ. Fourthly, there followes an earnest and constant craving of the forgiveness of them all. Lastly, there cometh the gift of a lively faith, assuring the conscience that all are forgiven, and they fully reconciled unto God: whence ariseth great peace and rest with liberty and freedome to the soule. And this faith in Gods promise is the testimony of the Spirit, all which is shadowed out by the Parable of the lost child, who felt a great need of his Fathers reconciliation, much desired it, confessed himselfe unworthy of it, despaired not to finde it, earnestly begged it with perswasion of it.

T I M. *This spirit of Adoption which is here set as contrary unto the spirit of feare, doth it expell all feare where it is given?*

S I L. It doth expell all servile feare (though not utterly) as it is written, *Perfect love casts out feare*, 1. Ioh. 4. 18. but it engendreth filiall feare, as it is written, *There is mercy with thee, that thou maist be feared*, Psal. 130. 4. The adopted children of God have then a mixt feare, as they are not wholly free from feare of hell fire; which serves them as a bridle and curbe to awe them and restraine them from sinne: yet they chiefly feare him, because they would not offend his infinite goodnesse. This feare is often commanded, and they are often exhorted unto it, and it hath many promises made to it in the word.

T I M. *How may the children of God per-*

ceive that they are endowed with this spirit of Adoption?

S I L. Especially by that effect of calling upon God; for whereas the elect before they had this spirit of Adoption, were afraid of God, and did flye from him, as from a most terrible Iudge, (example whereof, we have in *Adam* and *Eve*, after their fall, Gen. 3.) being now Adopted by grace, the Spirit of God doth open their mouths to pray unto God as children unto a father, with holy boldnesse, Gal. 4. 5. The reason hereof is, because they being certaine that their sinnes be forgiven them, and that God who was their enemy is reconciled, therefore they may freely speak unto him, as one friend unto another, and God is as ready to heare them, as a father is to heare his owne deare child. Yea, farre more ready to heare, then his children are to aske, preventing their prayers oftentimes, and alwayes granting them.

T I M. *What use is to be made of this point?*

S I L. First, it consulteth such as teach that we ought alwayes to doubt of Gods good will, and of our owne Adoption. Secondly, it comforteth such as have the gift and willingness to pray, because this is a certain note unto them, that God is their Father.

T I M. *Yet wicked men and hypocrites, also Idolatrous and superstitious men do pray?*

S I L. True: yet Gods children alone can in truth say, *Abba Father*, and in their prayers cry to God. These two things, godly confidence and fervency, sever the prayers of Gods children from all other, who call upon God, either for fashion sake, or for belly sake, and therefore coldly and without confidence.

T I M. *But from whence doth arise this confidence and fervency, which the faithfull exercise in their prayers?*

S I L. Their confidence doth spring, First, from the mercies of God, he being pacified towards them in his Sonne. Secondly, from the truth of God, promising to heare them for his Sonnes sake. Thirdly, from the merit of Christs intercession, to whom the Father will deny nothing. Their fervency also doth arise,

rise, first from a true and particular sight and sense of their owne finnes and miseries: and secondly, from the sound knowledge and meditation of the excellency of Gods graces, which the more they are knowne and valued, are the more eagerly thirsted after and desired.

TIM. *What may we gather from these things for our good?*

SIL. First, the godly are instructed in all their prayers to provoke themselves to earnest zeal and affiance, by thinking seriously upon the infinite mercies and promises of God; the mediation of Christ, & their owne sins and miseries. Secondly, whensoever Gods children pray without consideration of these things, they must needs pray uncomfortably & with weak confidence. Thirdly, from hence we may see that the prayers which be made to Saints, to the Virgin Mary, and to Angels, that they come not from the Spirit of Adoption, which directs us to pray unto the Father: but from a spirit of error, being indeed a doctrine of devils. Fourthly, because we have our Adoption from Christ and his Spirit: therefore no ungodly men, as Turkes, and Jewes, can call upon God. Fifthly, seeing the godly are certaine of God to be their Father: therefore they may be also certaine of their Adoption, and consequently of their salvation, because sonnes be heires. The sonnes of this world cannot be so certain of their father, as the faithfull be of theirs. Sixthly, by the change of the person [*We have,*] the Apostle would teach every one to hope well of the Adoption of other Christians, and to be assured of their owne, having the testimony of the Spirit, and of Christ, teaching them to call God, Father. Seventhly, the expressing of the name Father, both by the Hebrew and Greek words, teacheth that God is Father both of the Jewes and Gentiles, which are indifferently partakers (through faith) of this Adoption. Lastly, because *Paul* useth here this strange word [*Abba*] we cannot gather thence that the service of God should be in a strange tongue, as the Papists affirme directly against Gods com-

Abba
Pater.

mandement, 1 Cor. 14. 19. But these strange words were by use and custome growne common and familiar, being thereby commonly understood, and easie to be understood: therefore it was, that both Hebrew in the Greeke, & the Greek in the Latine & English, be often kept in the naturall sound untranslated.

DIALOGUE XV.

Verse 16.

The same Spirit beareth witness with our spirits, that we are the children of God.

TIMOTHÆUS.

What doth this Text containe?

SIL. A new reason to prove the believing Romans, and all other the faithfull, to be the children of God. It is proved by a double testimony, one of Gods Spirit, the other of our spirit; and in the mouth of two witnesses, every word or matter is confirmed, Deut. 17. 6. But all beleevers have two firme undeceivable witnesses of their Adoption, the one without them, and the other within them: therefore they may be & are certaine of their Adoption, that they indeed are Gods children. The summe hereof is thus much, that the holy Spirit which stirres up fervent prayer in the hearts of beleevers, doth bear witness with their own spirits, that they are Adopted of God to be his sons and daughters.

TIM. *Into what parts may we resolve the matter of this Text?*

SIL. Into two parts it may fitly be divided; to wit, into a case, and a resolution of that case. The case is this, how the children of *Adam* by nature, may be sure that they are the children of God by grace.

TIM. *What do you judge and esteem of this case?*

SIL. That it is a case of all cases, of most worth and weight, a most excellent and important case, of greatest consequence and use. It is of great worth and excellency, because it tendeth to gaine certainty of a thing which is of al other most precious to wit, our Adoption

*Why wee
must labour
for certainty
of our
adoption.*

tion

tion and Son-ship, even of our right to the kingdom of heaven, that most glorious inheritance. Also it is a case of importance and weight, because it doth behoove and import men very much to know how they hold their earthly inheritance; it must needs then greatly concerne Gods children to have ready their evidences of their heavenly inheritance. Againe, it is a very hainous offence for any Christian to call God Father, and not to feele assuredly that he is his Child, but of custome and in hypocrisie, with his tongue onely and not in truth, which is farre more grievous and dangerous, then if one should counterfeit himselfe the son of an earthly King, which yet is a capitall crime: and yet furthermore it is of great consequence and use, for it will stay & strengthen the heart in soule-temptation and conflict. Also it will quicken to a chearfull performance of duties: and lastly, it will nourish hope and patience in all afflictions. For one being perswaded of Gods love, then followes ready service, confident prayer, and patient hope.

T I M. Now tell us from whence we are to fetch the full and firme resolution of this case?

S I L. From the witness which the holy Spirit doth beare to our spirit, or from the witness of Gods Spirit, and of our spirit. Read it either to our, or with our spirit, it commeth natch to one effect, onely this ods, that it implieth but one witnesse to our spirit, if we read it [one spirit:] but importeth two, if we read to spirit, [and with our spirit.]

T I M. What is meant by the same spirit, and what doe ye call the witness of it?

S I L. By same spirit is meant the spirit of Adoption, spoken of in the former verse, even the holy Spirit; it doth give testimony to Gods children, of their owne Adoption, and the witness of the spirit, is a motion of a soule resting steadily on the mercies of God through Christ, inspired and stirred up by the Spirit.

T I M. How and after what sort doth the holy Spirit beare this witness to believers, that God is their Father?

S I L. These two wayes ordinarily,

(not by extraordinary revelation;) but first by that cry (mentioned before) stirred up in the hearts of the faithful by the Spirit, which moving them effectually to call God their Father with filiall & childlike trust in his goodness, hereby they are assured of their Adoption. None can say, Iesus is the Lord, but by the Spirit of God, 1 Cor. 12. 6. Likewise none can truly call God his Father, but by the motion of the spirit of Adoption. Whosoever therefore in their prayers, can call God their Father in truth, they may thereby be perswaded that he is so, seeing the spirit of Adoption is peculiar to Gods sons, as in verse 14. we have learned. Thus *Chrysostome* expounds and declares this witness, of the cry of the heart engendred by Gods Spirit. Secondly, the spirit beareth witness by a practicke Syllogisme, or reason, framed thus: Every beleever is the Child of God, and shall be saved. This is the sum of the Gospell. But I am a beleever: this is the worke of the Spirit, making every faithful person to know and feele this in himselfe, 2 Tim. 1. 13. 2 Cor. 2. 10. Therefore I am the Child of God, and shall be saved in heaven. This conclusion is the testimony of the spirit upon the former promises. Thus these two Servants of the Lord *Parau*, and *Perkins*, expound and declare this witness of the Spirit.

T I M. By what reasons can ye prove, that this witness of the Holy Spirit cannot deceive us?

S I L. First, because it is the spirit of truth, which cannot lye and deceive, Iohn 14. 17. Titus 1. 2. Secondly, this holy Spirit searcheth all things, even the deepe things of God. 1 Cor. 2. 10. Thirdly, he is Lord of all, and therefore worthy of credit and beleefe. If a man, or Angell, or Archangell, should preach unto us this Adoption, we might doubt of it: but seeing the Spirit, who is Lord of all, doth witness it, what place is there of doubting, saith *Chrysostome*?

T I M. But how may a godly Christian discern this witness of Gods Spirit, from the delusion of Satan, and from the presumption of Hypocrites and wicked men?

S I L. By these wayes: First, by the

1. Proposition.

2. Assumption.

3. Conclusion.

As in *Martin Luther*, that fained himselfe to be *Edward 6.*

The truth,
power and
mercy of
God the
promiser,
cause me to
be of good
hope.

Bernard.

the grounds and reasons of the witness, which are not mans own merit, or common graces, or outward blessings, but they be the truth, power and mercy of God the Father; also the merits of Christ the Son, and the works and fruits of this Spirit of Adoption. These are such firm grounds, as cannot possibly fail him, who rests on them. Secondly, by the manner of the testimony, which is certain and firm, as an earnest or seal putting us out of doubt, *Eph. 1. 13.* settling the conscience in such quiet and sound tranquillity, as far differeth from numbness and deadness of hypocrites, and of civil men. Thirdly, by the effects of this testimony, as 1. Ardent prayer, 2. Sincere love of God and our brethren for his sake, 3. Willing and constant obedience to Godward: unto which, we may joyn these six means following, as good helps to discry this difference. First, presumption is natural from our birth, but this testimony of the Spirit is supernatural, and is not in us before the grace of conversion. Secondly, this testimony ariseth from the use of holy means, as hearing, reading, Sacraments, &c. and is thereby confirmed; whereas presumption is from security, and not from the use of means, which presumptuous persons neglect or contemn.

Thirdly, presumption is most confident, never doubting or making question of election or salvation. This testimony of the Spirit, is much assaulted with doubts and fears more or lesse, at one time or other, as in *Job*, and *David*. Therefore he that saith, I never doubted, I thank God I have alwaies had a strong belief, he speaks from presumption. Fourthly, presumption is ever joyned with worldliness & prophane-ness: but this testimony is never severed from a desire to live holily and righteously. Fifthly, presumption presumes of Gods love, in the time of Gods benefits only, but in adversity vanisheth. This testimony is constant and permanent, in adversity as well as in prosperity. Lastly, this testimony of the Spirit, commeth by the application of faith;

also it thoroughly perswadeth, and giveth not only a bare testimony, *1 Cor. 2. 12. Eph. 1. 17, 18. 1 Job. 3. 24.*

T I M. *What is the second witness of our Adoption?*

S I L. Gods Spirit is the first, and our Spirit is the second.

T I M. *But seeing our hearts know not the minde of God, and they be deceivable above measure, how can this be a meet witness?*

S I L. Indeed our stony hearts such as they be by nature are blinde and deceitful: but our fleshy hearts which we have from grace are not so; for our hearts, as they are renewed by the Spirit of God, doth know the minde and good will of God towards us, & bears a sincere and infallible testimony of it unto us. For it is written, *The Spirit of man which is in him, knows the things of man, 1 Cor. 2. 11.* Also if our hearts do not condemn us, we have boldness towards God, *1 Job. 3. 21.* But it were not possible that we should have boldness and confidence towards God, if the testimony which our hearts beareth us, were doubtful and wavering, and not certain and firm.

T I M. *What is then meant here by our Spirit?*

S I L. Not our soul, as it is a naturall part of man, but our regenerate and sanctified conscience and affections. In which sense the word Spirit is used by *Paul, 1 Cor. 14. 15. 1 Thess. 5. 23.*

It was well therefore observed of one certain learned and judicious Writer, that this text saith not, that the Spirit beareth witness to our souls, but to our spirit.

T I M. *Yet the sanctification of our conscience, is altogether very imperfect and weak, and therefore should rather cause us to doubt of our Adoption, then to certifie and assure us of it?*

S I L. The imperfection of our regeneration, doth and may make the witness of our Spirit lesse strong and full, but no which hindreth the certainty of it, we ariseth not so much from the measure, as from the truth of our sanctified desires and affections: even as a child may be said to walk and go certainly

and truly as a man, though not so firmly and stedfastly: and a small piece of gold may be as pure as a greater, though not of such value: and an honest poor man may bear as true a witness, as an honest rich man, though he lack the credit of his wealth and purse.

T I M. Tell us now after what sort our spirit and conscience renewed, doth bear this witness unto us?

1 Proposition.

S I L. By a kinde of reasoning, framed in a regenerate minde, after this sort: They are without doubt the children of God, who have such holy motions and affections; as are stirred up by the Spirit of Adoption, and be proper to the godly which have the Spirit. This proposition though plain enough in it self, yet is proved by the 14. ver. of this Chap. in these words, *As many as are led by the Spirit of God, they are the Sons of God.* But (saith the regenerate man) I am truly indued with such motions and affections. This assumption is testified by the regenerate conscience, which is instead of a thousand witnesses, certifying every new born child of God, what graces he hath received from the Spirit of God, according to that which is cited before. *1 Cor. 2. 11.* Therefore (he inferreth) I am the child of God. This conclusion is the testimony of our spirit and renewed heart.

2 Assumption.

3 Conclusion.

T I M. Tell us now particularly some of those motions and affections of a sanctified heart, whereby we may be assured that we are the sons of God?

S I L. They be innumerable and very many; yet for order sake we may bring them into a few heads. As first, they be such as concern either Gods mercies in Christ, 2. or his Word, 3. or his Ministers, 4. or the Sabbaths and holy assemblies, 5. or Sacraments, 6. or Works, 7. or his children, 8. or his religion, 9. or our sins, 10. or the joyes of heaven, 11. or the pains of hell.

T I M. What be the affections of Gods children touching the mercies of God in Christ?

S I L. Three: first, to thirst and long after them, in a true feeling of the need of them. *Esai. 55. 1. Job. 7. 37.* Secondly, to prize them above all things

in the world, which be most precious. *Phil. 3. 8.* Thirdly, to extoll and praise them before others, that they may be drawn to the love of them, *Psal. 103. 1, 2, 3, &c. Psal. 34. 3.*

T I M. What be the affections of Gods children towards the word, and Ministers of God?

S I L. Touching the Word: First, they delight in the Law of God touching the inner man, and love his statutes, *Psal. 119. 97. Rom. 7. 22.* Secondly, in their judgement they approve it and esteem it above pearls. Thirdly, in their minde they mark and heed it well. Fourthly, in their hearts they believe it. Fifthly, in their memories they keep it and treasure it up. Sixthly, that with their ears they hearken unto it with trembling and reverence. Seventhly, with their mouthes they confesse it, and speak good of it. And lastly, that they submit their whole man to the obedience and practise of it, in all sincerity and constancy, *Proverb. 3. 13, 14. Psal. 119. 8, 9, 10. Mat. 7. 24.* Also touching the Ministers, they acknowledge them and have them in singular love for their work sake, *1 Thes. 5. 12, 13.* Secondly, they do readily submit themselves to be ruled by their wholesome instructions, *Heb. 13. 17.* Thirdly, they be thankfull to them in ministering to them a cheerful sufficient maintenance, *Gal. 6. 6. & 4. 15.* Lastly, they help them with their prayers, *Rom. 15. 13. Col. 4. 3.* and otherwise as need and cause requireth, *Ad. 9. 25.*

T I M. What be the affections of Gods children towards the Sabbath and holy assemblies?

S I L. Touching the Sabbath, they be thus affected towards it; they call it their delight, they doe not their own works, nor seek not their own will, nor speak a vain word on that day, *Esai. 58. 13, 14.* Secondly, they remember to keep it holy, *Exod. 20. 8.* Touching the holy assemblies, it is their grief to be kept from them by any urgent occasion, and when they come to them, they first look to their feet, *Psal. 84. 1, 2. Eccles. 4. 17.*

T I M. What be the affections of Gods chil-

chil-

children towards the Sacraments? Also towards his works?

SIL. Touching the Sacraments they reverently think of them, and willingly submit themselves to the use of them, in respect that they are Gods ordinance and the seals of grace, Rom. 4. 11. And touching the Lords Supper, they will never receive it without due examination of themselves, because of Christs commandement, and the dignity of the Supper, 1 Cor. 11. 28. And touching the works of God, that his works of judgement move them much to fear his power and justice, Acts 5. 11. And his works of mercy upon themselves and others, move them to love him, and to trust in his name, Psalm. 116. 1. Acts. 4. 31.

TIM. What be the affections of Gods children towards the Brethren? as also towards Christian Religion?

SIL. Touching the Brethren, they do unfaindly love them, whether they be friends or enemies, and especially witnessing their love in praying for them, and seeking and helping forward their salvation, and giving thanks unto God for their graces: also by pitying and relieving their miseries, Luke 6. 30. Rom. 10. 1. 1 Thes. 1. 2. 3. 1 John 3. 14, 17. And touching Christian religion itself, they fervently love it. Secondly, they endeavour to promote and further it. Thirdly, they hate whatsoever is contrary unto it. And lastly, they study to adorn it, by expressing the power of it, and walking according to the rules of it. Psalm. 119. 138. 1 Tim. 4. 1. James 1. 27.

TIM. What be the affections of Gods children in respect of sins?

SIL. First, they mourn for the sins of others, as did David, Ps. 119. 136. and Paul, Phil. 3. 6. Mat. 9. 4. Secondly, touching their own sins, if they be past they are ashamed of them, Rom. 6. 21. if they be present, they have a godly sorrow and earnest strife against them, 2 Cor. 7. 10. Rom. 7. 23. And lastly, for sins to come, they are afraid to fall into them, and have a great care to prevent them, 2 Cor. 7. 11.

TIM. What are the affections of Gods chil-

dren to the joyes of Heaven, and the paines of Hell?

SIL. Touching the joyes of Heaven, they have hope, and a certaine and constant looking for them, Rom. 8. 24. Heb. 9. 28. Tit. 2. 13. Also they have great joy of heart, under the hope of enjoying heavenly glory, Rom. 5. 2. Touching the paines of hel, they have a great fear and terror, in respect that they have deserved them, with a marvellous care to avoid them, 2 Cor. 5. 11. 2 Tim. 4. 1, 2. and the waies that lead to them.

TIM. But what if any do feel in themselves these motions to be few and feeble?

SIL. Let such for their comfort have recourse to the least measure of sanctifying graces, which consists in a detestation of their sins; even in this respect that they are an offence to their good God. Secondly, a hearty desire of hoping and beleeving the forgiveness of their sins, and above all other things that they may be in Gods favour, and not only that they may be happy in heaven.

TIM. What if any finde none of these affections in themselves?

SIL. First, let them not despair. Secondly, let them wait upon God in the use of all appointed means. Thirdly, let them abstain from the outward act of sin, and keep down their inward desires as much as they can. Lastly, let them often humble themselves by a particular confession of their known sins, and earnest prayer for pardon of them. For he that is not called now, may be called to morrow; who knoweth what a day may bring forth? Gods infinite power works mightily, and suddenly; and his mercies be bottomles; therefore cast not hope away.

DISCOURSE XVI.

Verse 17.

If we be children, we are also heires, even the heires of God, and heires according to promise by Christ.

TIMOTHY.

What is the drift and scope of this Text?

Bb2

SIL.

SIL. To conclude the main argument and reason, by which the Apostle before did exhort the Romans, by the spirit to mortifie the deeds of the flesh. This argument was taken from the event which shall follow them, which live after the spirit and not after the flesh, namely, eternall life: giving to wit, that such shall live for ever, because they are the sons of God: from hence the Apostle now concludeth, that if such as walk after the spirit be sons, then they must inherit everlasting life in heaven, for all Gods children be heires, and have right to the heritage of heaven. This conclusion doth very lively set forth the manifold and great dignity of true beleevers, the more to stir them up cheerfully to follow the government of Gods Spirit.

TIM. What be the degrees of the dignity of the faithfull?

SIL. They be these four: First, that they be not servants but children. Secondly, that all of them be heires. Thirdly, that they be heires of God, not of any mortall King: but of that King which is immortall, namely, God. Lastly, that they be coheires, or heires annexed to Christ.

TIM. Tell us now what is meant by children.

SIL. Even all the sons and daughters of God, whosoever they be which have the spirit of Adoption, and beleeve in Christ.

TIM. But Christ is the only begotten child of God, how then can the faithfull be children?

SIL. True indeed, Christ is the only begotten child of God according to nature; being begotten of his Fathers substance from everlasting: but beleevers be children by grace of adoption, being by nature the children of wrath: Christ is a child of the substance of God his Father, whereas the beleevers are children by favour.

TIM. Is this so great a dignity to be the child of God by grace?

SIL. It is so: For first, such have Christ to be their brother, Mat. 12. 20. Heb. 2. 12. Secondly, the Angels are their

servants, Psal. 34. 7. Heb. 1. 14. Thirdly, themselves are Priests, Prophets, and Kings, 1 Pet. 2. 9. Rev. 1. 6. Fourthly, the whole world, yea even heaven is their right and possession, 1 Cor. 3. 22, 23. If it be counted so great a dignity to be the child of an earthly King, what a worthy thing must it then be, to be the child of the King of heaven? For to be the child of God is no empty title, because by it we obtain this dignity to be heires. The law of nature doth yeeld this unto children that they shall enjoy the inheritance which is left unto them by their deceased Parents: and the Law of grace doth promise the heavenly inheritance to all which be children of God by faith in Christ.

TIM. Howbeit among the children of Abraham, Isaac only had the inheritance, the rest had gifts and were sent away, Genes. 25. 5, 6.

SIL. It is true, because God so commanded, and the promises were made to Isaac, but the case falls out otherwise between the children of God and of men: for amongst men in sundry countries, all children be not heires, but sons only, and in some places not all sons, but the eldest son alone; but Gods children be they sons or be they daughters, they be all heires, every one without exception. There is neither Male nor Female with God.

TIM. But whose heires are they, and what is their inheritance?

SIL. They are heires of God, and God himself is their inheritance, one and the self-same person, is both father and inheritance in this case: for to enjoy God fully & perfectly in his Son Christ, this is the inheritance of the Saints, who in God do enjoy all other things. Gods children therefore, they are great heires, and they have a goodly heritage, Psal. 16. 4, 5. 1 Cor. 3. 21.

TIM. What is the fourth part of the dignity of the faithfull?

SIL. That they are heires annexed with Christ, or joint heires with Christ.

TIM. The inheritance of Christ how manifold is it?

SIL. Two-fold: it is the inheritance

3 Heires.

3 Heires of God.

heritance

ritance either of glory, or of dominion and power. The inheritance of glory is this, that after his death he being risen and ascended into heaven, he liveth there most blessedly and gloriously, his body and soul being wholly freed from all infirmities and temptations, and filled with all joy and glorious brightness, even like the Sun in the Firmament: also his inheritance of dominion and power consists in this, that in his human nature he is exalted and lifted up above all principalities and powers, and every name that is named in earth, having all creatures and the Church itself subject to him, as unto their head, Eph. 1. 22, 23. Phil. 2. 9. Notwithstanding, although that the elect be partakers of this double inheritance of Christ, yet they are not partakers in equal degree: For Christ reigneth in heaven as Gods only and first begotten, but the faithfull are but adopted children. Phil. 2. 11. Rev. 3. 11. Rev. 1. 26. Rom. 8. ap. By all this then appeareth, that the children of God are very honourable personages, because their dignity is not carnall and earthly, such as may wither and perish, but spirituall and heavenly, such as endureth for ever. 1 Pet. 1. 4.

TIM. What use and profit may be made of this?

SIL. First, it should admonish the faithful not to behave themselves basely, by making themselves servants to their filthy lusts: but endowding or following the direction of the Spirit in all things. 1 John 3. 2. Pet. 2. 12. Secondly, not to take any leave unto our selves to think of, or deale basely with such excellent personages as Gods children be.

TIM. But tell me I pray you, do these honourable and worthy personages give any Satisfaction to their Armour?

SIL. That they do, the field and ground whereof is Azure and Gules, for they are celestiall creatures borne from above, John 1. 13. And they are a people purchased by the blood of Christ, Act. 20. 28. The parts of this Armour be many and severall: First, in their Armour they give the Eagle, in respect of their aspiring aloft, as it is written,

Where the eagle is, there will the Eagles nest be, Luke 17. 37.

Secondly, they give an Harbour or Anchor, to wit, their Hope, which they set their souls against all the waves of temptation, Heb. 6. 19. Thirdly, they give a Lyon, because of their Christian fortitude, despising all threatening and dangers, Prov. 28. 1. The righteous are like the a Lyon.

The fourth is the band of Charity, which knits together the faithful, as many sticks tied fast together with one band, Col. 3. 14. Fifthly, they give a Sheep, to witness their meekness and obedience, John 10. 27. My Sheep hear my voice and follow me. Sixthly, they give a Dove to witness and represent their simplicity and innocency, Mat. 10. 16. Be innocent as Doves. And lastly, they give the Serpent, to signify their Gods providence and wisdom to foresee and prevent dangers, Mat. 10. 16. Be wise as Serpents. Unto all which may be added the girdle of verity, the sword of the spirit, and the breast-plate of righteousness, Eph. 6. 14, 17.

TIM. What is the use or meaning of this their Coat-Armour?

SIL. It serveth to put all Gods children in mind, that if they will walke worthy of their honourable and worthy calling, they must express and shew forth a true faith, a firm hope, unstained love, Christian courage, meek obedience, innocent simplicity, Serpentine wisdom, and generally an heavenly purity in all parts of their conversation, as they may honor the house and flock to which they belong, and of which they come.

DIALOGUE XVII.

Verse 17. last part.

It shal be that we suffer with him, that we may also be glorified with him.

TIMOTHY.

What doth this Testament mean?

SIL. At this Test the second part of the Chapter beginneth concerning consolation unto such as are under the Cross, and suffer for Christ.

Hitherto hath continued the first part of the chapter, wherein blessed Paul hath ministered comfort to the faithfull, against the remainder of their sinfull corruption, and earnestly exhorted them to the diligent mortification of all their sinful lusts and corruptions, not to bear with these, though they fear no condemnation for them. Now the Apostle useth a transition, passing forwards to that part of the chapter which strengtheneth the Saints against the bitterness of the Cross, and exhorteth them to be constant in the bearing of it, without fainting or being weary in their minds.

T 118. *How do these words depend upon the matter contained in the verse going before?*

S 12. He had said a little before, that the sons of God are sure for ever to live in heavenly glory; now he proveth it by a fresh and new reason, taken from the use of afflictions, that the believing Romans, and other the sons of God shall be inheritors, because they have taken up their Cross. This reason may be framed two ways, and both very good. First, by inferring the consequence or that which comes after, by an antecedent, which necessarily goes before, as thus: They which shall be glorified in heaven, must suffer afflictions here for Christ: But ye Romans which are the sons of God, do suffer afflictions for Christ; ye are therefore sure to be glorified with him. The strength of this reason dependeth upon the authority of the Word of God affirming, that such as die with Christ, shall reign with him, and that such as suffer with him, shall be glorified with him. 2 Tim. 2. 12. Which is the selfe same thing, which is here said in our Text, if which (that learned man) *Pur. Moriz.* we read (as we may) for these words [*if he be,*] feeling that, or because. The second way how this reason may be framed, is by a reasoning from the less unto the greater, after this fashion. If ye be partakers with Christ in his Cross and in his sufferings, ye shall much more be partakers with him in his kingdom & glory. Thus *Chrysostom* gathereth the argument

T 119. *Tell us now the summe of this sentence?*

S 12. It is thus much: that so many as are vouchsafed this mercy, valiantly to endure tribulation for the Gospel, thereby they may be well assured, that they shall inherit eternall glory; God means to Crown all such as take up the Cross.

T 120. *What instructions are we to learn from hence?*

S 12. Two: First, it doth admonish us what the condition and state of the children of God in this life is, namely this, that that way which Christ passed from this life into his glory, by the same way must they pass this life unto glory, even by tribulations and afflictions; whereof there is very plentifull proofe in many places of the scripture, as Mat. 10. 37. Luke 14. 36. Acts 14. 22. 3 Tim. 3. 12. Heb. 12. 5, 6. The causes why Gods will is to have it so, are sundry and many, but these are the chief. First, for the trial of their faith in God, and also of their love towards God, 1 Pet. 1. 7. James 1. 3. Secondly, for exercise and increase of their experience, patience, hope, &c. Rom. 5. 3, 4. Thirdly, for the mortification and beating downe of their rebellious and born nature, which had need to be suppressed and tamed by the means of afflictions. Fourthly, for the weaning and pulling their hearts from the immoderate loving of earthly things. Fifthly, to humble their hearts before God, and to stir them up unto a more fervent prayer, Job 33. 16, 17, 18. Sixthly, that God may have a better occasion to manifest his great power and goodness in strengthening their infirmities, 2 Cor. 12. 9. and in delivering them out of all their troubles. Lastly, the more certainly to consume their enemies in a persecution of having eternall life by likeness and conformity unto Christ in his sufferings, Rom. 8. 29.

T 121. *What use and profit are we to make of these scriptures, touching the state of Gods children?*

S 12. First, it controuleth and correcteth them of error, that think and teach that the children of God may fall from

The ends and uses, of the Cross, See Rom. 5. 3, 4.

*Virtutem
perferre dolus
non autem la-
borum: vir-
tutis via est
difficilis, an-
gustia porta.*

from the grace of Adoption: for that grace of God which adopteth them, to supporteth and strengtheneth their will, that they stick and hold close to him, in most dangerous afflictions, untill they be glorified of him in heaven. Secondly, it reproveth such Christians as never have a thought of this condition, and yet think they may be very good Christians: much more such as to avoid afflictions, will make shipwreck of a good conscience, soothing up other men in their sins, and serving the time, that they may live quietly and safely. Thirdly, it admonisheth all true Christians before hand, to prepare their souls for the day of afflictions, after the commandment of Christ, and according to the example of a wise builder, and provident King, as in Luke 14. 28, 31. Lastly, it serves to comfort all such as do, or hereafter shall suffer affliction in word or deed, for the name of Christ, because they are in such an estate as God hath allotted his own children, whom he purposeth to glorify in heaven everlastingly.

T 11. What is the second instruction we learn from hence?

S 11. It doth give us a double consolation against the sharpness of the Cross and affliction: the former is from the communion of Christs sufferings; Christians suffer not alone, but they suffer with Christ, and Christ with them which surely is no small comfort, to have Christs companion and fellow in our sufferings, as it were to bear up an end of the Cross, nay which is more, even to suffer in us, accounting all the cruelty which is done to his members, to be done to himself, as Acts 9. 4. Saul, why persecutest thou me? and 1 Thim. 25. 40.

T 12. But how may a Christian be comforted that in his own sufferings he suffers with Christ?

S 11. By these two things: First, if we suffer with the same affection that Christ suffered with, that is, of obedience to the will of our heavenly Father, Mat. 26. 39. Secondly, if our suffering have the same effect which his had, to wit, the taking away of sin, but not af-

ter the same manner: for his suffering took away sin by merit, and making full satisfaction to Gods justice, both for guilt and punishment, temporall and eternall: ours take away sin by being helps (by Gods mighty gracious blessing) to the mortifying and killing of the strength and power of sin.

T 13. What is the latter consolation from this Text; for those that are under the Cross?

S 11. It is taken from the end and fruit of afflictions, which is glorification in heaven; the goodness of things is measured by the end, and we have a common proverb: That all is well, that ends well. How comfortable then and desirable, is the estate of afflictions for Christ, which shall have such a glorious end; howsoever they breed grief in the flesh, shame in the world, and seeme to be as it were death and hell for the time: yet at the last, in the conclusion they bring to life and glory, such as courageously suffer them, not by the worthiness of the sufferings, but as a way to lead the sufferer into the country that is above. The Martyr knew this full well, and therefore when they were carried to the stake to drink of that cup of fire, yet they cheered upon it with this meditation, that though their breakfast were bitter, their supper should be full sweet. God is to be prayed that all his children may have such a breakfast, rather then they should miss of such a supper.

DIALOGUS XVIII.

Ver. 18.

For I account that the afflictions of this present time, are not worthy of the glory which shall be shewed unto us.

T 14. What is the drift and purpose of this Text?

S 11. To strengthen the argument used in the former verse, the better to perswade Christians patiently to bear the Cross. The argument is taken from the end and fruit of afflictions suffered for Christ, which is glory infinite and heavenly,

heavenly, such as Christ himselfe now enjoyeth. This then is the argument. Abide the Crosse patiently, for if ye suffer with him, ye shall be also glorified with him; the which the Apostle doth now strengthen by a reason taken from comparison of things unequal: to wit, affliction and glory: as thus. The glory which is to follow your afflictions is far greater, and better, and more lasting then be your afflictions; and therefore suffer them with a patient and constant minde, under the hope of that glory, which is so unvaluable and incomparable.

TIM. Shew us now briefly and plainly, what is the sum of this verse?

Summe.

SIL. It is in effect thus much, howsoever afflictions be grievous, and such as suffer them, seem for the time miserable; yet let them hold it out quietly, for in the end their glory shall farre exceed their misery and trouble, how great soever it be.

TIM. Let us come to expound the words, and tell us what is here meant by account?

Interpretation.

SIL. It signifies more then barely to reckon or esteem, even to determine a matter upon reasons debated on both sides, and well considered, as *Rom. 3. 28.* Also *Rom. 6. 11.* the word is sounded.

TIM. What may we learn from hence?

Doctrin.

SIL. First, that the Apostle judgeth the doctrine which he taught in this verse, to be most certain and true without exceptions. Secondly, is admonisheth all Ministers, that when they be resolved of a Doctrine that is true, they ought confidently to speak it without wavering: first weigh and ponder, and then pronounce with freedom of speech.

TIM. What is meant here by afflictions of this present time?

SIL. Such tribulations and crosses as Christians do bear during the time of this life, whiles they are militant and fighting with sin.

TIM. What instruction ariseth from hence?

3 Doctr.

SIL. This: that Christians ought willingly to bear afflictions, because how sharp soever they be, yet they cannot be

long; for they cannot continue longer then the space of this present life, and the dayes of our life are but few, and our time but short, even as a span long, or as a watch in the night. Now all short things, though they be great, yet are more tolerable, because they are short.

TIM. What use is there to be made of this instruction?

SIL. It doth not only encourage Christians which do continue in afflictions, but it doth reprove such as faint before the end of this life: these persons to avoid a momentary and light crosse, do lose an immortall weight of glory.

TIM. What is signified by this, that he saith [They are not worthy?]

SIL. That is to say, they are not equal, or of so much moment and weight, as to be compared with heavenly glory: It is a speech borrowed from things put into the ballance to be weighed therein; amongst which, those which be heaviest, draw to their side the ballance with their weight. So then the meaning is, that afflictions and glory being put together, as it were in a ballance, afflictions would be found to be too light, and to come far short in worth and price, unto that glory which is to come.

TIM. In what things are afflictions unequal to glory?

SIL. In two things, both in quantity, and quality: First, they be unequal in quality, because afflictions are but bitter troubles here on earth, before the world: but our glory is a heavenly blessed estate before God. Secondly, afflictions be sharp evils, which we feel with grief: but the glory not only swallowes up the evil and the grief, but filleth us with all good things most perfectly. They be also unequal in quantity, both for number, for measure, and for continuance; for our afflictions are few, but the joyes of heaven are innumerable, more then the stars in the heaven. Also afflictions are but light, but there is a weight of glory which is unmeasurable. Lastly, afflictions are but short and momentary, but the glory is eternall even for ever and ever, and so last so long as God doth last.

Quality.

Quantity.

TIM.

TIM. Why it is said of this glory, that it shall be revealed, and not that it is revealed?

SIL. Because the godly now do see it and enjoy it but in part, whereas it shall be manifested, and possessed perfectly, in the end of the world; unto which the future tense hath respect.

TIM. What doctrine are we to learn from these words, being thus expounded?

4. Doct.

Reasons.

SIL. The doctrine is this: all the afflictions which the godly do or can suffer in this world, are unworthy to be compared to the glory of heaven. The reasons hereof be; because there is no comparison between a thing finite, and a thing infinite. Secondly, because the afflictions which be suffered, are not incomprehensible, as is the glory which the Saints shall enjoy, which made one of the Fathers to say, If I could perform all things, and suffer all the evils which ever any man did, yet all this could not make me worthy of heavenly glory, Origen.

TIM. What use and profit is to be made of this doctrine to our selves?

5. Use.

SIL. First of all it doth convict the Papists of error, in that they teach that our sufferings for Christ do deserve heavenly glory: for this is quite against these words of scripture, which say, that afflictions are not worthy of glory; also they cannot deserve by merit the glory, because there is no proportion between affliction and glory, but between merit and reward given to merit, there must be a proportion; for the recompence of a merit, is an act or work of justice (saith *Thomas Aquinas*,) but justice is equality, therefore no merit, where there is inequality. Secondly, from hence also is overthrow the Popish error of meriting by good works done after grace, because to suffer with Christ is a work of more excellent virtue, then to do good things; therefore if our sufferings deserve nothing, our doings deserve less. Moreover, here is consolation to such as now are, or ever shall be under the Cross for Christs or the Gospels sake, to make them chearfull to bear little evils, under hope of a greater good; as Mari-

ners which in a tempest do cast away their goods to save their lives, and as Heathen men spent their lives for earthly glory and reputation sake: how much more would this be done for celestial glory?

TIM. Yea, but some beleevving afflicted Christians might say to Paul, We have suffered much and long, but we see in stead of glory, more and more shame.

SIL. Yet we must possess our souls with patience, for the glory shall fully be revealed: now our life is hid with Christ, but when Christ shall appear, we shall appear with him in glory; the whilest we are not utterly void of celestial glory. For we beleve the promise of it by faith, and possess it after a sort by hope, and have the beginnings or first fruits thereof, in the gifts of sanctification; which is glorification inchoatively, as glorification is sanctification absolutely and most perfectly.

DIALOGUE XIX.

Verſes 19, 20.

For the fervent desire of the creature waiteth when the ſons of God ſhall be revealed, becauſe the creature, &c.

TIMOTHEUS.

What may be the purpoſe of the Apoſtle in theſe verſes?

TIM. His drift and purpoſe is: firſt, to prove heavenly glory which follows afflictions in this life, to be certain: and ſecondly, to exhort Gods children to be patient in afflictions under hope of that glory. The former is proved by a ſecret and very great deſire, which things created, have after the glory of Gods children till it be manifested. Now this deſire being put into them of God, it cannot be fruſtrate and vain, and therefore the glory muſt needs be certain. The latter is proved by the example of the creatures bearing their miſerie, (under which they are through mans fault) in hope of reſtoring: therefore much more ought Gods children patiently to ſuffer their afflictions, ſeeing our reſtoring ſhall be farre more excellent

Drift.

Summe.

excellent then the restoring of the creatures; and there come no afflictions upon us from God; but they are by our sinnes most justly deserved; whereas the creatures suffer for our sake.

T I M. Now let us know what be the parts of this Text?

Part.

S I L. It setteth forth these two things unto us: First, the condition of the creatures, both in respect of their present misery, which is here signified by the names of vanity, corruption, and bondage, verse 20, 21. Also of their further restauration, which is here called deliverance, glory, liberty, verse 21. The second thing is the affection of the creature, in regard both of the misery, and restoring of them. This affection is declared both for the kinde and measure of it, by the termes of fervent desire, waiting, groaning, travelling in paine, verses 19, 22.

T I M. Expound now the words, and tell us what is meant by the fervent desire of the creature.

Interpretation.

S I L. It is to be read word for word, [the expectation of the creature expecteth,] that is, with greedinesse and continuance looketh for. There is in this phrase, both a Protopopeia, and a Pleonasmus. For he putteth upon the creature the person of one who most desirously expecteth and looketh after some person or thing; such are wont to put forth their heads, and to looke when such persons or things should appeare, Psal. 121. 1. So the creature looks after liberty.

T I M. What are we to understand by Creature?

S I L. Neither the Angells, as *Origen*, nor men good nor bad, as *Augustine* thought; but the whole frame of heaven and earth, with creatures therein contained; as the Starres, Elements, all celestially bodies, brute beasts, fruit of the earth, fishes of the sea, with whatsoever else was made for mans use.

T I M. But what manner of desire is it that things created have?

S I L. It is a certaine instinct, or inclination put into them of God, whereby they secretly (after a manner unknowne

to us) are moved to covet to attaine to the end for which they were made. This end is that perfection and most glorious estate in which the creature was at first created, and from which it is now fallen for mans sinne, and unto which it still tendeth by a naturall desire, even as heavy things by naturall propension tend downwards, and light things upwards.

T I M. What is meant by the revealing of the sonnes of God?

S I L. The meaning is, untill that glory which is prepared for the sonnes of God, be indeed manifested: the sons of God (by a Metonymy of the subject for the adjoynt) are put for the glorious liberty that is ordained for them, as verse 21. expounds it.

T I M. What instruction doth arise from hence?

S I L. A two-fold instruction: First, *Doctrin.*

that the glory of heaven is most certain and sure, it is not doubtfull whether there be such a thing or no, or a thing in adventure, but there is such a thing indeed; and it shall be certainly performed to all Gods children which beleve the promises, and repent of their sinnes. The reason hereof is, because God hath inspired the creatures with an instinct and desire after the glory of Gods sons; and seeing God doth nothing in vaine, it must needs be, that this desire is after some thing that truly is, and not a Chimera or fiction.

Reason.

T I M. What is the use of this instruction?

Vse.

S I L. Such as are Gods children by Adoption, must learne from hence to strengthen their faith, as concerning the truth and certainty of their glory to come, if haply any doubt through temptation should arise about it. Secondly, it informes our judgements about the estate of the creature, what it shall be after this world is ended, that they shall after their sort and manner be partakers of the glory of Gods sonnes, for otherwise they should desire it in vaine.

T I M. What other doctrine will arise from this 19. verse?

S I L. Seeing the creatures doe greedily and continually desire the glory of Gods

2 Doctr.

Gods sons, the sons themselves ought much more fervently to desire it; because the glory of the creature doth but depend upon the glory of Gods children, and is very far inferiour unto it. Therefore if their desire be great and constant after it, ours ought a great deal more so to be, seeing that glory shall be fully revealed chiefly for our sakes, and our state shall by many degrees exceed the state of all other creatures.

T I M. What use is to be made of this Doctrine?

Use.

S I L. It is two-fold, both in respect of the godly, and ungodly. In respect of the ungodly, it serveth most sharply to reprove them as being worse then the dumb, senselesse, unreasonable creatures, in that they have no desire nor longing at all after the glory to come; whereas even the creature doth covet it fervently. The heart of the wicked is set upon riches, they trust in uncertain goods, they minde earthly things, their portion and their treasure is here; and therefore their joy is here, they do not once look after heavenly glory, whatsoever they profess, much lesse seriously: nay they do persecute the servants of God which do put their trust in God, and hope for his glory, *2 Tim. 11. 12.* also *2, 9, 10.* Thus the love of the world, & strength of sinful corruption hath quenched that desire and hope of the wicked concerning heavenly glory, which stil lives in unreasonable creatures: this is a miserable condition. Secondly, in respect of the godly, this must serve first, to check and reprove the weaknesse and coldnesse of their desires after celestiall glory, whereof the very creature is so greedy. Secondly, to provoke and whet themselves to a more eager thirst and longing after it by example of the creature, and in consideration that the same glory doth especially belong to them in a more special manner and measure, and therefore ought in an especiall sort to be coveted of them; for which purpose very great care must be had as for the mortification of all sinfull corrupti-

ons, so chiefly for the crucifying of the world to themselves; because heaven is more or lesse desired, as worldly things are more or lesse beloved of us.

T I M. What is the reason that the creature is kept from his desired end, to wit his perfection?

S I L. That is declared in the 20 vers. to be vanity, that is, the vanishing and fleeting condition of the creature, consisting in bondage and corruption.

T I M. What is meant by being subject unto this vanity?

S I L. To be put under such a condition, or to be ordained to be under such an estate as is vain and corruptible. Which vanity cometh unto it not by its own will and inclination, (for we all know that all creatures do desire their own preservation and perfection) but by the commandment and will of their Creator, which hath thereunto subdued it.

T I M. What Doctrine ariseth from hence?

S I L. That all the creatures of God which be under the third heaven, be liable to vanity, being at the first created of God in a most noble and excellent condition. The reasons hereof is, first, mans sinne deserving it to be so. Secondly, Gods counsell appointing and ordaining it to be so, to wit, that they being made for mans sake, should stand or fall together with him.

T I M. What use of this Doctrine?

S I L. It admonisheth us how much God is offended with mans sinne, in that he punisheth his very creatures for it.

Secondly, to humble man, in consideration that all the creatures are impaired and made the worse for his sin. Thirdly, seeing all creatures partake with us in our punishment, it should cause us to be mercifull unto them which need our mercy, and be in our danger. What concerns this matter, shall be further handled in the next verse.

Dist.

Reason.

Use.

A righteous man regards the life of his beast, saith Solomon.

DIALOGUE XX.

Verse 21.

Because the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God.

TIMOTHÆUS.

What doth this Text contain?

SIL. A promise to the creature of deliverance from misery, under which is lyeth by the appointment of God for mans sin.

TIM. What is meant by the creature, and what is it to be delivered?

Interpretation.

SIL. By creature is meant the whole frame of the world, the insensible creature, and whatsoever God made, which is void of reason or sense. And to be delivered, is to be set free or at liberty, quit, and exempted.

TIM. From what shall the creature be delivered?

SIL. From bondage and corruption. These words to be bond or subject to corruption, expound the word Vanity; and signifieth corruption, or a corruptible estate, whereunto for mans sin the creature is bound and subject.

TIM. Wherein doth this corruption of the creature appear?

SIL. In these things: First, it is wearied with continual labour for our sake. Secondly, many creatures lose their lives for our use, and at our pleasure. Thirdly, all of them are forced to do service unto the devils, which range in the aire, or to the lusts of wicked men. Fourthly, their beauty, force, and glory, is by reason of mans sin often impaired. Lastly, they are subject to a dissolution in the end, in such sort as they be now, they shall be no longer.

TIM. What is meant by the sons of God, and what is their liberty?

SIL. By sons of God is meant all the children of God, whether his sons or daughters (by a Synecdoche) as man signifieth often both man and woman, *Psal. 111.* And by their glorious liberty, is signified such a liberty, as shall not

only free all believers from all manner of evils either of crime or pain, but be accompanied with uncomparable glory and honour.

TIM. What is meant by [Into?]

SIL. So to be delivered, as to be partakers of the liberty and glory of the godly. *Chrysostome* reads *dia*, for the glorious liberty of the sons of God; as if the end or finall cause of their deliverance were pointed at, namely that as God made the world for man, and for man subdued it to vanity: so he would deliver and restore it for men, even to illustrate and enlarge the glory of Gods children.

TIM. What is the Doctrine to be learned out of this verse?

SIL. This: the world with the creatures therein, shall be set free from their servile & corrupt condition, even at that day when God shall perfectly glorifie his children in soul and body.

TIM. What manner of freedom and deliverance shall this be?

SIL. Of the manner of deliverance of the creatures there be two opinions. The first opinion is, that it shall be by abolition or annihilation, making the creature cease to be at all; which is a kinde of deliverance, because if the creature be not at all, then it can no longer be under vanity, bondage and corruption. The second opinion is, that this deliverance shall be by a change of qualities, the creature being altered into a better estate; as a man is changed in his regeneration, his substance remains the same, a new quality of holiness is only brought in: or as gold is altered in a furnace, the dross being removed, it becomes more pure: so the world shall be but purified and restored to his first perfection, but not wasted to nothing. And this last opinion do I hold to be the truest, and that for these reasons following. The first is, by the testimony of Scripture, teaching that the world shall be but changed and renewed, *Psal. 102. 26, 27. Esa. 66. 22. & 65. 17.* And in this last place as in our Text also, there is promise made not of annihilation, but of a restitution of the world, that it shall

Do.

Reasons.

shall not utterly be extinct but renewed; as *Peter* expounds it, 2 *Pet.* 3. 13. Secondly, as the world was but changed and cleansed at the first by water; so it shall be no otherwise at the last by fire; that was only changed, and not quite destroyed, so shall this be.

Thirdly, our Text doth not barely say, the creature shall be delivered, but addeth, [*Into the glorious liberty of the sons of God.*] Which plainly shewes, that their deliverance is another thing then being brought to nothing, even a communicating with the sons of God, in one part of their glory; to wit, in incorruption and immortality, which the creature had by Creation; and by naturall instinct still desires to recover it, as verse 22. Fourthly, every creature desireth its own preservation naturally, and abhorreth destruction; therefore it is not a bringing it to nothing, (this deliverance;) for the creature would never desire that, that is against nature. Fifthly, *Peter* in *Act.* 3. verse 22. speaketh of restoring, not of men only, but of all other things. Lastly, the same Apostle *Peter*, exhorts us to live without blame, because there should be new heavens and a new earth: al this doth argue and strongly prove, that this deliverance of the creature, shall not be by a reduction into nothing, but by an alteration into a better estate. The restitution of the creature shall be like the resurrection from the dead: but what shall be the particular properties, works, and uses of all and every creature after the last judgement, let no man enquire, because it is not revealed in the word: here is place for that which *Tertullian* calleth a learned ignorance.

T. I. M. What profit is to be made of this truth?

S. I. L. First, it serves to strengthen our faith, concerning the certainty of heavenly glory, because the naturall appetite of the creature after heavenly glory is not in vain. Secondly, it warneth the godly not to be troubled with the confusions and disorders of the world, because one day God will bring all things into better frame. Thirdly, it

must call our hearts from the immoderate love of money and other riches, because these being no part of the world, must be consumed and burnt up by the fire: and therefore it is a folly to love them too much. Fourthly, it should stir all men to endeavour earnestly newness of life; because if the creature cannot enjoy glory untill it be first cleansed and changed, then much lesse we; before we be purged and purified from our spots of sin, by continuall repentance.

T. I. M. What other Doctrine is to be raised out of this 21. verse?

S. I. L. This: that, the creature is under great misery, untill the time of restoring cometh. Their misery standeth in two things: the first is bondage, in that they are driven to serve wicked men and devils. The second is, corruption, in that many living creatures perish for us daily; and such as are without life, shall be dissolved and changed. The reason hereof is, first Gods decree, appointing it to be so, as the event hath declared; for nothing falls out in time, which was not decreed before all times. The second reason hereof is, mans sin, for whose sake and use, as God created the world at first in perfection; so when he being Lord of the creature transgressed, the world was impaired and subdued to corruption, through his disobedience. As the *primum mobile*, like a wheel, doth carry about in his motion all the other Spheres, so the good and evill condition of the creature dependeth upon men.

T. I. M. But was this righteous in God to curse the creature which sinned not?

S. I. L. Yea verily: First, because the only will of God is the Sovereign cause of all righteousness: Secondly, if civil Justice of earthly Princes, may without wrong punish Traitors themselves, and their children also: much more rightfully may divine Justice for the treason of *Adam* curse the creatures which were made for his sake.

T. I. M. What use are we to make of this point?

S. I. L. First, it teacheth patience in afflictions, for the godly should not

Cc

faint

Doct.

Reasons.

Suprema-
gula iustitiae
est Dei vo-
luntas.

Vses.

saint in their calamities, seeing the creature quietly suffereth misery for their sake. Secondly, this should move us to abhorre sin, which is such a venomous thing, in that it hath infected all creatures above us, about us, and beneath us. Thirdly, it must move us to pity the creature, being liable and subject unto labour, weariness, yea and death for our sakes. Lastly, it reproveth the cruelty of such, as sport themselves in the mutual murdering of the creature; the death and destruction whereof, being a part of the curse for our sins, we may not make it our recreation; Gods curse may not be sported with. I mean it not of the lawful sport, by hawking, hunting, &c. where the use of the creature for sustentation of our life is sought after. For all creatures given to man to use, may for his use be killed, yet with the least cruelty.

DIALOGUE XXI.

Verses 22, 23.

For we know that every creature groaneth with us also, and travaileth together unto this present time, and not only the creature, but we also that have the first-fruits of the Spirit, even we do sigh in our selves, waiting for the Redemption of our body.

TIMOTHY.

WHat doth this Scripture contain?

S I L. It further proves the certainty of heavenly glory, by a double desire, the one of Gods creatures, ver. 22. the order of Gods children, ver. 23.

T I M. In what words is the desire of the creature set down?

S I L. In two borrowed speeches: the one of groaning together, the other of travelling in pain. The former is taken from such as sigh and groan under a common burthen which is too heavy for them; the other is taken from women, which bring forth children with great sorrow and pain.

T I M. Is it meant that the creatures do groan together with us, or one together with another?

S I L. Though some take it, that their groans be on our behalf and for our cause, craving vengeance upon the wicked our enemies, and desiring liberty for us; yet because this sense doth crosse the beginning of the next verse, where he speaketh of our groaning: it is rather to be thought that the meaning of the Apostle is, that the creatures amongst themselves mutually, do with sorrow expect the end of their misery. That this is so, appeareth first, by our own sense, for we do see that the creatures are under vanity, and made by the providence and commandment of God, to serve our necessity. Secondly, by the word of God, which teacheth us plainly, both the original and end of their misery.

T I M. What are we to learn out of this 22. verse?

S I L. Matter of great comfort both for the creature, and for so many as are Gods children; which consisteth herein, that both their and our vanity and misery shal not only have an end, but shal end joyfully: for as at the travail of a woman in the birth of a childe, there is joy when a child is brought into the world, so shal the conclusion of our misery be joyful and happy both for men and creatures.

T I M. But have Gods children no other and surer ground of their delivery from misery?

S I L. Yea verily, for their desire and hope of deliverance, is built upon two firm grounds laid down in the 23. vers. The first is, the sense and feeling of the gifts of the holy Ghost, (for they have the first fruits of the Spirit.) The second is, their waiting for the full accomplishment of their heavenly inheritance, (redemption of their bodies.)

T I M. What is that which is here called the Spirit?

S I L. By a Metonymie of the cause for the effect, the Spirit is put here to signifie all the gifts of the Spirit, (which be not miraculous gifts,) which we cannot finde that the Romans had, nor yet common gifts, such as hypocrites and wicked men have; but special

all gifts peculiar to the elect: as calling, faith, justification, sanctification, hope, love, repentance, &c.

T. I. M. *How are these gifts termed first fruits?*

S. I. L. It is a metaphor or speech borrowed from the manner of the Church in the old Testament, when the Jews by the commandment of God, did offer their first fruits unto God; partly to shew their thankfulness unto God, and partly to sanctifie the rest of the crop. *Deut. 18. Levit. 23. 14.* The which the Apostle doth fit to his purpose after this sort: as by offering the first fruits, the Jews received hope of a good harvest, to enjoy the rest of the crop in due time: so the portion of saving and special grace, which Gods children have here, assureth them of the perfection of glory hereafter, that God will fulfil that certainly in them, which he hath happily begun.

T. I. M. *What Doctrines do ye learn from the words thus expounded?*

S. I. L. The Doctrines be two: the first is, such as feel the special gifts of Gods Spirit wrought in their hearts now, may be assured of eternal life in heaven: the reason hereof, is the faithfulness of God, who will accomplish the beginnings of his grace, *1 Cor. 1. 9. Phil 1. 6.*

T. I. M. *What is the use of this Doctrine?*

S. I. L. First, it reproves them which hope for eternal glory, and yet have not these gifts of the Spirit in them. Secondly, it comforts the godly, who have these first fruits, because they certainly shal in the end have the fulnesse of blisse, so as they do with patience wait for it.

T. I. M. *What is the other Doctrine?*

S. I. L. This: that true beleevers have the gifts of the Spirit but in a mean measure; as the first fruits offered to God were but an handful (as it were) in respect of the rest of the heap: so the portion of the gifts which the faithful have, are but very smal in respect of what they should, and one day must have. The reasons why the gifts of the Spirit

are measured out to the faithful in so smal a portion, is first to humble them in the sight of their own imperfections and wants. Secondly, to stir them up to more fervent prayer, that they may always seek to God and depend upon him, having ever need of him. Lastly, because this way doth most make for Gods glory, and also it doth nourish mutual charity amongst men, *2 Cor. 12. 9, 10. Gal. 6. 1, 2.*

T. I. M. *What profit are we to make of this Doctrine?*

S. I. L. First, it serves to hearten and cheer those that have any measure of saving grace in them, be it never so little, yea though it be but a desire to beleeve; so as there be soundness and truth withal. Secondly, it must admonish the children of God, that they endeavour to grow and increase in the graces of God, *2 Pet. 3. 18.* by the diligent & constant use of all good means, *Gal. 6. 8.*

T. I. M. *What other things learn ye hence?*

S. I. L. As the first fruits were dedicated to God only, so all our gifts should be bestowed to this end, only to serve and honour God by them, and not for vain glory, or worldly preferment.

T. I. M. *Now tell us what is meant by Adoption?*

S. I. L. The inheritance of heaven, whereunto beleevers are adopted.

T. I. M. *But how can they be said to wait for their adoption, which be already adopted, and be already sons?*

S. I. L. They which be already adopted, having the right of sons, and title to the inheritance, may yet still wait for the consummation of their glory, and full fruition of their inheritance. And this is that which is here meant by the redemption of our bodies: because when our bodies shall be wholly free from corruption and misery, then shall our glory be consummate and perfect.

T. I. M. *What is the Doctrine that ariseth from these words?*

S. I. L. That the redemption of the faithful will then be effectual and compleat, when their bodies shall be

again raised out of the dust. The reasons hereof be: first because while they live, they are subject to many sinful infirmities, and miseries of this life. Secondly, because the body must be dissolved from the soul by death; and afterwards rot in the grave; therefore till the body be restored at the resurrection, the glory of the faithfull cannot be consummate and perfect; howsoever now they are redeemed from sin, Satan, damnation, and hell.

T I M. *What is the duty of Gods children in regard of their glory to come?*

S I L. To wait for it with sighs.

T I M. *How may the sighs of Gods children be discerned from the sighs of the hypocrite?*

S I L. Gods children do sigh in themselves; that is, soundly and secretly, their sighs come both from the bottom of their hearts, in a lively sense of that which they want and look for; and also they are secret and silent, not appearing so much outwardly, as hypocrites do, to be seen of men, as concealed inwardly in the sight of God.

DIALOGUE XXII.

Verses 24, 25.

For we are saved by hope, but hope that is seen is no hope: for how can a man hope for that which he seeth? But if we hope for that which we see not, we do with patience abide for it.

T I M O T H E U S, DO 1

What is the drift and purpose of this Text?

Drift.

S I L. To prove that which he said in the former verse; to wit, that all true believers do with sighs wait for their full and perfect adoption, even their celestial inheritance. The reason which is here used to prove this, is taken from the nature of hope, thus: We have heavenly salvation no otherwise but by hope, therefore our full salvation is yet absent from us, and with patience to be waited for. For where the thing hoped for is present, there is no place for hope,

which so presupposeth the absence of perfect blessedness, to the grief of believers, as withall it looketh certainly to possess it in due time; whence arises joy and gladness.

T I M. *What doth this Text contain?*

S I L. Two things: First, a proposition [*We are saved by hope.*] Secondly, an explication opening the office and nature of hope.

Parts.

T I M. *In the nature of hope what things doth the Apostle Paul consider?*

S I L. Two things: First, that the thing hoped for, is absent, ver. 24. [*For hope which is seen, is no hope.*] Secondly, that it must be patiently waited for, ver. 25. [*For if we hope for that we see not, then we do with patience abide for it.*]

T I M. *Expound the words and tell us what is meant by [*We,*] and also what is meant by [*Saved*]? *We are saved.**

S I L. By [*We*] is meant the Apostle himself, and all believers whatsoever, and by [*Saved*] is meant the fulness and perfection of salvation in heaven, when body and soul shall be glorified at the day of judgement, and not the beginning of salvation in our new birth, which consisteth of remission of sinnes, and reconciliation with God by faith; (for this the faithful already have; they need not hope for it :) but the accomplishment of this, is that which is here signified by salvation, and which they are said to hope for.

Interpretation.

T I M. *What do ye call hope?*

S I L. That grace of the soul whereby every true Christian doth surely expect and look to enjoy promised salvation.

T I M. *What is the Doctrine from hence?*

S I L. That our perfect salvation cannot in this life be otherwise possessed of true believers then by hope: The reason is, because our perfect salvation is a thing to come, and to be enjoyed after this life ended: also, because it is to be enjoyed only in heaven; therefore now it is not had, nor can be.

Doct.

T I M. *Yea but the Scripture saith, we are saved by Faith, Ephe. 2. 8. How then is it said here, we are saved by Hope?*

Reasons.

S I L. We are otherwise saved by hope

What difference between Faith and Hope.

hope then by faith : the difference stands herein. First, by faith we beleve the promise of salvation ; by hope we do look for the thing promised. Secondly, faith doth enter and begin our salvation in apprehending remission of sinnes, reconciliation with God, the perfect righteousness of Christ, and purifies our hearts, that we may live holily : but hope looks forward unto the end, and full perfection of blisse. Thirdly, faith saveth as an instrumentall cause without the which we cannot lay hold of Christ : hope saveth as a fruit of faith, as a sign of a person justified and reconciled, as the way wherein we are to walk towards heaven, as that which looks to enjoy salvation, because God hath truly promised, and faith hath surely beleaved that promise.

Faith is before hope, as the cause before the effect.

T I M. *What use is to be made of this Doctrine ?*

Use.

S I L. First, it reproves such as place all their happinesse in worldly things, these are no true belevers : for they have no hope of salvation in heaven. Secondly, this admonisheth how to make triall of our faith, even by that hope which we have of salvation to come : for these two are inseparable, none can certainly expect salvation, except they do beleve it to be truly promised : and whosoever can undoubtedly look for heavenly glory by hope, it is because first by faith they have received the promise of it. Thirdly, it teacheth that the faithful by infallible certainty, may assure their own hearts of their eternall salvation, because they are saved by hope, which doth not make ashamed or confoundeth, which it should do, if the hope of glory might be frustrate.

2 Part.

T I M. *Proceed to the next matter, [the nature of hope] and tell us what is meant here by hope, when he saith [Hope which is seen?]*

S I L. Not the gift of hope which is inward, seated in the heart ; but the thing which is hoped for, even that which is present, and now enjoyed and possessed, or now in our hands.

T I M. *What is here meant by Hope ?*

S I L. That the gift of hope hath no place, but when the thing hoped for

is absent. This may be proved by common sense, for every man seeth and perceiveth that one cannot hope for any thing that he already hath, and which is now already in his possession : of this we speak improperly and abusively, if we do say that we hope for it ; for it is present.

T I M. *What is the Doctrine from these words thus declared and open d ?*

S I L. That this is the property of hope, to expect and look for that which yet we have not, but is absent and to come.

T I M. *Will it not follow hereof that Christian Hope is uncertain and doubtfull, seeing of things to come, it cannot be known many times whether they will come or no ?*

S I L. No, it will not follow : because the things which Christian hope looketh after, they are alwaies absent in such wise, as they must needs be fulfilled ; because they are promised by such a God, as both can for his almightiness, and for his mercy in Christ will perform them. It stands upon his honour to make good his word, as a good Christian at the hour of death said in my hearing.

T I M. *You do not think certainty or assurance to be of the nature of Hope ? Doth Hope simply considered, breed security and assurance ?*

S I L. No, it is not ; but assurance ariseth from the quality of the things which be absent and hoped for, which if they have causes contingent, then the hope is doubtfull and uncertain, but if they be of necessary causes, then the hope is undoubted and firm. Now the salvation of the Saints to come, hath sure, unmovable and firm causes, as the truth, and mercy, and Oath of God the promiser ; the merits and mediation of Christ our Redeemer, dead and raised again ; the witness of the Spirit.

T I M. *What is the use to be made of this point of Doctrine ?*

S I L. It doth warn the faithful, that they have continual cause to grieve and sigh even in this regard, that their full and absolute happinesse is yet absent. To want so great a good is cause enough of grief ; many will grieve and

Use.

*Offus fallas,
cor, meritis
confidete
nostra.*

ligh for want of farre lesse good things then their eternall life. Secondly, from hence we may see, that true beleevers have reason to rejoyce, insomuch as though their perfect felicity be absent, yet they are most sure in the end to have it. So cannot Papists be, whose hope resteth upon Gods grace and mans merit.

T I M. *What is their duty in the mean time?*

D. d.

S I L. With patience to wait for it till it come. And this is the other part of the nature of hope, even to expect with courage and patience that which it hath not.

T I M. *But what need is there of patience?*

Reasons.

S I L. A two-fold need: First, because their hope is deferred, therefore Christians must have patience; for it is no small tryall and temptation to be long kept from that which one doth earnestly and truly love, being of such inestimable worth. Secondly, because the faithfull are here subject to manifold miseries, therefore they must possess their souls in patience, it being the will of God to afflict them diversly and deeply, and not only to hold their inheritance from them for a while: and therefore they have need of patience, that having done the will of God, they may be glorified. This may be set forth by the example of Merchants, Souldiers, and Labourers, who are all of comfort, because they do look very surely to obtain a good end of their labours; yet in the mean time, they make account to meet withall, and to resist divers difficulties in their voyage, wars, and affairs.

T I M. *What use hereof?*

S I L. It instructeth us, that such are unmeet for heaven, as promise to themselves ease and freedom from troubles here. Secondly, it doth admonish the faithful to get patience, because through many tribulations they must come to the hoped for haven, *Ad.* 14. 22.

DIALOGUE XXIII.

Verses 26, 27.

Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought, but the Spirit it self maketh request for us, with sighs that cannot be expressed.

TIMOTHEUS.

What is the drift of this Text?

S I L. It affordeth unto beleevers a new reason why they ought patiently to bear the Crosse, and to suffer persecution for righteousness sake, with comfort and Christian constancy. This reason is drawn from an effect of the holy Spirit of God, in the hearts of the beleevers; to wit, his secret and mighty help afforded them in their prayers to God: when they are so beset and straightened, as they know not what course to follow.

T I M. *How may it be that prayer should afford comfort to the godly, while they are under the Crosse?*

S I L. They are helpful and comfortable in two respects. First, because they are stirred up by the holy Ghost, vers 26. Secondly, because they are heard and granted of God, vers 27.

T I M. *What may the parts of this Text be?*

S I L. Two: the first is, that prayer is a great stay in afflictions. The second is the reasons hereof, the one taken from the author, to wit, the Spirit stirring them up; the other from the fruit thereof.

T I M. *Expound the words and tell us what is here meant by [the Spirit?]*

S I L. Some by Spirit understand a spiritual man: others by Spirit understand an extraordinary and miraculous gift of the Spirit; but by Spirit is here meant the third person in Trinity, even the holy Spirit of God.

T I M. *What doth [infirmity] signifie?*

S I L. These three things: First, our sinfull weakness, to wit, ignorance, distrust, &c. for these be the proper causes to make us weak, *Mat. 26. 14.*

The

The flesh is weak. Secondly, afflictions and crosses inward and outward, because these serve to declare our weakness as trials of it. Thirdly, perturbation & vexation of spirit, arising through the greatness of crosses and tribulations; whence it is, that even the faithful themselves are void of counsell oftentimes, and know not which way to turn them: as it fared with *Jehosaphat*, when three nations banded against him, and with *Elisha*'s servant when he saw the *Aramites* host.

T I M. *What is meant by the word [Help?]*

S I L. It would be better translated [*helpeth together* :] for it is a speech borrowed from two or more persons, which being to take or lift up some heavy burthen, do mutually one help another, by standing one over against another, each at one end of the burthen: others take it to be a metaphor taken from sick persons, or infants, or old rotten houses, which cannot stand unless they be propped up. The meaning of the Apostle is, that the faithful are many times so faint under the burthen of the crosse, as that they would languish, if the holy Spirit of God did not support them mightily by an especial aid and presence, as it were standing over against them, to bear the burthen with them that they sink not.

T I M. *What Doctrines will arise from the words thus expounded?*

S I L. Two: the first doctrine is, that all men (none exempted, no not the Apostles themselves) are subject to all manner of infirmities in this life, outward and inward, as appeareth in this, that the Apostle saith [*Our infirmities*], putting himself in the number of those who are liable to weaknesses. It appeareth also by the testimony of Scripture, witnessing, that in many things we sin all, *Jam.* 3. 2. *1 King.* 8. 46. *1 Joh.* 1. 7. These places prove sinful infirmities to be common to all; and where it is written, that we are to enter into the kingdom of heaven through many tribulations, *Act.* 14. 22. and that he that will live godly must suffer afflictions,

2 Tim. 3. 12. these places prove also that other infirmities which be but effects and consequences of sinful infirmities, are likewise common to all Christians. It appeareth also by reason grounded upon holy Scripture; for since our sanctification is imperfect, and our life a warfare, and Satan and the world have leave given them to tempt; therefore it cannot be, but that all believers must be liable to infirmities of all sorts, so long as they live here.

T I M. *But how then is it written, that Christ hath healed all our infirmities?* *Mat.* 8. 17. *Esay* 53. 4, 5.

S I L. Christ hath taken and healed our infirmities of sin, by removing from us the guilt and curse, but not the corruption: and of afflictions, by sanctifying them unto us, that they may not be punishments, but tryals and exercises unto us. Secondly, in the end, at the day of the resurrection, we shall be wholly and fully freed from all infirmities, both sins and tears; in the mean space they are left remaining in the Saints, for excellent good purposes and uses.

T I M. *Tell us then what use we are to make of our infirmities, and of the Doctrine concerning them?*

S I L. It is no small comfort to Gods children being under infirmities of all sorts, that none are exempted. If Christ would have his Apostles to be comforted with this, that so the Prophets were persecuted, *Mat.* 5. 11, 12. then let every Christian that hath any affliction, labour to make this his comfort, that others are so dealt withall, *1 Pet.* 5. 9. Secondly, by the knowledge and sense of these infirmities, the prayers of Gods children are much whetted and quickened, also their faith and patience much tryed, as gold is tryed in the furnace, *1 Pet.* 1. 7. *2 Cor.* 12. 8. Lastly, they serve greatly to humble the faithful, and to correct the vain pride of their hearts, *2 Cor.* 12. 7. lest after the example of *Peter* forgetting his infirmities, they do fall into security, by presuming too much on their own strength: and very certain it is, that when-

whensoever the crosse comes, they are likeliest to stand to it, that best know and feel their own infirmities; because such will not relie upon themselves but on the power of God. The story of Master Sanders and Doctor Pendleton, doth serve to declare the truth of this.

T I M. Thus far of the first Doctrine, what is the next?

S I L. This: That the crosse or afflictions for Christs sake are like a burthen which cannot be borne but with much strength.

T I M. But the Crosse is Christs burthen, and he saith, that his burthen is light, Mat. 11.30.

S I L. Our Saviour in that text, meaneth the burthen of his Doctrine and Commandements, which indeed are not burthenesome to beleivers in this life, 1 Job. 5. 3. He speaks not of the Crosse and tribulations, which is so heaue, as of our selves we are not able to take it up, much lesse to bear it, except the holy Ghost (like unto Simon of Cyrene) lay his shoulders under it, and help to bear it with us.

T I M. Yea, but the Apostle Paul calls our afflictions light, 2 Cor 4. 17.

S I L. Paul there speaks comparatively, in comparison of that weighty glory which followes afflictions. See Rom. 8. 18. But afflictions considered simply and absolutely as they are in themselves, they are grievous and a burthen too heaue for us to bear. For Hezekiah under the burthen of his afflictions mourned, David fainted, Job cursed the day of his birth, and Peter for fear of the Crosse, denied his Lord. If the Crosse made such Champions to stoop, how should we not fear such a burthen? especially when it shall come to the fiery tryall, and Christians must be put to fight against sin to blood.

T I M. What profit is to be made of this Doctrine?

S I L. First, to admonish Christians that it standeth them upon, well to prepare themselves against the time of the Crosse, it being a thing so burthenesome. It was good counsell which Solomon gave, My sonne (saith he) prepare thy

soul against the day of affliction. And again, In thy prosperity think upon the time of auersity, Eccles. 7. ver. 16.

Secondly, seeing afflictions is so heaue, let men be well advised, that where no cause is, they cast not themselves into troubles, 1 Pet 1. 6. For this is great rashnesse, and will breed no comfort, but late repentance. Thirdly, if the crosse of afflictions be sent upon you by God, yet despair not though it be heaue, suspecting your own strength, but flye unto the holy Spirit of God for aid and strength: as men under weighty burthens cry for help, so must the children of God do, the more heaue they feel the burthen of afflictions, the more earnestly they must call to God for help.

T I M. But how can Gods children be sure that the holy Spirit of God can help them?

S I L. He will, because it is the office of the Spirit to help our infirmities, as it is said in this Text: also he can well help them, because being the mighty God, he is stronger then all that is against us; For if God be on our side, who can be against us? Rom. 8. 31. How weak soever man be of himself, yet he cannot be but strong enough, so long as he hath God with him: and therefore we are to look to our own weaknesse and unablensse to bear, that we may be humbled, but not discouraged: also to fasten the eye of our minde upon the strength and might of the holy Ghost, considering not what we in our selves can suffer, but what he is able to make us to suffer, 2 Cor. 12. 12. Psal. 121. 2.

T I M. Now shew us what this word [Likewise] must admonish us of?

S I L. It doth admonish us of the abundant and manifold comforts provided for the faithfull, and before propounded, to encourage them to bear the crosse patiently. For first, it is an honest thing so to do, because we suffer with Jesus Christ. Secondly, it is very profitable for us so to do, because if we suffer with Christ, we shall be glorified with him. Thirdly, our afflictions are farre unequall to that glory which in

I will be with thee saith God to Moses, Exod. 3. God and Moses will be strong enough even against Pharaoh.

in heaven we shall enjoy. Fourthly, the creature gives us an example of patience, for they groan. Fifthly, we have the stay of hope certainly looking for eternal blisse; and of patience quietly to wait and expect it till it come: and if all these be not enough to encourage us, we have (likewise) the secret help of the Spirit in our hearts. Thus hath God in this Scripture provided a rich storehouse of comforts for the faithfull, that as afflictions abound, so might consolations abound also. As a man in war, having his Quiver full of Arrows, if he take up but one, it may serve to preserve himself and avoide his enemy: so one of these comforts laid hold of, will be enough to stay a soul in adversity, much more being joyntly and altogether laid hold upon.

T I M. Now proceed to the latter part of this verse, [For we know not how to pray as we ought, but the Spirit it self makes request for us, with sighes that cannot be expressed, and tell us what is the sum of it?]

S I L. Thus much: when the Saints in great temptations through ignorance and weaknesse, know not what is good for them to ask, then the Holy Spirit stirreth up sighs secretly, and causeth them to pray with groans, which cannot be uttered.

T I M. But is this ignorance common to all beleivers, that in some case they know not what to aske?

S I L. It is so: as appeareth in this, that Paul numbred himself among those which laboured under this ignorance: the which he doth not fall of counterfeit modesty, or for conclusion sake only, but in very truth and as the thing was, as Rom. 1. 10. He prayed often, that he might go to Rome, but God heard him not: also he was not heard when he prayed, that the prick in his flesh might be taken away, 2 Cor. 12. 7. Also Moses prayed to enter into Canaan, and did not. Jeremy prayed for the health of the people, but God did not hear him. Abraham prayed in vain for the Sodomites, and Samuel for Saul, and the widow Zebedee for her two sons, of whom Christ said, She knew not what she

asked. This then is the reason why God denyeth the prayers of his children many times, even because that they which ask it is either hurtfull, or not profitable for them, or else they ask it out of time; but when God heareth not his Saints after their will, he heareth them to their benefit, giving them something better for them then that which they ask, as in Pauls case, 2 Cor 12. 10, 11. Also sometimes God doth fulfill mens prayers in his wrath and displeasure to their own hurt, as it happened to the Israelites, asking flesh in the Desert, Exod. 16. 13. Numb. 11. 33. and craving a King in the land of Canaan, 1 Sam. 8. 5.

T I M. What followes of this?

S I L. That both the godly and the wicked are oftentimes ignorant of what they ask: The reason hereof is, because the faithfull take and think many things to be good, which either are not good (but apparently) or not good for them. Also they judge sundry things evil, which either be not evil (simply) or not evil to them.

T I M. But the Lords prayer teacheth what to desire, how then can we be ignorant what to ask?

S I L. It teacheth what to pray generally, but not particularly. Secondly, it expresseth not indifferent things; our error is about particular things, and things which be of a middle nature. Thirdly, the Apostle telleth us what befell the godly in one special case, to wit, of grievous afflictions, when the minds of the faithfull may be, and often be, so oppressed with cares and perplexed fears, as they are altogether unmeet to call on God, the heart being unable to dispose it selfe unto God, to think on him, and the tongue altogether unfit to utter a word: as it fared with Hezekiah, Isai. 38. and Moses at the red Sea, Exod. 14. 15. and with Hmannah, 1 Sam. 13. and with David, Psal. 72. Finally with Christ, Mat. 26. 38. Job. 12. 27. My soul is heavie, &c.

T I M. What profit is to be made of this truth, touching our ignorance in prayer?

S I L. It serves for our humbling,

The godly
fail in their
prayers for
lack of
knowledge.

to consider our imbecillity and natural ignorance whereby we hang doubtfull, and stagger of feebleness, and stick by ignorance. Secondly, it shewes that none be perfect, seeing we are ignorant what to ask in prayer. Thirdly, it confutes the *Pelagians*, which ascribe too much to naturall strength, and yet wee are so feeble as we cannot tell what is profitable, much lesse is able to perform any thing in any power by us. Lastly, it teacheth what need wee have of consideration and help to pray; greater then most, yea then good men commonly think of.

T I M. Come now unto the next part of the sentence, and tell us how the Spirit maketh request?

S I L. By stirring up requests in us, and causing us to pray. That this is the meaning of the words; appeareth by comparing this Text with the 15. verse of this Chapter, where it is written, *We have received the Spirit of Adoption, whereby we cry Abba Father*; the Spirit cryeth, by making us cry. Thus understand that in Gal. 4. 6.

T I M. What gather yee from these words?

S I L. Thus much: that when the Scripture saith, [the Spirit cryeth and maketh request,] the meaning is, that it maketh us to cry and to make request; and this is an usuall thing to attribute unto God those things which the godly do by divine inspiration. Thus God is said to know, by teaching others, and illuminating their mindes that they may know, as *Augustine* observes out of those words, in Gen. 18. 19. *I know thou fearest me*, and in the Galatians, 4. 9. Forasmuch as ye know God, or rather are known of God, that is, taught that ye may know. So Deut. 8. 2. God is said to tempt the Hebrewes, that hee may know what is in them, that is, make themselves and others to know what is in them: so here the Spirit maketh request, that is, moveth us to request.

T I M. I, but the Scripture saith, that Christ makes request for us, Rom. 8. 34. How then doth the Spirit make request?

S I L. Christ maketh request as Mediatour: the Spirit maketh request for

us, as Author and inspirer of requests and desires.

T I M. What is the doctrine from hence?

S I L. That the prayers of the godly come from Gods Spirit. The text is plaine herein, to which may be joined that which is written, 1 Cor. 12. 3. No man can say that Jesus is the Lord, but by the Spirit, (that is,) either confesse him, or pray to him in faithfull confidence and reverence, but by a speciall grace of the Spirit.

T I M. What are we to learn hence, that the Spirit is the worker and kindler of prayer in the godly?

S I L. First, that no Turk, nor Jew, nor Idolater, nor Heretick can pray, because they have not the Spirit. Secondly, that no wicked man nor hypocrite can pray, because they receive not the Spirit. Thirdly, that in our best prayers we ought to be humbled, seeing they are not our owne, but come from the Spirit, which is our prompter, moderatour & Schoolmaster. Fourthly, that in the beginning of prayer, wee crave of God the assistance of his Spirit.

T I M. What is signified by sighs unexpressible, or which cannot bee expressed?

S I L. This is meant either intensively for such sighes as are most fervent, no man being able to utter them, for their greatnesse and exceeding vehemency: or properly for such sighes as wee cannot utter by any speech because of their weaknesse and feebleness. The godly in whom they be, know not of them, through the infirmity of the flesh, and strength of temptations, they are not aware, nor doe know what they do pray, much lesse speak any thing expressedly in prayer; yet they are groans and sighs wrought in them by the holy Spirit, which though the beleivers feel them not, yet God seeth and heareth them, for they make a loud cry in his ear, as in Exod. 14. 15. This is the latter sense, therefore the better. because it suiteth with scope and matter: the phrase also will bear it.

T I M. What instructions arise from these words?

S I L.

*Facit nos
populares
qua Deo
placuit.*

*Quia sunt
de re innumer-
rabili, scilicet,
vita aeterna.*

S I L. That the sighes of the heart, albeit never a word be spoken, be prayers, even as a desire to beleve and to repent in a truly humbled heart, bee accepted for faith and repentance with God, who will not break the bruised reed, and accepts the will for the work: so the desire to call upon God, is prayer in his sight: God will fulfil the desires of them that fear him, Psal. 145. 19. See Master Perkins Grain of Mustard seed at large of this point.

T I M. What use is to be made of this point of doctrine?

S I L. It affords a singular comfort to the godly in their afflictions, for that Gods spirit works wonderfully in their hearts, to lift them to God-ward, even above that that themselves can perceive in mind, or be able to declare in words. Secondly, it serves for to strengthen the weak against a temptation that they cannot pray, whereas they are to consider that if they do but sigh, it is a prayer before God: a desire is a prayer, a continuall desire is a continuall prayer. Thirdly, it reproves hypocrites who imagine that they can pray well when they speak many words, and yet have their hearts within void of secret sighs and groans which doe accompany true prayer.

DIALOGUE XXIV.

Verse 27.

But he that searcheth the heart knoweth the meaning of the Spirit, for he makes request for the Saints, according to the will of God.

TIMOTHEUS.

What is the drift of this Text, with the summe of it?

S I L. To comfort the godly Romans, and all other belevers in great afflictions. The summe of the comfort is thus much: that their prayers how feeble soever, which come from Gods Spirit, are known and granted of God. This is proved by three reasons: First, from the infinite knowledge of God,

Secondly, because their prayers are framed after the will of God. Thirdly, because they which pray are Saints and dear to God.

T I M. Let us examine these three reasons, and tell us how is God said to search, seeing he needs no inquisition, but knowes all things without search?

S I L. It is true he doth so, for his knowledge is infinite whereby hee knoweth most perfectly both himselfe and all other things, even the most dark and hidden, 1 Cor. 4. 4. But this is a speech borrowed from the manners and doings of men, and applyed unto God for the better understanding of his nature; for that which men desire perfectly to know, that they search for, and by search they come to the exact understanding of things.

T I M. What is signified here by heart?

S I L. The soul, and all that is in it, even the most secrets thoughts, purposes, and motions, all which God doth most perfectly behold: and this is such a priviledge as agreeth to none save to God alone, 1 Chron. 28. 9.

T I M. Yet Paul saith, that the spirit of man knoweth what is in a man, 1 Cor. 2.

S I L. First, a man may know his own thoughts, and what is in his heart; but nothing without a man can doe it, save God onely. Secondly, God knoweth every mans heart, more perfectly then the man himself, 1 Cor. 4. 4. Many sins which are secret to the committer, are open to God. Psal. 19. 12. Also many good motions are knowne to God: but they are unknown to him in whom they be.

T I M. But the Divell knew the heart of Cain, Saul, and Judas, and egged them to wickednesse, whereunto he saw them bent; therefore God is not the onely searcher of the heart.

S I L. The Divell knowes not mens thoughts, till they some way be uttered, by signes, words, writings, and actions; God knoweth mens thoughts without these means, Psal. 139. 1, 2. Secondly, the Divell by observing of complexions, doth guess at mens inward

ward dispositions: but God needs no such helps, without which he perfectly knowes what is in man; John 2. 25. Thirdly, the Divell knowes but some thoughts at some time, but God knows all our thoughts at all times.

T I M. *What is the reason this belongs to God alone, to search the heart?*

S I L. Because hee alone made the heart, Psal. 94. 4. Secondly, because hee alone is the Judge of the world, therefore he must know all secrets; else how can he righteously reward men according to their works, Eccles. 12. 14. Rom. 2. 6. Thirdly, God alone is omniscient or of incomprehensible knowledge, 1 Sam. 2. 2. as he alone is omnipotent, able to doe what he will.

T I M. *What profit is to be made of this truth, that God alone searcheth the heart?*

S I L. First, it must bridle all men from judging the inward intentions and purposes of men; for this is to make our selves to be God. Secondly, it must hold us in charity to think the best of men, where no evil appears. Thirdly, it should provoke all men to labour to be as upright in thoughts before God, as they are just in dealings before men. Lastly, it may comfort such as fear lest their prayers come not up to heaven, but through their great weakness vanish in the air, and languish in the middle way: nay that cannot be, for seeing God searcheth the heart, therefore such secrets and requests as are hid from us, yet be not hid from him; for he knoweth the meaning of his Spirit.

T I M. *What is meant here by the meaning of the Spirit?*

S I L. Such prayers and sighes as come from the inspiration of the Spirit.

T I M. *What is meant by Gods knowledge? [He knowes.]*

S I L. His love and good pleasure, he delights in them, as Rom. 8. 29. and 12. Psal. 147. 23.

T I M. *What is the doctrine from these words?*

S I L. Even this, that God taketh pleasure in the weakest prayers of his

Saints; for he knoweth them, so that he heareth them, and in favour granteth them. The reason is, because they come from the Spirit; the meaning whereof God knoweth and embraceth, as a man doth whatsoever comes from himself. For as a mother knoweth the cry of her own Infant though shee seeth it not, and though an hundred other children cry; and likeith it better then the eloquent oration and learned speech of some other, who is but a stranger to her; so God is better pleased with the feeble requests of beleivers, then with the pompous and long petitions of hypocrites.

DIALOGUE XXV.

Verse 28.

Also we know that all things worke together for the best unto them that love God, even unto them that are called of his purpose.

TIMOTHEUS.

V *What is the drift of this Text?*

S I L. It teacheth a new comfort to those which suffer afflictions for Jesus Christ: it is drawn from the effects which follow afflictions, which are not to be hinderances, but rather furtherances of our salvation. The argument may be thus framed: Christians are bound patiently to bear that which is helpful to their salvation: but afflictions are so; therefore they must patiently be borne.

T I M. *By what reasons is it proved that afflictions profit unto salvation such as suffer them?*

S I L. First by a reason taken from the generall to the speciall thus: All things serve to the salvation of the faithfull, therefore afflictions serve also unto their salvation. Secondly, this is proved by the testimony of all the godly; [We know.] Moreover in this text, be contained the persons to whom these crosses are profitable, they are described by two marks: first that they are such as love God. Secondly, they

Drift.

Summe.

Order or Method.

they are such as are called of his purpose. This pointeth to the high sovereign cause, the which maketh afflictions to bee behooevfull for Gods children; namely, his eternall counsell, the degrees whereof distinctly are laid downe in the verses following.

T I M. Now come to the words, and tell me how we may know that afflictions shall doe us so much good?

S I L. Three wayes: First, by Scripture; *Psal.* 34. 19. and 50. 15. and 119. Secondly, by experience of *Abraham*, *Noah*, and the rest of the godly, who all tooke great good by their afflictions. And lastly by reason, because the faithfull being Gods children, therefore afflictions must not destroy them, but only serve for chastisements to reform them.

T I M. What is the instruction that wee are to take from hence?

S I L. This: that all the godly are assured, that the end of all their troubles and crosses shall be happinesse; it is not so with the wicked, who cannot know that the end of their adversity, or prosperity shall be good: and therefore have neither found joy in the one, nor constant patience in the other; whereas the godly be chearfull under the crosse, because they doubt not but that it will be peace at the last. This truth may be set forth by the comparison of a comedy, of which the spectators know that the end will be joyfull, though the beginning be troublesome; and such is the estate of true Christians. Also by the comparison of a Tragedy, of which the beholders are sure, that though the beginning be pleasant, yet the end will be lamentable; and such is the estate of the ungodly.

T I M. What use of this point?

S I L. First, it confutes the Papists, who teach that men cannot be sure to be saved, because they cannot be sure that they shall stand fast in afflictions. Secondly, it serves to comfort the faithfull, and make their afflictions the more easie, seeing it is certain unto them, that not onely no harme, but much good will come to them in the end. And it

is great reason, that men should beare that quietly, which they know will be for their own good at last: as Merchants abide great hazard, so do souldiers too, upon an unassured commodity and victory.

T I M. What is meant by [All things]?

S I L. It contains whatsoever may happen to a man prosperously or otherwise, and whatsoever is within him or without him, either good or evil, all Angels, all Devils, all men wicked and righteous, all gifts of body and minde, and all defects of both shall return unto the good of Gods children: yea *Augustine* stretcheth it so farre, as to the very sins of the godly; aites the committing whereof, men become more humble and warie. Which yet is not the proper meaning of this place, because it doth particularly treat of afflictions, and of the crosse, and of the good that comes thereof, which is eternall life; for the salvation of our souls, which being the chiefe good whither all good things tend, is here called of the Apostle by an excellency [That good].

T I M. What is meant here by working together?

S I L. It signifies thus much: that afflictions themselves in their own nature doth not bring forth that good here spoken of.

T I M. But how then comes it to passe that they are so profitable?

S I L. By the force and vertue of another supream cause working together with afflictions, (to wit) the merveilous goodnesse and wisdom of God, disposing the afflictions of his people to their good. As *Joseph* said to his Brethren *Gen.* 50. 20. When ye thought evil against me, God disposed it to good, even to save much people alive: so when as Satan by afflictions means to drive us to despair, God disposeth them to an happy end, even to encrease hope, *Rom.* 5. 34. For as a Physician who is but a man, can so temper Hemlock, or other poysonous things, to make it become medicinable, much more can God so temper and dispose of afflictions, that they shall be wholesome to his children.

D d

T I M.

Interpretation.

The word (know) is set against opinion or doubting.

1 Doct.

Similitude.

Use.

Inter has omnia etiam in qua nihil sunt minus. Bernard.

Bernard.

Pecata homines reddunt & dolores. August.

Cooperatio, non per se operatur, sed causa, non causa operatur. Bernard.

2. Doct.

Reason.

TIM. What is the instruction to be gathered from hence?

SIL. That afflictions through Gods great mercy doe help, forwards the salvation of his children; the reason hereof is, because they are instruments whereby the Holy Ghost mortifieth their sinnes, weaneth them from the love of the world, stirs them up to better obedience, quickens their prayers, exerciseth their patience; and lastly, humbles the pride of their heart, *Job 32. 16. 17. Rom. 5. 4. 1 Cor. 11. 32. Psal. 119.*

TIM. What use is to be made of this point?

SIL. It serveth much to strengthen our mindes unto godly and constant patience. Secondly, to reprove such as faint in their troubles. Also to see how to make our profit of every thing.

TIM. Proceed now to the latter part of this verse: and tell mee how those persons be described, unto whom afflictions shall doe good.

SIL. They are described by these three marks: First, they be such as love God. Secondly, such as are called. Thirdly, they are such as are elected, or called of his purpose.

TIM. How doe these three marks depend one upon another?

SIL. Thus: love is the effect of Gods calling, and calling is the fruit of Gods purpose. None can love God, except first he be called, and our calling proceedeth from the eternall purpose of God. Thus our Apostle setteth down things first more manifest, and afterwards things more secret: First the effects, and then the causes. For as Gods purpose is the cause of calling, so is calling in order before faith, and faith before love in order of causes.

TIM. Tell us now first what it is to love God?

SIL. It is to set the delight of our heart upon him, and to take pleasure to think and speak of him, of his properties, word, and workes, with liking and joy; studying by all means in all things to set forth his glory. They which hate and abhorre God, doe the quite contrary to all this.

TIM. Whence springeth this love of God in us?

SIL. From the sense and feeling of Gods love towards us, *1 John 4. 19.* For it cannot bee that any man should certainly perceiveth the love of God towards himself in Christ for eternall life, but that that love will constrain him to love againe, *2 Cor. 5. 14.* Also the goodnesse and mercy of God in Christ, is such a beautiful and amiable thing, as being certainly known, it will be both earnestly loved and desired.

TIM. Why is it written, they that love God, and not they that are loved of God?

SIL. Because it is better knowne to us, namely, in afflictions, what love we have to him, then what he hath to us: for this is out of us, the other within us; and God striketh those he loveth.

TIM. By what speciall note may one know himselfe to be one of their number which love God?

SIL. By an unfeigned purpose and endeavour to obey his word, *Job. 14. 15. If ye love me keep my Commandments,* Also verse 21. 23.

TIM. What is the reason that the Apostle speaking of patience, suffering, afflictions, doth rather mention the love of God, then of our neighbour?

SIL. Because our love to God, is that that maketh the burthen of afflictions more easie and light to be borne, even as a man is ready to beare any calamity for his sake whom he loveth as his heart: thus did *Jonathan* for *David*. And as the service of *Jacobs* 14. yeares seemed nothing to him, for the love which hee bare to *Rachel*, so they that truly love God, will for his sake suffer such adversities as he sendeth, either for correction or triall; and this is the reason also why he rather mentioneth love then faith. For howsoever patience springeth from faith, yet the next and immediate cause of it, is love. Secondly, it is to put a difference betweene counterfeit & sincere faith, which cannot be severed from love, *Gal. 5. 6.* Whereas they that professe faith, & say they be-
leeve

The fountain of our love to God, is Gods love to us.

What it is to love God aright.

leeve when they doe not, have their hearts void of all love, either to God, or to their neighbour, or themselves, as appeareth in the example of *Cain, Esau,* and *Judas.*

T I M. *What instructions are we now to gather from this first mark?*

S I L. Two: First, that the sound love of God is needfull to all those which shall beare afflictions patiently, *James 1. 12.* First, because it maketh the godly valiant, keeping them from fainting under the greatest crosses: which is to be seen in the example of the Apostles, *Paul* and *Peter,* and other Martyrs, who because they loved God, were therefore ready to endure much for him. Secondly, it kindleth their zeal, and maketh them earnestly bent to glorifie God by their constancy.

T I M. *What profit are we to make of this point?*

S I L. First, it stirreth us up to seek for the love of God, and for the increase of it in our hearts, seeing we cannot be patient without it. Secondly, it warnes us by our patient bearing, to shew our love to God, as God by his chastisements shews his love unto us, *Heb. 12. 5. 6.*

T I M. *What other instructions ariseth from hence?*

S I L. This: none but Gods children can be patient in afflictions, because none can love God save his owne children: therefore they that have but the shadow of patience, be blockish and senselesse rather then patient.

T I M. *What use is of this?*

S I L. It affords comfort to such as have patience in afflictions, because it is a testimony unto them of their Adoption. Secondly, it teacheth us, that wicked men how quiet so ever they are in afflictions, yet they have not true patience, but an appearance of it; they are rather blockish, then endued with true Christian patience.

T I M. *What is the second marke of such as profit by afflictions?*

S I L. Vocation, or calling.

T I M. *What calling is spoken of in this place?*

S I L. Not that which is peculiar to each, but that which is common to all the children of God, which is that worke of the Spirit of God, effectually drawing the elect through the preaching of the Gospell from ignorance and unbeleife unto true knowledge and faith in Christ.

T I M. *What is the instruction from hence?*

S I L. This: seeing the end of our calling is to bring us to faith, it must needs be, that afflictions shall doe them good which are called, because to them that beleeve, there is no condemnation, and therefore all things must serve to their salvation who be called to faith.

T I M. *What is the use to be made of this point?*

S I L. To move us to seeke for a true calling, because till we be called, and do beleeve there is nothing neither prosperity nor adversity that can do us good. Secondly, to move them to thankfulness which have this calling, because they have received one of the greatest mercies of God.

T I M. *What is the third mark of such as shall take benefit by the Crosse?*

S I L. That they be such as belong to Gods purpose: for that which follows plainly teacheth, that this is not meant according to our good purpose, as *Origen* thought.

T I M. *What is here meant by the purpose of God?*

S I L. The decree of Gods election, or the eternal good pleasure of his wil, for the saving of some by Christ, which is, as *Augustine* saith, a preparation of the benefits and the mercies of God.

T I M. *What are wee to learn by this, that the Apostle speaks here of Gods purpose?*

S I L. That the faithfull are beholden to Gods eternall election and purpose, for all the good they get by afflictions, or any other way. For Gods purpose is the soveraigne cause of all that good that is in man, or doth happen to man; *Rom. 9. 15. Ephes. 1. 4. 2 Tim. 1. 9.* The reason hereof is, because God having once purposed to save men, it cannot be but that they must have all good things.

Augustine referreth this to the purpose not of the elect, but of God.

which belong to their salvation. For God hath purposed the means as well as the end, and will cause every thing to serve for their good, whom he hath loved from everlasting.

T I M. *VVhat use of this point?*

S I L. First, it reproves such as scoffe at Gods purpose, or attribute any thing to free wil or fortune. Secondly, it warneth the godly to acknowledge the eternall goodnesse of God in all things that come to them, and to be confirmed in the perswasion of it, by such wholesome effects as they perceive and feel in the course of their life.

T I M. *VVhat may we learn by this, that the Apostle joineth purpose and calling together?*

S I L. First, that the purpose of God for our salvation is manifested in our calling, which is the first fruit of our election, *Rom. 8. 29.* Secondly, it serves to distinguish an outward calling by the Gospell, from an inward effectually calling, which leads to Christ: for all which be called by the Gospell, are not called of Gods purpose. Thirdly, to teach that all be not called nor do love God, but elect ones only, and that after the time of their effectually calling.

T I M. *What are we to learn by all these marks together?*

S I L. That such as are the better by their afflictions, more humbled, and made more obedient, have a good witness that they love God, and are; the called and elect of God, because none but these can profit by afflictions, unto sound obedience of the word. Such as had *Dauids* grace, can say with *Dauids* words, *Since I was afflicted I have learned to keep thy statutes, P salme 119.*

DIALOGUE XXVI.

Verse 29.

For those which hee knew before, he also predestinated to be made like to the image of his Son, that he might be the first born, amongst many brethren.

T I M O T H E U S.

VVhat doth this Text contain?

S I L. A prooffe of the former argument of comfort and patience in afflictions taken from the commodity which they bring, which was this: that afflictions shall turne to the salvation of such as love God, and are called according to his purpose. This the Apostle proveth by two reasons: the former is taken from the definition of Gods purpose, which is the foreknowledge of God, predestinating some to be made like unto his Son Christ.

T I M. *How doth the Apostle make this definition serve his purpose?*

S I L. By reasoning in this manner: whosoever bee called of the purpose of God, are fore-knowne and predestinated to be like unto Christ. But Christ having suffered afflictions was afterward glorified. Therefore such as God hath called of his purpose, must suffer with Christ, that they may be glorified with him: for being conformed to Christ in temporary afflictions, they must bee conformed to him in eternall glory.

T I M. *VVhat is the other reason to prove that all things work together, for the salvation of such as are called of his purpose?*

S I L. It is by an unchangeable connexion, or knitting of causes and effects together, after this sort. Whom God purposeth to save, them hee foreknew; whom he foreknew, them he hath predestinated; whom hee hath predestinated, them he calleth; whom he calleth, them he justifieth; whom he justifieth, them he sanctifieth; whom he sanctifieth, them he glorifieth. Therefore by reason of this immutable linking of Gods purpose to mans salvation, the faithfull must be brought to glory by afflictions: for it must needs be, that to the sons of God which love him, and are called of his purpose, all things turn to their salvation.

T I M. *VVhat be the parts of this 29. verse?*

S I L. Two: a proposition, and a limitation. The proposition layeth down the means by which God bringeth all them to glory, whom he purposeth

They which be predestinated, do not perish, because Gods predestination is not deceivable Auguſt.

Parts.

seth to cal to the likeness or conformity with Christ his Son. The limitation is, that howsoever Christ and Christians be a like, yet he still hath the preeminence as the elder brother, or as the first begotten.

T I M. *What is meant by this word knew, [Whom he foreknew?]*

Interpretation.

S I L. Fore knowledge of God in Scripture hath a double signification. First, there is in God a knowledge of prescience, whereby God long before knoweth what persons & things, good and evill, shall be in the world present and to come; this is by Divines, called (Gods prescience) or the knowledge of his prescience, whereof we read, *Acts* 2. 23. Secondly, there is a knowledge in God of favour, whereby he knoweth some before-hand as his owne, with whom he was well pleased from everlasting. This is by Divines called the knowledge of his love or approbation and it is the same which the Apostle calleth his good pleasure, *Ephes* 1. 6. In this sense the word is used, *Rom* 11. 2. as also in our Text, *whom he foreknew*, that is, they whom hee loved and elected from everlasting, out of the lost lump of mankind. As the love which God exerciseth toward the faithfull, is in Scripture called his knowledge, *Psal* 1. 6. So the decree of his love from everlasting, is termed fore-knowledge.

T I M. *What is the instruction that wee gather from hence?*

Doctrine.

S I L. That God doth not begin then to love his elect when they be in this world and are regenerated: but he hath loved them in his decree and purpose from everlasting. For unto God those things towards men were long since purposed and appointed, saith *Chrysostome*.

T I M. *But if this be true, that we are from everlasting loved of God, how can we at any time be enemies to him?*

S I L. Though wee bee loved as creatures, and more loved as Gods elect, yet in respect of inherent & remaining corruption, wee are enemies of God, being never actually beloved till wee be regenerated by the Spirit of God,

and have his image imprinted in us.

T I M. *What use is to be made of this point?*

Use.

S I L. First, that God hath certainly loved us in this, it appeareth, that our election is most firme, so as the choien must needs come to glory; because whom God loveth once, he loveth to the end. Secondly, seeing God loved us in his purpose when we were sinners, we ought therefore to love him againe, and also one another, even our very enemies. Thirdly, if God loved us even when we were enemies, hee will now much more love and save us, seeing we are reconciled by his Sonne through faith in his blood.

T I M. *What is the second instruction?*

S I L. That the eternall good will and pleasure of God, is the spring and fountaine of all spirituall graces now, and heavenly glory hereafter. The reason is, for that the Apostle setting downe the causes of our salvation, nameth the fore-knowledge of God as the head and chief of the rest, for wee are therefore predestinated, called, justified, and sanctified, and glorified, because God knew us for his owne, before the foundation of the world.

T I M. *What use is to be made of this point?*

Use.

S I L. It teacheth that faith, love, and good workes, cannot be the cause of our election, because Gods fore-knowledge and election is the cause of them. Secondly, it confuteth such as would have our believing and working well, to come in part from our naturall free will; whereas in truth they are all the fruites and gifts of Gods eternall election and love, by which they are given to us & wrought in us: insomuch, that wee have neither good counsell, thought, nor good deed, but that which God hath decreed to put into us from everlasting, *Ephes* 1. 4. We are chosen in Christ, (not because we were) but to be holy.

T I M. *What is it to predestinate?*

S I L. To predestinate is to decree any thing before hand, and bring it unto a certaine end, through certain

D d 3 and

It is not a prescience of merits and truth, which is the cause of election.

Destinare est cum ad certum finem ordinare. Rep ad predestinationem est preordinare antequam ad finem mittas.

and appointed meanes: If this predestination (saith *Augustine*) can be deceived, then may God be overcome of mans sin, which cannot be.

T I M. *What learn we from hence?*

S I L. That predestination is joined unto fore-knowledge as subordinate to it. Gods fore-knowledge is no bare and idle thing, but is ever coupled with his decree and ordinance; whatsoever God knoweth or seeth before, he ordaineth to some speciall end, and unto that end he shall at last bring it. This is it which is here called Predestination.

T I M. *If this be so, that all things are fore-ordained of God, how is he not the author of sins, for they be in the number of things?*

S I L. Sinnes are fore-ordained of God, not as they are sinnes, but as they are the means to effect his counsel: thus *Adams* fall, and *Judas* treason were fore-ordained of God, as means whereby God did effect and serve his own counsel, in saving the elect to the praise of his mercy, and condemning the wicked to the praise of his justice. Secondly, predestinating in Scripture may be taken generally and largely, for Gods generall and whole decree touching all things and persons; or strictly for the decree of election, whereby hee hath fore-ordained some to salvation, as the end; and conforming to Christ, as the means to lead to that end: and so it is here used.

T I M. *Wherein stands this conformity with Christ?*

S I L. In two things: First, in being like unto him in respect of the end, that as Christ is now glorified in heaven, so all that are predestinate shall be glorified with him. Secondly, in being like unto him in respect of the means, standeth thus: that as Christ entered into his glory through holiness, and suffering afflictions and death; so they that live godly, and are ready to suffer with Christ and for Christ, are sure to be saved with Christ.

T I M. *What is our instruction from hence?*

S I L. This: every one that looketh to inherit eternall life in heaven with Christ, must endeavour to be like him in this life, they must be holy & righteous as he was, and be ready to suffer afflictions as he did. The reason hereof is, Gods eternall decree and ordinance, whereby he hath appointed it to be so, that they shall be partners with Christ in his heavenly glory, whosoever shall bee followers of him here in his patience and holiness; which are the way we are to walk in, unto our countrey which is above.

T I M. *What is the use to be made of this?*

S I L. First, here is an exhortation to move us to live holily, according to the will of God, and to suffer afflictions with patience according to the example of Christ, as we desire to have communion with Christ in his blessedness. Secondly, here is comfort for such as suffer any manner of shame, or injury for Christ and his word; for this likeness with Christ in his infirmities, is a witness that we shall be like unto him in glory. Thirdly, here is sharpe reproof for such as live prophanely, and shunne the crosse, saying it mattereth not how we live, or what we do, for we must be saved, if we be predestinate: and if not, then we cannot be saved though we do live well.

T I M. *How is Christ the first begotten amongst his Brethren?*

S I L. This phrase hath reference to the custome of the Jewes, whose first borne did excell his brethren, both in power and portion, in dignity & possession; so doth Christ farre excell all his brethren, who are all like to Christ, but not equall with him, neither in nature, office, glory, nor dominion: for by nature he is God truly, and God-man in unity of person; for office, the onely redeemer and mediator of his Church, therefore onely King and High Priest: for glory and dominion, he sitteth upon his Fathers throne, having a name above all names, *Phil.* 2.9.

DIALOGUE. XXVII.

Vers. 30.

Whom he hath predestinate, them hee hath called: whom he hath called, them he hath justified: and whom he justifieth, them he glorifieth.

TIMOTHEUS.

WHat doth this Text contain?

SIL. The severall actions and effects whereby God doth witness his eternall love to his elect ones, & by which (as means) he bringeth them to their purposed and promised blessedness. Here is the golden chain, whereby men chosen are drawn up, and ascend to heaven: here be the steps and degrees whereby Gods eternall love descends to his chosen, and whereby they climbe to their decreed felicity, to which none can come but through these means, by which means the elect are sure to attaine to it; yea though they be afflicted here: which causeth them to bear afflictions more patiently and valiantly, in that they perceive their salvation to be of God, by so many excellent works of his grace, so certainly and undeceiveably procured and effected.

TIM. What are the degrees whereby the elect arise and climbe to blessedness in heaven?

SIL. Four: 1. predestination, 2. vocation, 3. justification, and 4. glorification: the first of these is done afore all times, the three last of them be performed in time.

TIM. What doe you call predestination?

SIL. It is an action of God, peculiar to all the Elect which are purposed unto salvation, the rest of mankind being passed by and left to their corruption and just perdition. This action of God is not done in time, but from everlasting, God fore-ordaining his elect, both to the end, which is eternall life, and unto the means leading thither (to wit) vocation, faith, justification, sanctification, the Crosse, also death, either natural or violent. The very word [Pre-

destinate] is taken four times in Scripture in this sense, as Rom. 8. 29, 30. Ephe. 1. 5. 11. But yet the matter and doctrine it self is handled in very many places, as Rom. 9. and 11. Ephe. 1. Matth. 11. 25. John 6. and 17. 6. Act. 13. 48. 1 Thes. 5. 1 Pet. 1. 2. Jude 4. Revel. 17. 8. and elsewhere often.

TIM. Some think this doctrine should not be taught, and therefore rail at the teachers of it, what think ye doe they well?

SIL. No verily, for it ought to be taught to Gods people, and Gods Ministers should sinne if they passed by it. My reasons for this be these: First, because Christ and his Apostles taught it, and their example is warrant enough for Gods Ministers. For as the Apostles were followers of Christ in doctrine and life, so ought other Ministers. Secondly, it is a part of Gods revealed will, and therefore belongs unto us, Deut. 29. 29. Thirdly, it is a speciall ground-work of comfort and patience under the Crosse, to know our predestination to be so unchangeable, strong, and firm, as our Apostle doth here advertise us, that afflictions though many & great cannot hinder, but further our salvation. Fourthly, it is the mother of all goodnesse, to which a man or woman doth then (and never before) seriously and chearfully apply themselves, when they understand by faith Gods eternall love towards them in their free predestinating to life, 1 John 4. 10. We love him, because he loved us first. Lastly, it begetteth true and joyfull thankfulness, which we wil not offer unto God, except we know that all good comes of his eternall purpose, without any respect to our worthinesse.

TIM. But the conceit of Predestination, and that the predestinate persons must be saved, doth take away from men all care of Faith, Ministry, Prayer, and good workes, use of Sacraments, &c.

SIL. This is a very slanderous untruth, because the doctrine of predestination doth necessarily put and commend unto us all these means, so farre off it is from destroying them, or extinguishing the care and use of them: because

cause it is taught, that whom God predestineth, them he calleth, justifieth, and glorifieth. Thus unlikely it is, that predestination should exclude Christ, the Gospel, Faith, Calling, Justification, Holiness of life, as it doth include and inferre all these necessarily. The reason hereof is, because it is wholesomely taught and beleeved, according to Scripture, that God predestinating unto the end, hath also fore-ordained to the means which bring us unto such an end, and that immutably and most freely. And therefore it is a grosse error to say this Doctrine breedeth either desperation or licentiousnesse.

T I M. What is here meant by Calling?

S I L. It is that mean or work of God, wherein is eternal love in predestinating us unto eternal life, doth first appear, and shew it self unto us, for till the time of our Calling, the decree of predestination is secret and hidden in Gods counsel: but by our Calling, it is made known to the elect themselves. For if God do call all those in time, whom he ordained to life before all times, then such as be called, may thereby know they are predestinated, as the cause may be known by the effect, the root by the fruit, the fountain by the river, so Gods eternal love by Calling.

T I M. Yet it is written, Mat. 20. 16. That many are called but few chosen; whereby it should seem, that calling is no sure mark of election, and predestination unto glory.

S I L. It is true, there is an outward calling by the Gospel only, which wants the inward grace of the Spirit, to make it effectual; this is common to many reprobates, and is no sure token of election, because it brings no further then to the bare knowledge and profession of Christ, and to some general and sleight reformation, such as an hypocrite may have; but not to Christ himself by faith in the Gospel. But the calling, which is both a fruit, and a certain note of predestination, is such a calling, which together with the outward preaching of the word, hath the inward working of the holy Spirit, to beget

faith in the Gospel; whereby a man is carried to Christ himself to be planted in him, and joyned to him as a true member, and to be governed by his Spirit, working in us obedience to our calling. Of this calling our text speaks.

T I M. What instructions are to be learned from this which hath been said of calling?

S I L. First, how needfull a thing it is for us to have the Gospel and the preaching thereof; seeing persons of years are not ordinarily called unto the faith of Christ without it. *Rom. 10. 14.* Secondly, that no Christian must rest in an outward generall calling and knowledge (though it be a great mercy) but strive and labour after that especial and effectual calling, which is ever coupled with faith and obedience to the Gospel. Thirdly, such as have this calling, have exceeding cause to rejoyce and be glad, and to be thankful to God, because they have received an undoubted pledge of Gods love and their own salvation, in such sort as they may glory in God, yea even in tribulations.

T I M. But what shall we think of Infants that cannot bear the Gospel, cannot they have an effectual calling?

S I L. Yea, all predestinate Infants (and such we are to take all the Infants of Christian Parents to be, for that they belong to the Covenant, and we know nothing to the contrary,) they have an inward calling by the Spirit, though not after the same manner, as persons of discretion and years. For the Apostle here speaks of the means, how all the elect are brought to blessednesse: therefore seeing Infants are predestinate, as no doubt many be, they must of necessity be justified and have a calling. *For whom he predestineth, them he calleth, &c.* It is some unutterable and unconceivable work of the holy Ghost, drawing them to Christ, or something which hath Analogie or proportion with faith.

T I M. What is the instruction that ariseth from hence?

S I L. That the elect Infants which dye in their infancy, are endued with a true faith; for this is the end of calling

*Sermo aut
igniculi Fi-
dei in in-
fantibus.*

to

to bring to faith, and elect Infants are called, therefore they have faith.

T I M. *What profit is to be made of this instruction?*

S I L. It serves greatly to comfort believing Parents, whose children are taken away being young, that they be not perplexed with doubt about their salvation. Secondly, it highly commends the mercy of God, in that the grace of election and faith, be extended to us and our children. *The promise is to you and to your children, Ab. 2. I will be the God of thy seed, Gen. 17. 3.*

T I M. *What is the next fruit of predestination?*

S I L. It is our Justification, or being justified, which signifies to be absolved from the guilt and punishment of all our sins, and to be accounted just by imputation of Christs obedience through faith, *Ab. 13. 48. Rom. 4. 4, 5, 6.*

T I M. *How prove you that faith is necessary to Justification?*

S I L. First, because there is nothing but faith alone, which goes between calling and justifying. Secondly, Scriptures do fully teach, that our justification is by faith: but yet faith is not the cause why we are justified no more then works. It is only the instrument to apprehend Christs justice: the true and proper causes thereof, be Gods fore-knowledge, election, predestination, and calling, faith being but the Organ and helping cause (as I said before) verse 22. Chapter 3.

T I M. *What Instruction are we to take from hence?*

S I L. That we are freely justified by faith without works: the reason hereof is, because we are justified at the very instant of our calling, at what time we believe, before we have done any good work at all: also because elect Infants which can do never a good work, are both called and justified, as Infants elect, which die in their infancy.

T I M. *What profit is to be made of this point?*

S I L. It confutes the Papists, which ascribes justification to good works, which are fruits following justification, therefore they cannot be causes go-

ing before our justification. Secondly, it convicteth them of error, which would have any persons in time justified before they believe. Lastly, it commends unto us the necessity and excellency of faith, without the which we cannot be partakers of Christ, nor have our sins pardoned by his death, nor be accounted just before God, nor be reconciled to God, nor have peace in our selves.

T I M. *What is the last degree and fruit of predestination?*

S I L. Glorification: which signifies both the beginning and perfection of our glory.

T I M. *What mean you by the beginning, as also by the perfection of our glory?*

S I L. By the beginning of our glory, I mean sanctification or holiness of life in earth, which therefore is termed glory by the Apostle, *2 Cor. 3. 18.* because sanctification is glory, as touching the inchoation and beginning of it; & by the perfection of glory, I mean eternall joy and blessedness in heaven, in the presence of God.

T I M. *What is our instruction from hence?*

S I L. That never any person shall be crowned with glory in heaven, which is not first sanctified by grace on earth, enabled by the Spirit to lead a just and holy life, which is both the entrance and the right way unto celestial glory.

T I M. *What profit is to be made of this instruction?*

S I L. It reproves of folly such as live loosely and prophanely, and yet expect salvation in heaven. Secondly, it gives great encouragement to all godly persons to proceed and encrease in holiness, seeing their sanctification is sure to end in glorification, even in eternall blessedness: and this is the reason why the Apostle writeth in the preterperfect tense rather then in the present tense, to note the certainty of it; which causeth Paul to write as if it were already done: He hath called, he hath justified, he hath glorified.

T I M. *Now we have examined every particular word, tell us what we are further*

*Sanctification
of glory in
heaven:
Glorification
of sanctification
in heaven.*

*How faith
doth justify
and not justify,
See
3 Chap.*

ther to learn in general, from this whole verse?

S I L. First, what the holy Catholick Church is; to wit, a company of men gathered together, not by fortune, or humane reason and policy, or any worthinesse of their own; but by the meet mercy and goodnesse of God, fore-knowing, loving, predestinating, and calling them, that he may justifie and glorifie them through his Sonne Christ. Secondly, that predestination is not common to all, because all are not called nor justified; and therefore we further learn, that all shall not be saved. Thirdly, that the elect cannot fall from grace and glory, because Gods purpose in bringing them through all the means to glory, is immutable and infallible. Fourthly, that predestination is most free, and not depending upon foreseen works and faith: but upon Gods eternal fore-knowledge and love, upon which faith and good works do depend. Lastly, that it proceeds either from ignorance or malice, to say, that men predestinated may live as they list, or that they need not care for the word or prayer; for God ordains them to the means as well as to the end: nay, there is no attaining to their end, but by passing through such means as be appointed for the effecting of the righteous counsel of God. Touching the predestination of reprobates: no cause why Christians should trouble themselves therewith, both because Paul passeth by it here, and it doth no whit pertain to our comforts.

Election
not uni-
versall.

Predestina-
tion free.

● DIALOGUE XXVIII.

Verse 31.

What shall we say to these things? if God be on our side, who can be against us?

TIMOTHEUS.

WHat doth this Text contain?

S I L. A most magnifical and honourable conclusion, of the whole disputation, touching free justification

by faith in Christ, from this verse to the end of the chapter. The summe of this conclusion is the victory and triumph of a justified person, over all the assaults and encounters of all enemies, over all temptations whatsoever; there being none now which ought to be feared of a believing person, who is justified and reconciled by Christ.

T I M. How doth the Apostle proceed in describing this glorious triumph of faith?

S I L. He doth set down the temptations which assault faith, both generally in verse 31. and especially in the rest; and then he doth oppose or set against them the contrary causes of comfort removing every assault with a stronger reason to the contrary part.

T I M. What is the general temptation, and how doth the Apostle deal in repelling it?

S I L. The temptation is in this: that all things on all sides are against godly Christians which beleve in Christ; the Apostle in repelling this temptation: first, prepareth way for comfort, by a question or interrogation, [*What shall we say to these things?*] Secondly, he bears back the assault with a strong remedy; to wit, that God the Creator being with believers, they need fear nothing from any creature.

T I M. Now expound the words, and tell us what is meant by [*These things?*]

S I L. By these words our minds are carryed back to the matter formerly set down; namely, in the 30. vers. as that there is no condemnation to faithful ones, which be in Christ, that they have the Spirit of adoption, are sons, heirs, fellow-heirs: but chiefly, that out of Gods most free and eternal fore-knowledge and love they were chosen and predestinated, and had that everlasting good will of God made known unto them, in their effectual calling to faith, in their justifying by faith, in sanctification begun, and in hope of glorification to come. These are the things here pointed at.

T I M. What is his meaning in writing this by way of a question; [*What shall we say?*]

S I L. To provoke unto a serious medi-

meditation of them, that we may lay better hold of them for our stronger comfort; for it is as if he should say: O ye believers, now that ye have heard of the exceeding great and manifold riches of Gods grace and mercy towards you, which affords you a whole sea of comforts, why stagger you? or why are ye fearful and troubled in your great agonies and adversities? By that which hath been said of Gods immutable and abundant love in Christ, already so much expressed to you, ye may easily gather what shall follow, for the rest of your life.

T I M. *What learn we from this?*

S I M. First, that Ministers must not only lay forth and prove Christian comforts, but must press them hard. Secondly, that people must hear comfortable things, with a care to apply them unto themselves, to make use for future strengthening their hearts.

T I M. *What observe ye out of the latter part of this verse, [who can be against us?]*

S I L. Two things: First, a secret temptation; and secondly, a means how to overcome it. The secret temptation is this, that all creatures are bent against true believers, which be Christs members: and indeed it is so, for not only sin, Satan, the world, Devils, Tyrants, persecutors, Hereticks, Idolaters, but even of the same profession; as brethren, yea Parents, acquaintance, kinsfolk, wives, husbands, brethren, sisters, children, they of their own house are enemies, and such as eat bread with them, lift up their heel against them. So it was with David, and with Christ, and with the Apostles, and so must others look to have it; which made Christ answer by an Apostrophe with a question, write up against Pauls question: saying, O Paul, why askest thou who will be against us? now if God be on our side, who will not be against us? for we are hated of all for his sake: this is a heave trial. The means to avoid this temptation, is by this persuasion, that God is with us. Now God is with us two waies, either by his general power to uphold us, as a common prefer-

ver of all; or by his special care and providence, as a propitious father and protector. Thus it is meant here. For he saith [Who is that is us whom he foreknew, whom he predestinated.] Hence Augustin hath this sweet meditation, worth our marking: When we were not, God predestinated us; when we run from him and turned our selves backwards, he called us to him; when we were unrighteous, then he justified us; when we were impure, he sanctified us; and, after a short time spent in his obedience and service, he will glorifie us. Now then, whoso fighteth against Gods children, fighteth against God himself, their propitious Father, and powerful protector.

T I M. *What meaneth this word [If?]*

S I L. It is as much as because, it is a participle of one who reasoneth, not of one who doubteth.

T I M. *What is our Doctrine from hence?*

S I L. This: that the fatherly goodness and protection of God, being believed on, is a sufficient refuge and succour against the whole world of enemies and dangers: the reason hereof is, because the power of God is infinite, his Almightyness cannot be resisted: whereas the power of all creatures is finite and limited: and as God made them by his great power of nothing, so to nothing can he bring them by the same power. Therefore the world is vanity, the devil is a bugge or scar-crow; men are as a bubble in comparison of the mighty God. Let this be spoken to distressed ones. The godly have been greatly comforted with this consideration of Gods being with them; as the godly Prophet David, Psal. 3. 5. and 27. 1. Sam. 30. 6. and Psal. 23. 4, 5. For as the wicked and unbelievers be unhappy (though all the world be with them) because God is against them: so the faithful be happy, because God alone favours them, though the whole world be against them. Because he cannot only preserve them that nothing hurt their salvation: but can cause every thing to work for them, and to further their salvation.

T I M.

T I M. What profit is to be made of this?

S I L. It reproves such as do lean unto their wealth and friends, as that they make no account of Gods help: Such was *Saul* and his counsellors, *Psal.* 4. 4. Such was *Doeg*, *Psal.* 52. 7. such were the wicked *Israelites*, in *Jeremes* time, which made the arm of flesh their strength, and leaned upon the broken reed of *Egypt*: and such are all usurers and covetous persons, whose assistance is not in the living God, but in their uncertain riches, whatsoever they say or profess, *1 Tim.* 5. 17. And therefore in the day of the Lords wrath they shall be as a broken hedge, and as a tottering wall, as wax before the Sun, so shall they melt away. For as God will save all that trust in him, so he will destroy all that do not. Secondly, here is a double exhortation unto all faithful godly Christians: as first, that they be of a valiant and undaunted courage, even when they want all means of help, because Gods protection is sufficient for them; after the example of *Moser*, in *Egypt*, *David* amongst the *Philistines*, and *Daniel* in *Babylon*. Secondly, that although all earthly helps be present, yet then to make God their only stay, not leaning upon second causes, which are a deceitful broken bow, and which cannot do us any stead, except God bless them: and here is the tryal of a man that truly trusts in God, that as he is not too much cast down at the absence of means, so he is not too much lifted up at the presence of them. Thirdly, this doctrine teacheth, that how miserable forever godly men be in the eye of the world, yet they are most blessed, because they have ever more with them, then against them; and being more able to do them good, then devils or men are to do them hurt.

T I M. What other instruction learn we from this verse?

S I L. We are taught how to judge when God is with us; to wit, not by his patience or outward benefit, or worldly deliverances; for these be common to all sorts of men: but by the effects and fruits of our predestination to

life; as our calling, faith, justifying, sanctifying, dying to sin, living to righteousness; by our love to God and our brethren, and by our hope of glory. If we finde these things in us, then God is with us; because these are proper to his elect ones. This serves to discover hypocrites, and to call the faithful to a triall and examination of themselves, whether they have these things or no: as they may praise God for the grates they shall finde in themselves, and pray more fervently for supply of all their spiritual wants.

DIALOGUE XXIX.

Veres 32.

Who spared not his own Son, but gave him for us all, so death: how shall he not with him, give us all things also?

TIMOTHY.

What doth this Text contain?

S I L. First a sound proof that God is with the faithful as a loving father, to protect them; and to take care for them. Secondly, an answer to a particular assault touching want, penury, and extreme poverty and need of all things. The former temptation was (*de presentia mali*.) this is, (*de absentia boni*) for lack of things needful; yet having our Saviour Christ, they can lack nothing.

T I M. How doth he prove that God is with believers?

S I L. By an undoubted sign or fruit of his love, because he freely gave them his own Son to be their redeemer and Saviour, both by merit and efficacy: this is such an argument of his love, as there cannot be a stronger. Other fathers give all to spare and redeem their children, but God having but one child, gave him to spare us, which are ungodly and his enemies. Of this love, *Rom.* 5. 8. *Job.* 4. 9.

T I M. How is this gift set forth in this Text?

S I L. First, by the giver; [*God.*] Second-

Secondly, by the means and end [free and precious gift.] Thirdly, by the substance of the gift [his own Son.] Fourthly, by the persons to whom to wit, [all elect believers.] Lastly, by the consequents or appurtenances of this gift. [With Christ all things are given.]

T. I. M. What learn we from hence, that God is the author of this great gift?

S. I. L. That not only our salvation, but even the sending of Christ, the worker of it, depends upon the good will of God, 1 Joh. 3. 16. Rom. 5. 8.

T. I. M. What use is to be made of this instruction?

S. I. L. It confuteth the opinion of merit by works: for if Christ be not the sovereign and first cause of our salvation (but Gods love is above it) then much less are our works the cause of eternal life. Secondly, it commends the exceeding love of God, that he being so great, would respect us, so little: which should move us to love and reverence him again, and to expresse it by our sincere and entire obedience to his word, and by suffering for him.

T. I. M. What are we to learn from hence, that he saith, God spared not his Son?

S. I. L. That this gift for the kinde and quality is rare and precious; because things which are rare and excellent use to be spared, and are seldom or never to be spent, but when it is to purchase something which is more dear and excellent. An Emperour of Rome, chused rather to spare his money, then to redeem his Souldiers, being taken prisoners: but to redeem us, God would not spare, no not his own Son; because no money nor treasure would serve the turn, but only the blood of his Son, 1 Pet. 1. 18, 19.

T. I. M. What profit of this?

S. I. L. It should warn us, that we spare neither our selves goods, nor any thing now dear so ever, to please and glorifie God. Shall not God spare his Son, but kill him for us: and shall we spare to mortifie our sinfull lusts, to please and honour him?

T. I. M. What learn we from hence, that the gift is called [His own Son?]

S. I. L. It teacheth (against the *Arians*) that Christ is God coessentiall to his Father, Joh. 5. 18. Secondly, it distinguisheth Christ the naturall Son, from adopted ones, which are not his proper or own sons, but by adoption and grace. Thirdly, it highly exalts the love of God, which hereby appears to be very great, by the greatness of the thing given: If *Abraham* shewed how he esteemed of God, in that he suffered to have given his son *Isaac*, how doth God declare his love to us, by giving his own Son for us?

Moreover, this serves to comfort Gods people in all their wants and necessities whatsoever: for seeing God gave us his Son, it is not possible that he should keep any thing from us, which is good for us. The reasons hereof be very strong: First, because Christ is the greatest good thing, he is more worth then a thousand worlds, and he that gives the greatest good, will not stick at the lesser. Thus Christ reasons, *Mat. 6. 25. If he give you life, he will much more feed you and cloath you.* Secondly, Christ is the fountain of all other good things: it is for him and through him, that we have any thing else that is good; and all good things come from him, as rivers from the spring, and beams from the Sun; therefore having him we can want nothing, and possessing him, we possess all things. The due meditation hereof, affords strong comfort, in time of any want or penury: it is not so forcible a remedy against the temptation of want, to hear God say, that he will not forsake the righteous, and he will not fail nor forsake them, or they that fear him shall lack nothing that is good, *Jas. 1. 5. Heb. 13. 5.* as to hear and beleve that he hath given his Son for us, in whom the sick, the needy, and disgraced, may finde health, riches, and honour and all things else about them.

T. I. M. What else are we to learn from the latter part of this sentence?

S. I. L. That Christ, and the things of Christ, cannot be divided, but that he which hath the one, must have the other;

E c his

Mauritius who dyed most miserably.

Non simpli- citer credi- dit, sed veri- fuit.

his person and benefits be inseparable. See Job. 6. 40. 1 Cor. 3. 22. 23. These benefits they are either spirituall, as righteousness, sanctification and redemption, 1 Cor. 1. 30. Or earthly good things, so far as they are behoovefull for his members: either they be supernall things, as God; or equall, as Angels; or inferiour, as the world; all is given with Christ.

T I M. What use is to be made of this point?

S I L. It reproves two sorts of men: First Papists, who shut out the wicked from eternall life, and yet affirm, that they eat Christ in the Sacrament. Secondly, such as would have us partake in the benefits of Christ, without partaking with himself: as if a branch could have the juice and life of the Vine, and not be in the Vine. Besides, it greatly comforts such as be married to Christ by faith: for having him, they are sure to have all his things, even as a woman married to her husband, communicates in all his honour and wealth.

T I M. What are we to learn from hence, that Christ is said to be given for us?

S I L. It teacheth that we have not deserved Christ, because he is a gift, yea, a free and frank gift, proceeding of meer favour and love (as the word here signifies.) Also it stirreth us up to thankfulness, that Christ so holy, so high, so blessed, should be given for us, so prophane, so vile, so wretched.

T I M. What use of this is further to be made?

S I L. It overthroweth humane merit of all sorts, seeing no man giveth ought unto God, but God giveth all that he hath unto him, and that freely.

T I M. What more may we learn from hence?

S I L. This: whatsoever is given to any man, if Christ be not given withall, it can be no good thing to him; for as he that possesseth Christ must needs have all good things, so he that possesseth not Christ, hath no good thing, Job. 6. 27. Above all things then labour for him to have him, and judge all losse and dung to him.

T I M. Who are the persons for whom Christ was given?

S I L. For us, that is, even Paul, and all others which are like him, (to wit) such as God hath predestinated and called.

T I M. But is not Christ sufficient to save all men?

S I L. Yes, he is, were it that all men had faith to receive him: but as the Sun gives us no light without an eye to behold it, nor clothes warm us, except we put them on, nor meat feed us, unless it be eaten: so neither doth Christ avail any man but beleevers, of whom there is an universality and a world, as there is a world and universality of unbelievers.

T I M. What use of this?

S I L. To provoke all men to labour for to become true beleevers: better never to have been, then not to be of this number. Note further, that the word [All] is so limited to the faithful, as Gal. 3. 22. that it serveth also to take away the difference between Jew and Gentile, as Rom. 10. 11, 12.

DIALOGUE XXX.

Verses 33, 34.

Who shall lay any thing to the charge of Gods elect? It is God who justifieth. Who shall condemn? It is Christ which is dead, yea or rather which is risen again, who is also at the right hand of God, and maketh request also for us.

TIMOTHEUS.

What are we to think of the reading of this Text?

S I L. Some read it all by interrogation or question thus: who shall accuse? shall God who justifieth? who shall condemn? shall Christ who is dead? &c. containing a reason. Some read it by question and answer, thus: Who shall accuse? it is God who justifieth; that is, no body shall accuse, for it is God who justifieth: and who shall condemn? it is Christ which is dead; that is, no body shall con-

The question hath here the force of a negation, and stronger denial.

condemn, for it is Christ who is dead, risen, sitteth at the right hand of God, and maketh request. This latter reading is the best, because it is more plain and easie then the former, which doth obscure the sense, and is against the credit of the Greek Copies, which read it not by a continued interrogation.

T I M. *What doth this Text contain?*

S I L. Two things; First a double assault, implied and folded in the question, [*Who shall, &c?*] Secondly, it shewes the remedy in the answer, [*It is God, &c.*]

T I M. *Where is the first assault or temptation?*

S I L. In these words: [*Who shall lay ought to the charge of Gods chosen?*] To lay to ones charge, is a word taken from civill Courts, and signifies to accuse, to call one into law, to enter suite or action against him, charging him with some crime or guilt; and by [*Gods chosen*] is meant such as be elected of God unto life eternall, and do beleve the Gospell.

T I M. *What do ye learn from these words?*

S I L. That all the merits of Christ, are appropriate unto elect faithfull ones, for these he dyed, rose again, sitteth at the right hand of God, and maketh request for them: those God justifieth, sanctifieth, and glorifieth. Where is then that universall grace, by which all and every are said to be redeemed by Christ effectually? For of his sufficiency is not the question.

T I M. *Now ye have expounded the words of the question, tell me what temptation against our faith is insolded and wrapt in them?*

S I L. This: there be sundry adversaries that will rise up and accuse us as guilty of sinne and death, how shall we do? And indeed so it is: First, Satan will charge us, *Revel. 12. 10.* Secondly, the Law of *Moses* which we have transgressed, *Joh. 5. 45.* Thirdly, our own conscience will accuse us, *Rom. 2. 15.* Lastly, the world will accuse us, as it accused Christ, *John Baptist*, the Apostles, and others. Now it is heavy to have so many and subtle ac-

cusers in such a Court as before Gods tribunal, where the case concerns our salvation or damnation. Now the remedy which *Paul* doth give us against this temptation, is a very fit and excellent remedy, even this: *It is God who justifieth.* And note here, that justification by absolving, is opposed both unto accusation, and condemnation; from both an elect sinner is freed at his justification.

T I M. *What is meant by justifying?*

S I L. To justifie signifies to absolve or acquit from guilt of sin, and to account or pronounce one just. That this is the meaning of the word, may appear: First, by comparing this place, with *Act. 13. 39.* where the word justified, can signifie no other thing then absolution from sin. Secondly, because it is set against accusing and condemning, which are two actions of judgement, the one charging a man with guilt and crime, the other pronouncing punishment upon him; being found guilty and convicted. Therefore justification which is the contrary to both these, must need signifie the absolving and acquitting one from guilt and punishment, and the pronouncing of him just; and this comes unto us by the obedience and death of Christ, being laid hold of by a lively faith.

T I M. *Now the word is expounded, let us hear what is the force of the Apostles answer, and the effect of the remedy afforded us?*

S I L. Thus much: that it is in vain for any to accuse the faithfull, because they have God, who himself is the judge, to acquit them.

T I M. *What is the Doctrine from hence?*

S I L. They (whose sins God pardons and accepts for just men) need not fear the accusation of all their enemies; the reasons hereof be these. First when contraries be immediate, the putting or granting of the one, is the removing of the other, as thus. The number is even, therefore it is not odde: *Abraham* is in heaven, therefore not in any part of hell. So here, God absolves, therefore it boots none to accuse, for

A Maxime
logically.

Who shall
disallow
whom God
alloweth?
Gods judg-
ment seat
is highest,
faith

if they do, it is to no purpose. Second reason: God is the highest judge, and his tribunal seat is the supreme judgement seat; therefore from thence there is no appealing. As amongst men, persons accused or condemned, may appeal till they come to the highest Court; so being absolved before Gods tribunal seat, there is no further accusation to be feared; all appeals from thence, be void and of no force.

T I M. *What use is to be made of this Doctrine?*

S I L. It must serve to strengthen and comfort us, in the terror of conscience, being frightened with the guilt of sin, the sentence of the Law, the cruelty of Satan in as much as these either dare not appear before God, to accuse and charge us; or if they do it, it is but lost labour, since God the judge hath discharged us. Secondly, as it shews the happiness of justified persons, so it bewrayes the great misery of such as doe not beleve; because they be subject to the accusation of sin and Satan themselves, and of the world, and to the condemnation of God and his Law.

T I M. *So do the belevers, because they have sin still in them, and Gods justice must needs condemn sin: how doth the Apostle answer this assault?*

S I L. Thus: that Christ being dead, he hath in his death made satisfaction; and where satisfaction is made to divine justice, there is no cause to fear condemnation, which doth never proceed but against persons who cannot satisfie, neither by others, nor themselves.

T I M. *Yea but what can a dead man profit us?*

S I L. Nothing at all, had death swallowed him up and subdued him; but Christ once dead is risen again, and now sitteth at the right hand of God.

T I M. *Hath God a right hand? or doth Christ sit in heaven?*

S I L. No not so, for in heaven be no seats, and God is a Spirit; and therefore is no bodily substance having fleshly members; but the meaning of this phrase is, that Christ liveth in heaven blessedly, and reigneth in exceeding

glory and power, not only, as he is God, but also as he is man, being exalted in his Kingdome and Priest-hood, and declared King and head of his Church, before God and the Angels, having all things subject to him. Of which singular dignity and honour given to him by his Father, read Mat. 28. 18. Ephef. 1. 20, 21, 22. Phil. 2. 9. Col. 2. 15. Job. 13. 3.

T I M. *What is meant by this, that he makes request for us in heaven?*

S I L. That as he once merited our salvation in earth by dying, so he now continually preserves it for us in heaven by his intercession for us; which is not now in humiliation by kneeling upon his knees, as in the daies of his flesh, nor as the Spirit doth by stirring up requests for us: but he now maketh request by the vertue and merit of his death, appeasing his Fathers wrath, and turning his favour towards us, so often as we sin of infirmity, and seek for pardon in his name.

T I M. *Tell us distinctly in what things doth this intercession of Christ consist?*

S I L. In four things: First, in his appearing for us before God, Heb. 9. 24. Secondly, in his satisfaction once performed to Gods justice for us, Heb. 10. 12, 14. Thirdly, in that his will is, that this satisfaction should ever stand all his members before God, Heb. 10. 10. Lastly, the consent of God his Father, resting in this satisfaction and will of his Son, Job. 11. 42.

T I M. *What is the benefit that beleovers have by this intercession of Christ, to whom alone this honour is peculiar?*

S I L. Exceeding great: for it quits them from all fear of condemnation by Gods Justice, in respect of their sins, because where Christ becomes Patron for to defend against the sentence of damnation, it is in vain for Sin, Law, or Satan, to attempt any thing against belevers. Even as an innocent person is safe, so long as he hath his learned advocate to answer things objected, and to plead his innocency: and as one accused unto a Prince, is well as long

long as he hath a friend in the Court to speak for him; so is it with all beleevers, who hath the Judge himself both Judge and Advocate, 1 *Joh. 2. 2.*

T I M. *What other thing is to be learned from hence?*

S I L. Two things: First, that the sins of the elect shall never come into examination or inquiry, being all forgiven and covered. Secondly, that Christ Jesus is a sufficient remedy against all things that may trouble or fear the conscience, and that these four manner of ways. First, by his death, freeing us from sin and damnation. Secondly, by his rising again, getting righteousness and victory over all his enemies. Thirdly, by being at the right hand of God, he sendeth down the holy Ghost upon us with his saving graces. Fourthly, by his intercession, he effectually applies unto us all his merits, and continually preserves us in the state of grace and salvation. Therefore all that seek for any soul comfort, from any thing in heaven or in earth, in themselves or others, they are most miserably seduced; for Christ is alone sufficient both to merit and preserve our salvation unto us. Away then, and with abomination cast away those blasphemous prayers and professions of Papists, touching the blessed Virgin Mary, calling her Queen of heaven, our hope, our only hope, our health, our salvation, our comfort, refreshing, and our joy, our deliverer from danger, our refuge; and calling upon her in life to defend, in the hour of death to protect, to intreat God the Father not as intercessor, but with authority to command the Son Christ as a Mother, with such like horrible impieties unto her and to the Crosse, and to *Thomas Becket*, and to *Saint Francis*, as their own rotten books do witness.

For Christ to make intercession, and to pray, is not to be taken properly, but to shew the good will of the Son to us, as *Chrysostom* noteth.

DIALOGUE XXXI.

Verses 35, 36, 37.

Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or perill, or sword, as it is written. For thy sake are we killed all the day long, we are counted as Sheep for the slaughter: nevertheless in all things we are more then Conquerors, through him that loved us.

T I M O T H E U S.

What is the drift of this Text?

S I L. To confirm and comfort faithful hearts, against a new and most dangerous assault made against their faith, by sundry grievous crosses and enemies, by which Satan endeavoureth to shake out of the mindes of the godly, the perswasion of Gods love toward them: men through weakness being apt to think, that they are not loved of God when they are sore and long afflicted; as if troubles and calamities were so many testimonies of his anger and wrath, as *David* complains, *Psal. 13. 1.* And against this temptation they are here strengthened.

T I M. *What be the parts of this Text?*

S I L. Two: First, a question, verses 35, 36. Secondly, an answer, verse 37. The question contains two things: First, a rehearsal of the particular calamities which fight against the beleevers, and seem to wrest out the sense of Gods love from them, verse 35. Secondly, a confirmation of the last calamity, to wit, the sword, by testimony of Scripture, verse 36. The answer contains a notable consolation from the contrary event (to wit) the most wholesome issue of calamities and crosses, wherein the beleevers are not only not overcome, but do overcome, yea, do more then conquer. This event is set forth by the cause, which is the unchangeable love and assistance of God, through him that loved us.

T I M. *What is meant here by the love of Christ?*

Ee 3

S I L.

S I L. It is taken here not actively, for that love wherewith we love him (as if our constancy were called in question, as *Augustine* and *Ambrose* think) but passively, for that love wherewith the faithful are beloved of Christ, as if the sense of that could be shaken out of their hearts. That this is the meaning, may appear by the end of the 37. and 39. verses, which expound it of Gods love to us. Also, it appears by that which goes before our Text, for *Paul* had spoken of Christs love to us, witnessed by his dying for us, rising again, sitting at the right hand of God, and making request for us; all which proveth his great love toward the elect.

T I M. How may it be further known, that the sense of Christs love is here to be understood?

S I L. By *Pauls* scope, which is to comfort beleivers, who would have no comfort of Christs love, except they felt it, as *Rom. 5. 5.* Again, it is the sense and perswasion of Christs love, that Satan by crosses seeks to wrest from us.

T I M. What learn we from hence?

S I L. A good lesson, which is this: the Godly must make reckoning to have the perswasion of Gods love assaulted and sore shaken. The reason is, because it is a notable advantage to Satan, and hurt to Gods children, to doubt of Gods love to them. For then Satan may bring in impatency, despair, dulnesse in Gods service, disobedience, loosenesse of manners, and all iniquity, which we are kept from by the sense of Gods love, quickning our love, and causing to hope in him well and constantly.

T I M. What is the use of this point?

S I L. It warneth the beleivers to arm themselves against this assault, labouring by all means to settle their hearts more and more in the assurance of Gods love, holding fast that truth, that Gods love is most constant, and nothing in the world can be of such force as to hinder it, much lesse to pluck it away, so as sinne and security be taken heed of. This was *Pauls* perswasion for his part, verse 28. and pray unto God

that ye also may be thus perswaded, and strive mightily for it.

T I M. Now shew us particularly what things they be which be contrary to our perswasion of Gods love?

S I L. They be either crosses and calamities whereof he rehearseth seven: or enemies, whereof he mentioneth nine in number.

T I M. Shew us the meaning of these calamities in particular?

S I L. First, by tribulation, is meant every thing which presseth or wringeth, to wit, any vexation. Secondly, by anguish, is meant straightnesse of place properly, but (by a Metaphor) perplexity of minde, when one knowes not what to do. An example hereof we have in *Jehosaphat*, 2 *Chron. 20. 12.* Thirdly, by persecution, is meant some extreme violence offered by Tyrants and wicked men, to our goods, name, person, or life. Fourthly, by famine, is meant hunger, through want of victuals to sustain our life. Fifthly, nakednesse, signifies want of apparel and cloathing to cover and defend our bodies from cold. Sixthly, by peril, is meant dangerous distresses, which put a man in perill and jeopardy, such as *Paul* reckoneth, 2 *Cor. 11. 25, 26.* and *Heb. 11. 36, 37.* Lastly, by sword, is meant slaughter, cruel tormenting, death, or punishment by barbarous savage blood-shed, as happened to *Abel*, the Prophets, and Christ, and holy Martyrs.

T I M. What observe you in this particular rehearsing of calamities?

S I L. First, what heaveie and hard things the godly are subject unto for their profession sake, others have felt these things, and we must prepare for them. Secondly, the Apostle by reckoning up the most bitter things, would teach us, that seeing these things cannot put out the sense of Gods love, neither any else in the world can do it. For what can go beyond these for smart or shame?

T I M. But how is it proved by the Apostle, that the faithfull are subject unto the sword and bloody slaughters for the Gospels sake?

Seeing Christ suffered for evill servants, why should not we suffer for a good Lord? we had profit by his sufferings, he can have no profit by our passions.

Ambrose.

S I L. By a text out of the Psalm 44. vers. 22. *For thy sake are we killed all the day long, we are counted as sheep for the slaughter.* [All the day] may signifie all times of this life: or without intermission: or all the time of the world.

T I M. *What things do you note from this testimony of the Psalm?*

S I L. First, that Christians are subject even to death and slaughter, as well as other calamities. Secondly, that in this respect we are like unto sheep (not which are led for wool or store) but such as are appointed for the kitchen. Thirdly, they are put in minde to be meek and patient in suffering of death, even as sheep are under the Butchers hand. Fourthly, that death doth continually hang over their heads, even all the day long, either for that they are ready every day to die if need require, or because their continual dangers, are so many deaths as it were. Lastly, that the cause of the death of Gods Martyrs, is not any crime of their own, but their sincere faith and profession of Christ, [For thy sake] as Mat. 10. *For my names sake,* and Mat. 5.

T I M. *But what is the comfort of the faithfull against all these terrible things?*

S I L. Even this: that in all these things they are more then conquerors. The meaning hereof is, that true believers in their miseries they do not only not faint and are overcome, but themselves get a glorious victory over their crosses and persecutions, both by their patient wearying and vanquishing the persecutors, and themselves brought to heaven.

T I M. *But how may this be, that the slain and conquered should yet be conquerors?*

S I L. Indeed it is a paradox, and strange to carnal reason; yet it is most true in this spiritual warfare, howsoever it be otherwise in this bodily warfare. For the Saints when they suffer and are killed, they are not only patient, but rejoyce and glory, which is the part of victors, Rom. 5. 3. Secondly, because by their constancy they do

even daunt the minds of their persecutors, who rather seem to be overcome, then the Martyrs which suffer. Example hereof in the Pharisees, Act. 4. and in Julian the Apostate, whose cruelty was conquered by the patience of the Martyrs. Lastly, of some of the Roman persecutors, in the tenth persecution, whose barbarous savagenesse was even tired with the stedfastnesse of the Saints in suffering. Thirdly, the Devils practise is by crosses to wrest from Gods children their confidence in Gods love, which is rather increased by this mean. Rom. 5. 5, 6.

T I M. *But whence have they strength to be so stedfast to hold out, and to conquer?*

S I L. Not from themselves who are so farre unequal for so great a battle, but from the help and aid of God, confirming and establishing them. The cause that moveth God to afford this strength is his great love which he bears them in Christ. [Through him that hath loved us.]

T I M. *What is our lesson from hence?*

S I L. That the victory which believers do get over all their troubles, depends not upon their own power or merits at all, but merely, solely, and wholly, in the love that God bears them in Christ. See 1 Cor. 15. 57.

T I M. *What use of this?*

S I L. It warns the Saints in their greatest patience and constancy, to be humbled, seeing they have nothing but what they receive from Gods love. Secondly, it must stirre them up to great thankfulnesse to God, so graciously and mightily confirming them. Thirdly, it admonisheth weak Christians in the time of any calamity to flie to the throne of grace for succour, distrusting themselves as Jehoshaphat did. Lastly, it teacheth, that the faithfull can never fall from Gods love. Of this before, a Dialogue, on vers. 2. Chap. 5.

DIALOGUE XXXII.

Verses 38, 39.

For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

TIMOTHY.

What doth this Text containe, or whereunto tendeth it?

S I L. The same which did the former, even to prove that no enemies or evils, how many sundry, or mighty soever, can break off Gods love to the faithful; that hee should cease to love them, and cast off the care of their salvation, which beleeve in his Son Jesus.

T I M. What bee the parts of this Text?

S I L. Three: First, an enumeration or rehearfall of the severall enemies, which may terrifie and threaten our separation from Gods love. Secondly, a most sweet consolation, that Gods love to beleevers is constant; doe all enemies against them what they can doe: This comfort is set forth by the certainty thereof, in these words, [*For I am persuaded, &c.*] Thirdly, by the cause of it, verse 39. because it is grounded on the meries of Christ the Redeemer, and not on themselves, or any creature [*Which is Christ Jesus our Lord.*]

T I M. Reckon up those enemies which wrestle against beleevers, and shew us the meaning of every one of them in particular?

S I L. They be nine in number: as, 1. life, 2. death, 3. Angels, 4. principalities, 5. powers, 6. things present, 7. things to come, 8. height, 9. depth. Saint Paul in Ephes. 6. 12. reduceth them all to two heads. First, flesh and bloud. Secondly, spirituall wickednesses: the meaning of them is this. By life and death, is meant all things which endanger us about life and death, or prosperity & adversity, which be companions of life and death. By divels, is meant

wicked spirits, which seek by all means to lead us from God, and endeavour to separate us from his love; yea, and good Angels are meant too (by supposition hyperbolical) like to that saying, Gal. 3. 8. Also by principalities and powers, is meant such Angels as are set over Empires and Kingdomes: also over Cities and particular Countries, as Daniel 11. Or Tyrants of the world with their whole power, according to that threatened, *Matth. 10. 17, 18.* Moreover, by things present and to come, we are to understand all things which do presently, or hereafter may happen to us, in this world and the world to come, or all both good and evil things, which now or hereafter shall come to us. By height, is meant things high and marvellous, or whatsoever strange and unaccustomed things happen from by high: and by deep, is meant whatsoever things burst forth of the lower parts and Regions of the earth: and lastly, by creatures, is meant every thing created in the universality of this whole world.

T I M. What learn we by this magnificent rehearfall?

S I L. That Christians and Christianity be assaulted with mervallous and sundry enemies. Of this see before, what hath been said.

T I M. What is the use of this?

S I L. That every Christian hath need of a strong faith, and much patience and continuall watchfulness, so much the more, by how much the more the malice and number of enemies are greater.

T I M. What are we to learn of this, that be faith of these particulars, that they cannot separate us from the love of God?

S I L. That the love which God beareth his elect, is immoveable and most firme; the reasons hereof are, First, because nothing in the world is able to hinder and break it off. Secondly, he himself wil never alter it, because he is unchangeable.

T I M. What use hereof?

S I L. It convicteth both the Papists and Lutherans of error, who each

teach, that such as are in the state of grace and Gods love, may lose it and fall from it. Secondly it affordeth much consolation and joy in time of deep temptations, to all such as are infallibly assured, that they stand in the love of God; whatsoever they lose, yet they keep still Gods love: whereof before enough.

T I M. But may any Christian be after this sort assured?

S I L. Yes, Paul the Apostle was so, as himself confesseth in this place [*I am perswaded, &c.*]

T I M. Yea, but he speaketh this of his own person, what is that to us? there is great difference between Paul and other Christians.

S I L. Paul speaketh many things of himself, which are not peculiar to himself, but in common doe belong to all Christians, as *Gal. 2. 20. & 6. 14. Phil. 1. 21.* and often elsewhere. Secondly, in the last words of this Text he wraps up all other beleeving Christians with himself, saying, *Who shall separate us?* Thirdly, every true beleever may be certainly assured of his own salvation, upon the same grounds that Paul was of. his: which grounds are either Theological and necessary, others are but Logically and probable onely. The Theological and necessary grounds be First, the foreknowledge and immutable purpose of Gods election, *Rom. 8. 30.* manifested in calling, justification, sanctification. The second is the inward perswasion of the holy Spirit, witnessing to their spirits that they are Gods children, *Rom. 8. 16.* Thirdly, the most faithful promise of God, that such as do beleeve in him shall have everlasting life, *Job. 3. 18.* Fourthly Christ his delivering himself to death, and his now making request in heaven for them, *Rom. 8. 32, 33.* Lastly, the effects of Gods sanctifying Spirit in their hearts (to wit, unfeigned faith and diligent love, *1 Thes. 1. 3, 4.* The probable grounds be all the outward protections and blessings of God, which being very many and great, though they have no force in themselves to perswade us to the love of God, yet being joined unto the former, they help wel to strengthen

our assurance, and to make the matter more evident. For Gods children have divers testimonies of their Fathers love, and fruits of their adoption.

T I M. Now shew us what use is to be made of this?

S I L. First, it convicteth the Papists of error, in that they teach, that wee have but a probable and conjecturall assurance of our election (to wit) by hope, as they speak, to hope well of it; unless it be some certain men, who knew by revelation Gods love, as Abraham, Isaac, Jacob, David, Paul, &c. Or of the predestinate in general: but for any particular man to assure himself that God loves him, and that he is justified, and shall be saved, they esteem it presumption, and an illusion of the devill. Their reasons be: First, because none can be certain of his perseverance in grace, contrary to *Rom. 8. 29, 30.* Secondly, because they finde the word here Englished [*Perswaded*] to be elsewhere in Scripture applyed unto conjectural knowledge, as *1 Thes. 1. 4. Rom. 15. 14. 2 Tim. 1. 5. Heb. 6. 9.* The cause whereof is, because in these places the Apostle speaketh not of his own, but of the faith and election of others, whereof we can have but a charitable perswasion. The second use of this doctrine, is to provoke al that find not this certain perswasion of Gods love, to labour for it, and those which have it, to be exceeding thankful to God for it.

Lastly, this reproves those that build their perswasion of Gods love and their title to eternal life, on grounds which be probable onely, as because they are baptized, and have knowledg and make protestation, and come to Sermons and Sacraments, and doe some good things, and refrain from some evil things, and have beene many wayes blessed and holpen of God; for all these things are common both to good and bad, which live in the bosome of the Church. See *Eccles. 9. 2. 1 Cor. 10. 1, 2, 3, 4.* Hypocrites may have, and many have them all in a far greater plenty and proportion, then very many of Gods children have them.

CHAP.

Duplex persuasio: una fides, altera charitas: hac aliquando fallitur, illa nunquam.
Lutherus.

CHAP. IX.

DIALOGUE. I.

Vers. 1, 2, 3.

I say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost, that I have, &c.

TIMOTHEUS.

What doth the Apostle handle in this Chapter?

SIL. In this Chapter and the two following, Paul treateth of that great mystery of divine election and reprobation, and of the rejection of the Jewes, and the vocation of the Gentiles depending thereon.

TIM. How doth he fall into this dispute and argument of Gods eternall predestination?

SIL. Of this, divers men judge diversly: they all so agree in the matter of his treatise, as yet they vary about the coherence and knitting of these three following Chapters to the former. Some think that he climbeth up to the mystery of election, that he may lay forth the fountain of faith and justification; and so prove them to be free and independent upon us. Others say, this depends on Chap. 3. vers. 29. where the Apostle having proved righteousness by faith, now he setteth on the other thing to prove that it comes without respect of persons, both to Jew and Gentile which beleeve, and that according to election. Others fetch the coherence from vers. 30. or 38, 39. of the eight Chapter, thus: If God will glorifie whom hee foreknew, and the faithful cannot be separated from Gods love; how comes it that the Jewes whom God foreknew once, and which are Gods onely people, are now cast out and repelled from grace and glory? Unto which he answereth; that all which

be Jewes by carnall generation, be not the people of God unto whom the promises do belong, but the elect alone, whether Jewes or Gentiles. But I take it rather this to be the reason of the connexion, that against the former doctrine of justification by faith, the unbelief of the Jewes might be objected thus: If Pauls doctrine be true (which hitherto he hath taught, of the right way of being justified and saved through faith in Christ) why doe not the Jewes approve and embrace it? Either the Jewes are none of Gods people, or the doctrine and promises of grace belong to them; if not to them, then how is God faithful in keeping promise, seeing he said he would be their God? Unto which the Apostle answereth, that the Jewes obtained not righteousness and salvation by Christ; because many of them were unbelievers: The reason of this is, because they were reprobates; for such as were elect did beleeve and were justified and saved, which is sufficient to prove God true of his promise, which was never made but to Abrahams spirituall seed, not to such as came of him according to the flesh.

TIM. What bee the parts of this Chapter?

SIL. Three: First, a grave protestation of Pauls sorrow, in behalf of the Jewes which beleeved not in Christ, unto vers. 6. Secondly, a defence of Gods promise against humane reason, to vers. 24. Thirdly, a declaration of the mystery touching the calling of the Gentiles, and refusing of the Jewes, by the Oracles of the Prophets, which did foretell the one and the other to the end of the Chapter.

TIM. Why did Paul begin with protestation of his sorrow?

SIL. To avoid the offence of the Jewes, who were likely to take indignation at this doctrine; therefore hee useth an insinuation to gain their good will

will; for which purpose he also praiseth them, verſ. 4, 5. Which commendeth the wiſdome of the Apoſtle, in preventing the contempt of his doctrine.

T I M. What doth he perform in theſe three firſt verſes?

S I L. He layeth downe, or propoundeth the truth. Secondly, the greatneſſe. Thirdly, the cauſe of his ſorrow. The truth and greatneſſe of his ſorrow, he proves by a ſacred oath, calling Chriſt, his own conſcience, and the Holy Ghoſt to witneſſe that it was ſo, that he did truly and greatly bewail their caſe.

T I M. What inſtructions are we to learn out of this firſt verſe?

S I L. That a Chriſtian muſt always ſpeak truth, but eſpecially in an Oath; the reaſon is, becauſe an untruth uttered in an oath, is not only a lye, but it is a perjury, which is a greater ſin. Secondly, becauſe by ſuch untruths Gods name is diſhonoured; when he is called to witneſſe a falſe matter, who is the avenger of all falſhood.

T I M. What uſe hereof?

S I L. It admoniſheth all men to take heed what they affirme or deny upon their oath, that it be no vain matter or uncertain and doubtful, or untrue or falſe; but ſuch as they know to be moſt certain and true.

T I M. What further inſtruction from hence?

S I L. Hence we learn, what an oath is, by whom we may ſwear, and in what form of words.

T I M. What is an oath?

S I L. A confirmation of ſome hidden truth neceſſary to be known; (and yet not known to others:) by appealing to the witneſſe and judgement of God, who is the ſearcher of hearts, and puniſher of perjury; 1 King. 8. 32. Heb. 6.

T I M. By whom may we ſwear?

S I L. By Chriſt Jeſus, and by the Holy Ghoſt, as well as by God the Father, which doe plainly prove the deity of Chriſt and the Spirit: as alſo that it is a ſin to ſwear by any creature, becauſe they are not the ſearchers of

of hearts, nor puniſhers of ſecret perjuries; alſo becauſe ſwearing lawfully, is a part of Gods worſhip, Deut. 6. 12.

T I M. Why then doth Paul put his conſcience in the oath, it being a creature?

S I L. His meaning is, that what his conſcience knew to be true, Chriſt and the Spirit alſo knew it more perfectly.

T I M. In what form is an oath to be taken?

S I L. Thus: I ſpeak the truth and lye not, Chriſt bearing my conſcience witneſſe.

T I M. What think ye of theſe words; as Pharaoh liveth, as thy ſoul liveth, or verily, verily? Gen. 42. 15. 1 Sam. 17. 55. John 3. 5.

S I L. They be earneſt aſſeverations, affirming weighty things ſomewhat gravely and vehemently, but are no Oaths.

T I M. Why doth Paul ſay, I ſpeak truth and lye not?

S I L. This is ſpoken after the manner of the Hebrews, who ſay one thing twice for plainneſſe. Alſo, one may ſpeak truth, and yet lye: the thing may be a truth which one ſpeaks, and yet he think it a lye. This Paul diſclaims, profeſſing ſincerity of minde, as well as truth in words, he is no Equivocator.

T I M. What other things doe ye learn from hence?

S I L. That though ones conſcience be a thouſand witneſſes, (even a good conſcience, as well as an evil) yet Chriſt and the Spirit are greater then the Conſcience, and ſeeh more and further, 1 Joh. 3. 20. Again, from hence we learn, that a Chriſtian may take a private oath lawfully, though it be not before a Judge or Magiſtrate. Example hereof wee have of Abrahams ſervant, Gen. 24. 3. of Rahab and the Spies, Joſh. 2. 12. and of Paul in this place; it appeareth alſo by the nature and end of an Oath, Heb. 6. 16. but it is to be done in grave and important caſes, and not in light and trifling things; but when it behoves and concerneth Gods glory, & the ſalvation, or ſome great good of our

our neighbour, that some doubtfull thing should bee confirmed with an oath: Thus was the case here: it was necessary the Jewes should know and believe, that *Paul* had true and great sorrow for them, lest upon suspicion of his hatred toward them, they should have despised the doctrine of salvation brought to them by his writing to their owne destruction and Gods dishonour: therefore he gave an oath as a pledge of his truth.

T I M. *What use of this point?*

S I L. It reproves such as take rash Oaths, as prophane persons do. Also such as refuse lawfull Oaths private or publike, as the Anabaptists doe.

T I M. *May not one refuse to sweare, rather then to lay ones hand on a Booke?*

S I L. No: for that is nothing to the forme and substance of an Oath, which is one among all Gods people; but a circumstance & ceremony which is divers in divers countreys. The Jewes laid their hands under the Thigh, *Gen.* 24. 3. Also, they lift up their hands to heaven.

T I M. *How is the greatnesse of his sorrow set forth?*

S I L. First, by the measure of it, it was great. Secondly, by the length of it, it was continuall. Thirdly, by the subject of it, it was in the heart.

T I M. *What is meant by heavinesse?*

S I L. It is a grief arising either from fear of some evill at hand, or the feeling of some present evill upon our selves or others: as joy is a sweet motion of the heart from hope of some future, or sense of some present good. And whereas he saith that his heavinesse was [*Great*] he meaneth that his griefe was not small or ordinary, slight or mean, but very vehement and grievous, such as did sore vex him.

T I M. *What manner of sorrow is that he speaketh of?*

S I L. It signifies such a griefe and paine as women in travell feele, which of all bodily sorrowes is most sharpe and bitter; such was the torment that *Paul* had in his minde for the Jewes.

T I M. *But why doth he call this sorrow* [Continuall?]

S I L. To shew, that howsoever the paines of a woman end at the birth of a childe, or shortly after; yet he in his sorrow could finde neither remedy, mean, nor end.

T I M. *What instructions may we gather from these words thus opened?*

S I L. First, they teach us, that Gods children be not stocks, blockish, and senselesse. Secondly, that we ought to bee touched with a feeling one of anothers misery. Thirdly, that above all other miseries wee are bound exceedingly to grieve for the unbeliefe and destruction of others, because that is the greatest evill, and therefore it should most affect us. Fourthly, it is best known what love we bear unto others, by our grief for their harmes. For thus *Paul* seekes to confirm his great love towards the Jewes, by witnessing his great griefe which hee conceived for them.

T I M. *What use is to be made of this last instruction?*

S I L. It convicteth such to be void of Christian charity, as are not affected at the hurts and harms of others, especially at their spirituall dangers and miseries; no grief, no love.

T I M. *What was the seat of his heavinesse?*

S I L. His [*Heart*] which is the seat both of life and affections: which may put us in minde, that the sorrow which *Paul* had for the Jewes, was most bitter and dangerous. The reason hereof is, because there is no sorrow like unto that which presseth the heart, for it doth by little & little quench the vitall spirits, and oftentimes bringeth death with it, if it be immoderate: many have suddenly dyed of hearts sorrow, being extream.

T I M. *But what might be the cause of this extream sorrow of the Apostle?*

S I L. The damnation of the Jewes for their unbeliefe sake, because they rejected the Gospel, and refused Christ, as appeareth in that he wisheth himself to be separated from Christ for them, it argues that they were separated from him,

*Dolor est
morbus ex-
crucians
animum, &
ex male vel
imminenti
vel praesente
causa.*

Cicero.

him, else there had been no cause of such a wish.

TIM. What is it to be separated from Christ?

SIL. To be removed and put from the favour of God, from the salvation purchased by Christ, and from all hope of it, and in a word, to perish and be condemned for ever. For without Christ there can be no grace of God, no salvation to hope of being saved, nothing but condemnation.

TIM. But did Paul well in praying for his own damnation? or whether was it his prayer that he might perish?

SIL. The truth is, Paul makes no such prayer, and if he had, he had sinned greatly in praying unlawfully and vainly. The reasons be: First, because his prayer had crossed the constant purpose of God, and his owne certain perswasion spoken of in the former Chapter. Secondly, Paul was not bound, to preferre the salvation of the Jewes before Christ and his grace.

TIM. If he did not make a prayer here to be cut off from Christ, what then thinke you of it?

SIL. The sence of the Apostles words are thus much: that he could have wished to be cut off from Christ, and so to have delivered the Jewes from damnation by the losse of his own salvation, had it been possible. For the speech is conditionall, (if it might have been) he could have wished to be damned for them, that he being but one had rather perished then such a multitude. Like unto that speech of David, wishing that he might have died for his son Absalon: which as it bewrayeth Davids affection for his son, so this sufficiently discovers Pauls exceeding great affection for the Jewes, how great it was. But as David knew that his life could not redeem the death of his son, (being already dead,) so it fared with Paul.

TIM. Whom doth he mean here by his brethren?

SIL. The Jewes which were his kinsmen, as being all Israelites of his stocke and blood: and whereas he saith,

[For his brethren,] he meaneth, in their stead and room, or in their behalf, as Christ is said to have dyed for us.

TIM. What are the doctrines to be learned from this verse?

SIL. It teacheth, that Christians must be carried with a great desire of others salvation, and namely, of such as are neere unto them; as their kinsmen, children, servants, stocke or linage. The reason is, because salvation is the greatest good we can procure to any, therefore in the furthering of it, our love should most appear.

TIM. What profit is to be made of this point?

SIL. It reproves such as earnestly desire other good things to theirs, but are cold in disirying and seeking the chief good. Secondly, it comforteth all that finde any measure of this desire in them, that they are guided by the Spirit of God. Lastly, it exhorts all men to strive for a greater measure of it, because it will be a witnesse that they are led by the same Spirit that was in Paul.

TIM. What other instruction from hence?

SIL. It proves that Christs love exceeds all love, because he indeed was made that for us sinners and his enemies, which Paul could have wished to be made for his brethren, which is to be a curse, Gal. 3. 13.

TIM. What use of this?

SIL. It warneth us after Christs example (especially Pastors) deeply to love and thirst after one anothers salvation. Secondly, it rebukes all others, which either by counsell or evil example, help forwards others damnation, or by keeping away the meanes of eternall life wholly, or in part, in substance, or degree.

F F D I A

A thing not heard of, that for Christs sake one should wish to be separated from Christ. Hieron. Like to that of Christ, Father if it be possible. So ought we to pray to be understood, Read. Blot me out, &c.

DIALOGUE II.

Verf. 4. 5.

Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises: of whom are the Fathers, and of whom concerning the flesh Christ came, who is God over all blessed for ever. Amen.

TIMOTHYUS.

What is the drift and purpose of this Text?

SIL. To render reasons of his deep love and grief for the Jewes, for whose sake he would have wished himself accursed and destroyed, to have had them saved, and this his exceeding charity he now doth expound, and set forth the true reasons thereof.

TIM. From whence are these reasons drawn?

SIL. They are all taken from the noble properties of the Jewes, and those adjoynts or qualities, which are in number ten, whereof now we will speak in order. The first is, that they were his brethren or kinsmen according to the flesh; this is a great occasion to make us love our neighbour for much the more, as Christ did this Nation, and his own mother, and as nature teacheth even Heathen to do, as *Tim. 3. 8.* Their second property is, that they were *Israelites*, (that is, Gods people) such as were Princes and conquerors of God. This name God for honour sake gave to Jacob, who overcame God in wrestling, see *Gen. 32. 38.* thereof called [*Israel*], and he thought it an excellent blessing to have his children called by his name (*Israel*) as ye may see in his prayer, *Gen. 48. 16.* And this is the second cause of his so great grief for their destruction, that a people consecrated to the true God, who delighted to be called the God of *Israel*, should perish.

The third property is Adoption, by which we are not to understand that

eternall adoption peculiar to the elect, whom God purposed before all worlds, to make his children in Christ; and accordingly doth actually adopt them in time, when he calleth them effectually: but the externall adoption, to be accounted and esteemed the only Church of God, all other Nations and people being passed by and refused: by virtue of which dignity, God himself calleth *Israel* his son, yea, his first born; yea, his treasure, &c. *Exod. 4. 22. & 19. 5. 9. Deut. 32. 8. 9, Jer. 31. 20. I am their Father, and Ephraim is my childe and first born.* And this is the third cause of his sorrow, that they should be lost which had so worthy a privilege.

Their fourth property is the [*Glory*], by which is meant the Arke, which was a token of Gods presence; *1 Sam. 4. 21, 22.* There also God heard the prayers and praises of his people, & gave forth oracles unto such as sought them; and in regard of it, the Temple is called the habitation of his glory, or the place where his honour dwelleth, *Psal. 26. 8.* Therefore no people (as it is in *Deut.*) so noble to whom God came so nigh as to this people. Now what a grief to a good friend is this, that such a nation should be cast out and Anathematized.

Their fifth privilege and quality was the [*Covenants*], that is, the Table of the covenants, by a Metonymie: and he speaks in the plurall number, because there were two Tables, *Deut. 9. 11.* In these God wrote with his own hand his Morall Lawes and Statutes. Some understand it of the covenant which God often made with his people for eternal life by Christ, howbeit this was but one, howsoever it was often renewed with *Abraham*, and *Isaac*, &c. Also the promises which are after named, cannot be severed from the covenant which stood in promises of eternal and temporall happiness.

The sixth property is the [*Giving of the Law*], to wit, the judiciall Law for the Common-wealth, which surpassed all the Lawes of *Solon*, *Lycurgus*, *Numa*, *Draco*, *Themistocles*, and *Minos*. For they came from heaven (God being

the

This was a private condition, next in publick.

The chosen people of God, his flock, his sheep, his lot, his inheritance consecrated to the true God: not as *Athenians*, *Delians*, *Sicilians*, were dedicated to false Gods, which yet they reckoned their honours. *Eph. 1. 4. 5.*

the immediate author) and were full of equity, a marvellous credit and renown to this Nation; as *Deut. 4. 8. 32.*

Their seventh property was [The service of God,] even the Priest-hood, with such outward rites and sacrifices wherein God would be lawfully served of the Jewes till Christ: and this was the ceremonial worship, *Heb. 9. 7.* This was so perfect, that nothing could be added to it.

The eight property, was the promises both legall, promising life on condition of keeping the Law perfectly: also Evangelicall, promising remission of sins with salvation in heaven, to the beleevers in Christ, temporal promises, and eternal promises, and of the calling of the Gentiles. No people had such promises, by which God sought to allure and invite this people to his obedience.

Their ninth privilege and dignity, was, [That of them came the Fathers,] that is, they be the off-spring of the Patriarchs and holy men, whose praise is in the word, which also had the promises of Gods mercy unto their posterity, for a thousand generations, *Gen. 17. 4. Com. 2.* And this is no usuall commendation, to come and to be born of such noble progenitors, as *Abraham, Isaac,* and *Jacob* were, by whose example they might have great help to piety, and pricks to godlinesse, yet so far to degenerate as now the Jewes were, this could not but much grieve the Apostle who much loved them.

The last dignity of the Jewes is, that of them came [Christ concerning the flesh] a most high excellency, that he who was the eternall Sonne of God, did vouchsafe for to take his Man-hood of the Jewes, and to have the same parents and ancestors (as he was man) as they had. Now that such a sovereign favour as this should not only not profit them, but turn to their destruction, through their wilfull blindness, no marvel if Paul did grievously mourn for it.

T I M. Wherefore is this added, [who is God over all?]

S I L. To shew that Christ besides his humane nature, had another nature, according to which he did not descend of the Jewes, but was begotten of God everlastingly, being equall to God in the substance and glory of the God-head; as it is here proved by two Epithites; one, that he is over all persons and over all things, having made them all. Secondly, that he is God, blessed for ever, a title attributed to God the Creator, *chap. 1. 27.* This place then informs us not of the Divinity of the Father, or of the Trinity, but of that high mystery touching Christ his natures and person, that he is true man, and true God also, both man and God in one person, which stops the mouthes of *Arians, Mahometists, Nestorians, &c.*

T I M. Now that these qualities and dignities are opened, shew us what we are hence to learn for our instructions?

S I L. First, that it is a singular favour (highly to be accounted of,) to bee a member of Gods visible Church, because many blessings doe accompany them, and wonderfull be their privileges. Secondly, we learn that we may not trust nor rest in any outward privilege whatsoever: the reason is, because none could have had more or greater then the Jewes, who had no good by them, because being severed from faith and godlinesse they could further them to no other purpose, but to increase judgement and wrath upon their heads for abusing them.

T I M. What use of this point?

S I L. To warn impenitent sinners, not to rest in externall prerogatives of word and Sacraments, and of profession. For notwithstanding all this, they shall perish if they repent not, & amend their lives, as these Jewes did. See *Jer. 7. 1, 2, 3, 4, 5. 1 Cor. 10. 1, 2, 3.*

T I M. What other Doctrine is to be gathered from hence?

S I L. That Gods gifts are still to be loved and commended, whatsoever the men be to whom they are committed; because the sins of the person cannot pollute the good gifts of God, which

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derstand
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person to
whom these
words may
be referred,
let them
leave this
glory.
-4m1968.

All these
ten things,
they be not
virtues of
the He-
brews, but
gifts of
God, to
keep them
from pride.
Chrysost.

which remain holy and excellent, howsoever they behave themselves in whom they are.

T I M. *What profit is to be made of this point?*

S I L. First, here we are taught to put a difference between the men and Gods gifts. Secondly, it reproves such as condemn good things for their sakes which are adorned with them; because they are evil, therefore all is naught which is about them. Thirdly, it admonisheth us, that unto Gods outward gifts, we joyn a new heart, endued with faith and repentance; then those gifts which be excellent in themselves, shall make us to shine the more.

T I M. *What other Doctrine?*

S I L. That it is a great gift of God to come of holy Parents and godly predecessors, farre more then to come of noble and honorable progenitors. The reason is: First, because God promisseth to do good unto the just men for many generations, *Exod. 20. 6: Psal. 112. 2.* *The generation of the righteous shall be blessed.* Secondly, children are greatly furthered in their education by vertuous Parents. Thirdly, the examples of good Parents are spurs to children to quicken them to follow them; for it were a shame to degenerate and grow out of kinde, bringing infamy to our stock and house.

T I M. *What use is to be made hereof?*

S I L. It convicteth such children of unthankfulnesse, as forget this gift, and forefellow to make true benefit of it. Secondly, it exhorts all men to consider of their godly Parents, and to strive to tread in their steps. It cost the Jewes dear because they did not, so it did Ely his sons, and Samuels children, *1 Sam. 8. 23.* and Absalon and Adoniah.

T I M. *What more instructions?*

S I L. That godly Parents may have full wicked children, as Abraham had; and on the contrary, evill Parents may have good children, as Josias came of Amos. The reason hereof is, because graces come not by generation, but by regeneration, which is not tyed to the Elements of this world. For the

Spirit blowes where it listeth, Joh. 3.

T I M. *What use of this point?*

S I L. To warn all children, unto their parentage to joyn piety, else it will not profit them unto salvation. Secondly, to reprove such as think that the children must be good; when their parents be good. Thirdly, to stir up all parents diligently to bring up their children in Gods fear, and to pray for them often and earnestly. Lastly, to comfort such as do their endeavour to train up their children religiously, without answerable successe; for it was the portion of Patriarchs, and of many holy men and women. Such as do their endeavour, have therewith to comfort themselves against the naughtinesse of their posterity.

A child of so many prayers and tears cannot be lost as one said, concerning Augustine the son of Monica.

DIALOGUE III.

Verf. 6.

Notwithstanding it cannot be that the Word of God should take none effect. For all they are not Israel, that are of Israel.

TIMOTHEUS.

What doth the Apostle now in these words?

S I L. Hitherto of the first part of this Chapter, wherein is contained the grave protestation of Paul touching his great grief, for the rejection of the most part of the Jewes from Christ. Now he setteth on the second part (to wit) the Apologie and defence of God and his promises, against the reproaches which humane reason objecteth & layeth in against God. These reproaches be three: First, inconstancy, to verf. 14. Secondly, iniquity, or injustice, to verf. 19. Thirdly, cruelty, unto verf. 23.

T I M. *How doth the Apostle Paul knit this verse with the former?*

S I L. Thus: If the Jewes be separate from Christ, then Gods promises fail. For God promised Abraham to be his God, and the God of his seed which promise concerned Christ to be given them, and salvation by him; but if the

Coherence

the Jewes which be *Abrahams* seed be accursed, having lost Christ and his salvation, then how did God stand to his promise? Again, the promise of the *Messiah*, was chiefly and first made to the Jewes. Now, if more Gentiles be saved by him then Jewes, how doth God keep his promise: hence it might be conjectured, *Pauls* griefe to arise, because God seemed inconstant breaking his promise? which the Apostle denies, and answereth this cavill by a strong negation or deniall. Secondly, by a distinction of *Abrahams* seed, which distinction he confirms both by the word of God, and from the mystery of Gods eternal election and reprobation; which mystery upon this occasion he openeth and proveth in *Hypothesis*, by particular instances given of some persons elect, and some reprobate. The summe of this answer is this; That the true Jewes to whom Gods promises were made, were to be esteemed neither by worthinesse of blood, carnall generation, nor by any workes present or foreseen, but by Gods election. The elect only were the true *Israelites* and children of *Abraham*: and therefore so long as God fulfilled his promise of salvation to the elect, he cannot be counted false of his word and promise made to *Abraham*, howsoever many thousands which descended carnally of *Abraham* be lost.

T I M. What is meant by [*Notwithstanding?*]

S I L. Thus much: that albeit the Jewes mutter against God, charging God with breach of promise (if they were cursed and separated from Christ) yet it cannot be that God should be unfaithfull.

T I M. What is meant by [*Cannot be?*]

S I L. That it is simply and absolutely impossible to be, that Gods word should fall.

T I M. What is meant by [*Word?*]

S I L. Not the word of the law, but the word of promise, which God spake to *Abraham*, saying, *I am thy God and the God of thy seed; and again, In thy seed shall all Nations be blessed.* Gen. 17.3.

T I M. What signifies [*Fall?*]

S I L. It is set against [*Remaine,*] verse 11. by which is signified firm Reddinesse, when the effect follows the promise: therefore to fall, in this place is to be frustrate, void, and of none effect, when the promise is not kept.

T I M. What is the doctrine out of these words?

S I L. This: howsoever many men do perish, to whom the promises be offered and preached, yet God is evermore true and constant in performing his promise. This doctrine may be proved first by Scripture, *Math. 5. 18. Heaven and earth shall passe away, &c. 2 Sam. 7. 28. Rom 3. 4. 2 Cor. 1. 20.* Secondly, by reason, as first from the nature of God, who is truth it self, and therefore he cannot deceive. Thirdly, he is unchangeable, and therefore what he saith, he will do. Fourthly, he is powerful, and therefore able to keep his promise, *Rom. 4. 21.* Fifthly, God standeth upon his honour, and it were against his honour to break his promise; as it is written, *I will not give my glory to another.* Moreover, this doctrine may be declared and illustrated by comparison, thus. If honest men keep their promise, much more God, whose fidelity and truth is infinite. And lastly, this may be proved by just and long experience: for it was never known in any age, but what promises God mercifully made, he did faithfully keep: no one instant to be given to the contrary, through the whole book of God.

T I M. Yet many temporall blessings have been promised the righteous, which they never enjoyed?

S I L. It is true: but these promises were made with condition of obedience, and exception of the crosse; therefore if these promises were not performed, it was because their disobedience drew chastisement on them, or for that God saw it fitter for them to be exercised with afflictions, prosperity being not good for them. *Psal. 34. 10. and 119. It is good for me that I was troubled.*

F f 3

T I M.

Doctrine.

Reasons.

A doubt.

A solution.

Method.

Summe.

Interpretation.

2. doubt.

TIM. Yet the Jewes were Abrahams seed, notwithstanding the promise of saving them was not kept, therefore God was not true?

A soluti-
on.

SIL. It was kept to the true seed of Abraham the true Israelite, and that is sufficient to discharge God; as shall be seen afterwards.

Vses.

TIM. What profit is to be made of this point of Doctrine?

SIL. It shewes unbelief to be a great sin, because it spoyleth God of his truth, and makes him a lyer. Secondly, it affords matter of strong comfort to such as after their calling are tempted to doubt of their salvation; for it cannot be that they which beleeve should ever perish, God having spoken it that they shall be saved, and his promise cannot fall, *John 3. 17. 18.* Thirdly, it encourageth the godly, firmly to rest on Gods promises; for he cannot deceive them, they be not yea and nay, but yea and Amen.

TIM. What is the second part of Pauls answer to the first Objection?

SIL. By distinguishing of Israelites, into true and false.

TIM. What is meant here by Israel?

Interpre-
tation.

SIL. By Israel in the first place is meant, all the elect and beleevers amongst the Jewes collectively, such as be Israelites in deed and truth, as well as in name, as Nathanael was, in *John 1. 47.* and such as Paul speaketh of, *Rom. 2. 29.* And by Israel in the second place, is meant Jacob individually, who was called Israel for his wrestling with God, as ye would say a Prince of God, one which prevailed with the mighty God.

TIM. What are we to learn from this partition or division of the Israelites?

Doctrin.
Reasons.

SIL. That ever from the beginning, there have been two sorts of men in the Church of God, both good and bad, true and false Israelites. This Doctrine may be proved, first by plain Scripture distinguishing the visible Church, into the children of the flesh and Spirit, *Rom. 9. 7.* Secondly, by examples, as Isaac and Ishmael, Jacob and Esau, David and Saul. Thirdly, by comparing the Church to a net, *Mat. 13.* to a field, *Mat.*

13. to a Barn, *Mat. 3.* Lastly, by reason; because all that be within the Church be not elect, therefore all cannot be beleevers: there be many in the Church, who be not of the Church, *1 John 2. 19.*

TIM. What profit is to be made of this point?

SIL. It confuteth them that hold the godly alone to be members of the visible Church. Secondly, it reproves such as forsake the visible Church, for the wickednesse of them that live in it, and do in that regard condemne it for no Church. Thirdly, it warnes all men not to cōtent them with this, that they live in the Church: for so false Israelites do, so Hypocrites and wicked men do. Lastly, it exhorts us never to give rest to our soules, till we become true Israelites, true members of the visible Church: for to such and to none other, the promises of grace and life by Christ be efficacious and fruitfull.

Vses.

DIALOGUE IV.

Vers. 7, 8, 9.

Neither are they all Children because they are the seed of Abraham, but in Isaac shall thy seed be called; That is, they which are the Children of the flesh, are not the Children of God, but the Children of the promise are counted for the seed. For this is the word of promise: In this same time will I come, and Sarah shall have a Son.

TIMOTHEUS.

What is the purpose in this Text?

SIL. To prove the former distinction of Israelites, in verse 6. that not all that come of Israel or Jacob, according to carnall birth, are true Israelites or the true children of God. This is proved first by an instance or example in Abrahams Family, wherein the true seed are restrained unto Isaac, according to the Oracle of God, affirming that the seed should be called in Isaac, *Gen. 21. 12.* The argument is this: Ishmael was borne of Abraham as well as Isaac, yet not both of them, but Isaac only

Scope.

Method.

only was the true seed and son of Abraham: therefore all are not Abrahams seed, which come of him by naturall generation.

T I M. But if Ishmael were Abrahams son, then must he be his seed. For what difference is there between son and seed in Scripture phrase?

S I L. True: Ishmael was the childe and son of Abraham, that is, a childe of the flesh; but Isaac was the childe of the promise, therefore he only was the childe of God, and the true seed of Abraham.

Interpretation. **T I M.** How may it appear that Isaac only was the childe of the promise, or born to Abraham, by virtue of Gods promise?

S I L. By authority of Scripture, verf. 9. This is a word of promise.

T I M. What other proof is brought to prove this distinction of Abrahams seed?

S I L. A new example out of Isaacs family, for both Jacob and Esau, were born of the same Parents (Isaac, and of Rebecca) and at one birth; yet Jacob only was beloved, and Esau was not loved, and that before they had done good or evil. The cause of this difference, is only the free election of God (as is proved by Scripture, Mal. 1. 2. Gen. 25. 23.) not birth, nor blood, nor works present, or foreseen. The sum hereof is thus much, that although the promises were made to such as come of Abraham, and be indefinitely offered to all his seed, yet they take effect but in the elect, to whom they are contracted by God.

T I M. What instruction are we to learn from this seventh verse?

Doctrine. **S I L.** That Gods promises are not tyed to any carnall prerogatives and dignities. The birth of Ishmael was as good as Isaacs, both being of Abraham: and yet the promise of salvation was made to Isaac only. If carnall birth had been the cause of salvation and receiving Christ, then none issuing from Abraham had perished.

Reason. **T I M.** What profit is to be made of this point?

Use. **S I L.** It warneth us not to be secure nor presume because we are

born of Christian Parents.

T I M. What other Doctrine out of seventh verse?

S I L. That Gods visible Church is a mixt company, consisting of elect, and reprobates, whereof in the former Dialogue.

2 Doct.

T I M. Now to the eight verse, and tell us what is meant by the children of the flesh, and by the children of the promise?

S I L. By children of the flesh is meant such as be born by force of nature, according to the ordinary course of generation; and by children of the promise, we are to understand such as are born, not of the strength of nature, but of Gods promise, contrary to the course of nature, or unto whom the promise is appointed by election. For the word and promise of God, framed Isaac in the womb of Sarah, being barren and unfit for conception.

Interpretation.

T I M. But seeing Ishmael came out of Abrahams loynes as well as Isaac, why should not Isaac be the child of flesh as well as Ishmael?

A doubt.

S I L. Because Abraham begat Isaac of Sarah, being then both aged and barren, according to that which was promised [Sarah shall have a Son.] Where Paul would generally shew, that all such are the children of God, to whom the promise of life is contracted by the purpose of God.

A solution.

T I M. What instruction have we from hence?

S I L. That God who is the author of Nature, is not tyed in the order of nature: the reason is, because, God being most free, may give children to whom he will, although there be no naturall power in them to bring forth.

As Sarahs womb being barren, was not cause of procreation, so water in Baptisme, is a thing cold and dry, unable to regenerate.

Doctrine. Reason.

T I M. What profit is to be made of this truth?

S I L. It teacheth, that the power of God the creator, is above all power. Secondly, that what God purposeth & will have done, there is no impediment can hinder it. Thirdly, that we must believe God under hope, above hope, that is, when in respect of humane means, and second causes, we have cause to despair, yet then we are bound to trust God

Use.

God upon his word, as *Abraham* did in this matter of a child; when there was no possibility in nature, nor probability in reason.

T I M. What other instruction ariseth from this verse?

S I L. That all which are the sonnes of beleeving Parents, are not the sonnes of God. The reason is, because the elect which be the children of the promise, having it applied to them by faith, they only be Gods children. Secondly, because the Church hath in it many hypocrites which seem to be that which they are not.

T I M. What use is to be made of this?

S I L. It admonisheth us, that as we covet to be, and to be accounted Gods children, we must endeavour hard to beleeve the promises of grace: because though the promises be universally propounded to all the members of the visible Church, yet they do take effect peculiarly in the faithfull alone, who have the power to beleeve in Christ, which is the condition of the promise.

T I M. What doth follow hereupon?

S I L. First, that it is most necessary therefore to strive to get a lively faith, seeing the promises are ratified and made effectual to none, but to such alone as be elect, and have the gift of faith to receive Christ, which is the substance of the promise. Secondly, though many which live in the Church, never enjoy the things promised, yet that happens by their owne default, God still remaining true, because he fulfils his word in the elect ones, whom the promises do especially concerne, being of God applied to them, and to every one of them, of his free mercy and goodnesse.

T I M. What instruction ariseth from the ninth verse?

S I L. That the Scriptures have force to prove every truth that pertaines to salvation. Secondly, that children are the gift and blessing of God, which should teach such as lack children, to waite upon God for them, who giveth them to whom he will, and when he will. Also such as have children, it should provoke them unto thankfulness for this blessing

T I M. What are we generally to learn from the next example of Jacob and Esau, in verses 10, 11?

S I L. That the position of the Stars at our birth, doth not over-rule either our manners or our death; for beside that man was made ruler of them, and not they of him, these two brethren were borne together, yet were of contrary qualities, and had contrary ends. This reproveth nativity-casters, and Star-gazers, whose science and practise even all divining and Astrologically predictions touching future events which be contingent, are in sundry texts of Scriptures, either forbid, or derided, or threatned, and that very severely, yea and the seekers unto them. See *Levit.* 20. 6. *Deut.* 18. 9, 10, 11, 12. *Esay* 41. 22. and 44. 25. and 47. 18. *Jer.* 29. 8. *Jer.* 10. 2. Also by experience there is found no certainty in their science.

Oracles of Appollo at Delphos were given by the direction of the stars, and what more false or doubtfull?

DIALOGUE | V.

Verse 10.

Neither be only felt this, but also Rebecca when she had conceived by one, even by our father Isaac.

TIMOTHÆUS.

What is the purpose of this Text?

S I L. To prove by a new example in *Isaacs* family, that all be not true *Israelites*, and *Abrahams* seed which be so counted, but the elect only: and therefore since God performes his promises to them which be elect, he cannot be said to faile of his word, though many *Israelites* which were *Abrahams* children after the flesh, doe lose salvation.

T I M. What is the summe of this Text?

S I L. That the promise of grace and salvation was restrained unto Jacob by election only before he was borne, not by his birth nor by his workes; for then *Esau* should have obtained the blessing promised (who came of the same Parents) and yet was rejected and hated of God: therefore all which carnally

Summe.

Doctrine.

Reasons.

Use.

nally come of Abraham, be not the children of the promise.

T I M. How doth Paul in this example pleo the former?

S I L. By a gradation, as a thing greater, and stronger to prove his purpose, that the promise of grace and salvation doth not indifferently and equally pertain unto all the posterity of Abraham, but to such of them only as were elect. For the Jewes might object that Israel was rejected, because he was born of the bondwoman (so wil-
gar;) whereas no such thing could be alledged in this example of Jacob and Esau, who both came of Isaac, Abraham's lawfull son, and of Rebecca at one time, and by one birth, yea, and Esau was the elder of the twain: so as this example fits the Apostle much better to shew that the prerogative of carnall birth, is not the cause of receiving the promise.

T I M. Yea, but the Jewes might alledge, that Esau being a prophane man, and behaving himself ill, was therefore rejected: whereas Jacob was loved and had the effect of the promise, because he was a good man, and did well.

S I L. The Apostle murthereth with this objection, in saying that Gods purpose was declared touching them both, ere ever they were born; and therefore their present good or evill works (for they had done none when God had uttered his counsel of them,) could not move God to love the one, and hate the other.

T I M. Yet it may be said that God decreed of them both, for the foreseen works of them both.

S I L. Paul denyeth this, saying it was not of works, and affirmeth the quite contrary, that the purpose of saving Jacob, and of refusing Esau, came of his free election, whereby of his love he chused the one, and not the other. Thus whereas the Jewes stood much upon the priviledge of their birth and their works, Paul rejecteth them both, as no causes of Gods promises, which are applyed and take place by the decree of Gods election. The mystery whereof,

upon this occasion, he hath made to be plain both particularly by example, and generally by testimony of Scripture, ver. 13. and in the rest of the Chap.

T I M. What instructions are to be gathered from this text, that is implied?

S I L. That such our good works, whether present or foreseen, are not the cause why God electeth any unto salvation. And consequently, neither our good nor bad works, whether present or foreseen, do not move God to refuse any man and cast him off from having any part in Christ, & the promises by him. The reason is, faith and good works do proceed from election, therefore cannot be the cause thereof: for one thing cannot be the cause, and effect in respect of another. Now that faith and works be effects, see Acts 13. 48. Titus 1. 1. Ephes 1. 4. No man hath any good but what God purposed from everlasting to put into him. Secondly, Gods election depends upon his will only, ver. 19. therefore not upon foreseen faith and works. Thirdly, Infidelity foreseen, and bad works, were not the cause that men were refused, because all sinning in Adam, God could see in whole mankind no other thing but unbelief and concupiscence, which hereditarily flowed from Adam upon all his race, and so all had been rejected for sin foreseen, if any were cast out.

T I M. But if wicked men be destroyed for unbelief and bad works, then God decreed to destroy them in respect of these.

S I L. Its true, so he did, but he refused and did not chuse them, only because he would not chuse them, without all respect to their ill qualities and works. It is otherwise with the elect, whom God did appoint in his eternall decree unto salvation, not in respect of their works, but in and for Christ; yet so as he purposed in time to call, to justify and to sanctify them, ordaining to these things, not for these things.

T I M. What use of this point?

S I L. It reproves such as tie Gods predestination to mens merits, where as it is independent and without all relation, to the worthinesse and unworthinesse

Coheren.

Doctrine.

Reason.

Method.

Argument.

v/f.

thinnesse of men. Secondly, it moveth the beleevrs to thank God for their free election, and to ascribe all to grace: because free election is not only in it self a great mercy, but it is the spring of all other mercies, both earthly and heavenly whatsoever. For sinners beleve, and receive the holy Ghost, and are born anew, and blessed with repentance and good works, because they are Gods chosen and elect ones.

DIALOGUE. VI.

Verf. 11.

For ere the children were born, and when they had neither done good nor evil, (that the purpose of God might remain according to election, not by works, but by him that calleth.)

TIMOTHY.

What is the drift of these words?

S 11. To prove, that God cannot be charged with failing of his word, so long as he keeps it with the elect.

T 1 M. What is the meaning and substance of these words.

S 11. That the salvation of beleevrs depends not at all on our selves, but it is all wholly to be ascribed to the election of God. Whereas all men are alike by creation and nature, and yet some beleve, do good works, and are saved; others beleve not, but live wickedly, and do perish: the cause of this difference is not in nobility of birth and bloud, or dignity of works (as the example of Esau and Jacob sheweth) but in the election of God, chusing some to life, according to his will, and refusing others because he would not chuse them. Summarily, that which putteth the difference between one man and another, all men being alike, is Gods eternall election before all worlds. Whence it is, that some are not called to Christ, and some be, and of those which be called, some beleve being elect and some do not beleve, being not elect. Election being the fountain of all our weal, therefore it would

be taught distinctly, and well understood: for it is a fundamental doctrine, revealed in the Scripture.

T 1 M. From whence is this word Election taken?

S 11. From the manners and affairs of men, who will have that to be firm, and to continue, which they have by election chosen, and upon good advice decreed. Whereas they are wont to alter such things which they rashly appointed, but hold fast what by good election they have purposed: so are we to think of God, of whom the Scripture speaks after the manner of men, for our infirmity sake, noting to us in this word, the stableness of his decree.

T 1 M. How manifold is Election?

S 11. Two-fold, one humane, whereby men chuse whom and what they like above others. And another divine, whereby God chuseth what and whom he loveth.

T 1 M. How manifold is Gods Election?

S 11. Two-fold also. One is to an Office, as Judas was elected to a Apostleship. The second is to grace and glory, as Peter and Paul were elected. I have not chosen you all, one is a Devil, yet Judas was chosen one of the twelve.

T 1 M. But is there any such thing as election, or be there any such persons as be elect?

S 11. Yea there be, because holy Scripture mentioneth both in this and sundry other places, as Tit. 1. 1. Ephes. 1. 4. Rom. 11. 5. 2 Job. 1. 1 Thes. 1. 4. 2 Thes. 3. 13. and elsewhere mention is made of elect Angels and men.

T 1 M. Seeing there is an election, tell us what it is?

S 11. It is an eternall decree of God, purposing out of lost mankind, some persons to be saved by faith in Christ, to the praise of God; and not chusing others but refusing them and appointing them to wrath. Herewith agreeth Augustine, saying; Predestination is a purpose in God to have mercy on some for Christ; and reprobation is the purpose not to have mercy.

T 1 M. How do ye prove that Election is eternall?

S 11. Because it is written, God loved

Narration of the word.

Division of the thing.

Definition. What election is.

1. Election eternall.

Scope.

Summe.

ved Jacob ere he was born, Rom. 9. 11. Also Paul saith so expressly, Ephes. 1. 4. before the foundation of the world was laid. The word Predestination and fore-knowledge, proveth it, for they note a precedent eternall counsell.

T I M. Then they erre which think election to be all one with calling.

S I L. They do so: for calling is a fruit of election, and is done in time after we are born, but election is before all time, and is the cause of our calling, as Chap. 8. 30.

T I M. Also if some only be chosen, then they are deceived which will have all to be chosen of God.

S I L. True: First, then should all beleeve and be saved, because God changeth not. Secondly, because where all be chosen, there is no election, which is a chusing of some out of many. Thirdly, we have examples of Reprobates, as Cain, Esau, Judas, &c.

T I M. Is there then a decree of Reprobation, as well as of Election?

S I L. There is so: for election is not the chusing and taking of all, (as appeareth by Gideon, Judg. 7. 7. and Deut. 7. 6.) but a taking of some with a forsaking of others. Secondly, Scripture speaketh of appointment to wrath, 1 Thes. 5. 9. and of an ordination to disobedience, 1 Per. 2. 7. and to damnation, Jude 4. Thirdly, experience teacheth this, because many unbelievers and wicked men have been, and be in the world, which sheweth that many be reprobates and refused, from whence it cometh, that they cannot have faith and godlinesse, Job. 10. 26. They beleeve not, because they be not my Sheep: (yet the proper cause of all misery is sin, which sticks in mans nature, even his Original infection, Rom. 5.) Paul speaks here of the whole purpose of God, as it containeth both election and reprobation, as the two examples prove, and vers. 15. *Whom he will, he hardeneth.* This makes against Huberus, who is for universality of elect: and Stapleton, who restraineth this place to the elect. Also it appeareth that some be reprobated, because elect and reprobates be opposed

as contrary, in Esai. 41. 9. Lastly, God hath made Vessels some to mercy and honour, and some to wrath and dishonour, Rom. 9. And finally, our experience telleth and teacheth this, whilst daily we see some called and altered, others abide in their sin.

T I M. The decree of election and reprobation, whether hath it respect to the lump of man pure or corrupt? that is, were men chosen and refused as they stood upright in Adam, or as they are corrupt in him? In which estate of these twain did God consider them when he elected some?

S I L. As they are corrupt by Adams fall, so Gods decree of election and reprobation respects them; that is, to declare it more distinctly, God purposed to glorifie himself by mankind, Prob. 16. 4. God made all things for himselfe, Rom. 11. God did purpose to create all righteous in Adam, and to suffer him to fall for causes known to himself: and of men being thus fallen, he purposed to save some by Christ, these be chosen: and others not; these be reprobates. For such as we are when God justifieth us, such he decreed to justifie and choose: but at our justification, we are ungodly and enemies, Rom. 4. 4, 5, 8, 9. therefore such he chose, and decreed to justifie. Secondly, Christ the remedy, must needs in order of causes be purposed to be given to such as were fallen: for man in his pure estate needed not Christ, therefore they were not then chosen in Christ. Augustine saith, That God of the same lost man originally, as a Potter, made one vessell to honour, and another to dishonour.

T I M. What is the foundation and ground of election?

S I L. Christ Jesus, into whom he purposed to ingrasse us, as members into an head whom he purposed to save: see Ephes. 1. 4. The reason hereof is, because we are chosen with respect of Christs merits, as the material cause or mean whereby all elect ones were to be saved.

T I M. What cause moved God to elect some, and not others?

S I L. The cause is in himself, his own

In massa
pura aut
corrupta.

In massa
corrupta
was electi-
on made.

Reasons.

2 Particular

3 Election
inferreth
reprobati-
on.

Propositum
Dri adver-
sum univer-
sum genus
humanum
est extendit
inquit Lu-
therus.

Election is
of the pur-
pose of
God and
the good
pleasure of
him who
calleth.
Origin.

own purpose and will, calling us to himself of his meer purpose and good pleasure, *Ephes. 1. 3. Job. 3. 18.* Not works past, for men are chosen from everlasting; nor works present, for *Jacob* was loved and choien ere he was born; nor works fore-seen, for men were all corrupt in *Adam*: and not by works, which in none are good by nature, but evil in all (contrary to *Pelagians*;) not foreseen faith, for it is given according to election, whereof it is a fruit, and then we had chosen God, and not he us: yea, nor *Christ* is not the impulsive or moving cause: for the love of God moved him to give his Son. And finally, not our worthinesse or unworthinesse, for by naturall corruption we are all alike unworthy, for *Jacob* and *Esau*, were equall in this.

T I M. Give us some reasons to prove that nothing in men could move God to chuse him.

S I L. First then election should not remain firm by him which calleth, but depend upon some good thing in our selves, be it faith or works, that the purpose of God might remain firm by merits; which is directly against the text here. Secondly, then we should have some good things in us which God giveth not. Thirdly, then grace should not be the high and soverain cause of all good, if there were something in us before it, as a moving cause. Fourthly, election is derived from grace, and not from ought in us, *Rom. 11. 6.* Fifthly, all good things come after the grace of election, as effects and fruits of it, *Ephes. 1. 4.* Sixthly, election is referred to the will and mercy of God, in this Chap. vers. 16. Seventhly, God hath as much right over men, as a Potter over his pots, which for his will sake, he maketh noble or base. Eighthly, *Paul* saw no other cause of election but the will of God, and it is dangerous to assign that to be a cause of election, which *Paul* purposely entreating of this matter saw not; this is to make our selves wise, and him blockish, nay, our selves wiser then the holy Ghost. Ninthly, if the cause of election were works, or faith, or unbelief, cause repro-

Election cometh from the will of the elector, not from any thing in the elected.

bation, what need he say, *O the Depth!* or object, *Is there iniquity with God?* and therefore it necessarily followeth, that election is most free and absolute, without any dependence upon them. Yet God did not chuse us to the end, without respect to the means, for his decree concerneth both means and the end. This is sufficient to stop the clamours of the *Lutherans*.

T I M. Do ye think so of reprobation, that it is free also without dependence on infidelity or ill works fore-seen?

S I L. In that some are not chosen to life; it is without all respect of their unbelief, as a moving cause; but in that they are not only refused, but also appointed to destruction, this is not with reference to infidelity and sin, which as it is the proper cause of damnation, so it moved God to ordain to destruction, but not to refuse and cast out from salvation: for this was done to *Esau* ere he had done evil. Secondly, it is written, *God hardened whom he wil*: his wil then is the high and first cause why men are not saved. Thirdly, God as a Potter may make vessels to ignominy for his wils sake. Fourthly, as we were corrupt in *Adam*, God could see nothing in any man, save unbelief and sin. And therefore if these had moved him not to chuse, all had been reprobated, then *Paul* also should have said, that the purpose might remain according to merit. Lastly, there is no unrighteousnesse to cast off and refuse for sin, all will confesse this to be just.

Reprobati-
on priva-
tive and
positive.

We ought
to be con-
tent with
this that
Gods will
is the only
cause of
election.
Phocas.

T I M. What is the end or finall cause of election?

S I L. The utmost end, is the praise of his free grace, *Ephes. 1. 5.* Hence elect are called vessels of mercy, *Rom. 9. 23.* The nearest cause is mans salvation, to attain eternall life; and the finall cause of reprobation, is the praise of his justice, and the destruction of sinners.

7. End of
election
Gods glory.

T I M. What be the effects of Election?

S I L. Two: First, grace in this life as redemption by *Christ* vocation, faith, justification, adoption, sanctification, repentance, good works, perseverance in grace. Secondly, unspeakable and

8 Effects of
election.

and endlesse glory in heaven.

T I M. *Are men and women elected to both these?*

S I L. They be so: for first, *Jacob and Isaac* were chosen to the grace of the promise, *vers. 8.* but this comprehends all. Secondly, it were absurd to separate the means from the end, or the end from the means. Thirdly, Scripture speaketh thus, *Act. 13. 48. So many as were ordained to life beleaved.* Fourthly, he speaketh of election, which is a preparation of the Vessel of mercy to glory, and which is joynd with love, which is a willing of eternal life to men, and all things which bring thither.

T I M. *What use of this point?*

S I L. It confuteth the Papists, which say it is to grace, and not to glory; this they attribute to mans merits. Secondly, it reproves such as think themselves elect to life, they wanting notwithstanding the means of effectual calling and good life. Thirdly, it comforts such as have the means; that they are sure they be elected to the end: for the means and end be linked together.

T I M. *May they perish whom God hath chosen and purposed to save?*

S I L. No, they cannot, for the purpose remains firm. Secondly, God is unchangeable, and his love is so too. Thirdly, then God should not be Almighty, if he were not able to save such as he was once willing to save. Fourthly, there would be no sound comfort to the Godly, except this foundation of God remaineth sure, *God knoweth who are his; 2 Tim. 2. 19.*

T I M. *May such as be elect know themselves to be such?*

S I L. They may know it by their calling; therefore is election here joynd with calling, and before, *Rom. 8. 28, 30.* because the counsel of election, being hid before in the counsel of God, is manifested in our calling.

T I M. *What should this teach us?*

S I L. First, that such as have but an outward calling by the Gospel, ought to hope well of their ownelection, that it cometh of his purpose to save them by faith. Secondly, because many are

called, which be not chosen; it should stir up all sorts of Christians to examine their own hearts, whether they have obeyed their calling, having their hearts changed from unbelief and love of sin, to faith, and love, and practise of righteousness. Thirdly, let such as yet feel not this calling, not despair, for who knoweth what may be to morrow? God calleth and turneth at all hours. *Mat. 25. 1.* 2. Example in Paul, and the Thief, &c.

T I M. *What are we to think of the election of others?*

S I L. First, let every man be most careful of his own, to assure it to himself by graces of the Spirit, *2 Pet. 5. 6, 7.* Secondly, in charity we are to hope well of all which hear the word, and outwardly obey it, *1 Thes. 1. 6.* Leave to God the judgement of certainty and searching of hearts.

DIALOGUE VII.

Verf. 12, 13.

It was said unto her, the elder shall serve the younger, as it is written, I have loved Jacob, and hated Esau.

TIMOTHEUS.

What is the end and scope of these words?

S I L. To declare that the difference between one man and another, touching grace and eternal life, depends only upon Gods purpose and election, and not upon our worthinesse or unworthinesse. This is declared by two Oracles of God, or testimonies of Scripture. The first is taken out of *Gen. 25. 23.* The latter is taken out of *Mal. 1. 2.*

T I M. *What is the meaning of the former place of Genesis?*

S I L. That *Jacob* the younger brother should be Lord, and *Esau* the elder should serve him.

T I M. *This difference might come by chance, or by their own deserts.*

S I L. Not so: for first it was spoken ere they had done good or evill. Secondly, by another place of *Malachy*

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24.*

it is shewed, that *Jacobs* dominion came from Gods love, and *Esaus* bondage from his hatred; therefore it is Gods only purpose which discerned between them, and consequently between all other men.

T I M. But do these words taken out of *Genesis*, fitly belong to prove Gods eternall election, to be the sovereign cause of eternall salvation in heaven?

S I L. Yea, they are so: or else *Paul* being led by the Spirit of God, would not have alledged them so; for it were blasphemy against Christ, to say that *Paul* did alledge the Scriptures false or unfitly, being an Apostle of Christ, who in his Doctrine was privileged from erring, as all other Apostles were.

T I M. Tell us then how the Lordship of *Jacob*, and servitude of *Esau* may prove that for which it is cited: men may be poor and lie in prison, and be in distresse and serve others; and on the contrary, &c. yet from thence it will not follow that the one be elect, and the other reprobate.

S I L. Though this place did speak of temporal dominion and servitude, yet was it very well cited of *Paul*, because he meaneth to prove this, that the things which befall us in this life, whether good or evil, depend upon the counsel of God meerly, without any respect at all to our good or ill merits: and this these words prove very well, because the Apostle tells us that God said ere the children were born, the elder should serve the younger, and therefore no works in them, but Gods purpose made the one ruler over the other, even against the law of nature, whereby the elder is to have dignity and dominion.

T I M. But do you not think that this place is to be understood of temporall bondage and rule, such as concerns this life only?

S I L. I do not, but believe rather that it hath a spiritual meaning, and speaks of things concerning eternal life and damnation. My reasons for this be: First, because *Jacob* in his own person never ruled over *Esau*, but rather *Esau* ruled over him, as appeareth plainly by the story; yet this oracle did con-

cern the person, as it is manifest by the words of his Father, when he blessed him. Secondly, the birth-right had the promise of grace and heavenly inheritance annexed to it. Thirdly, *Malachy* shewes, Chapter first, the rule of *Jacob* to be joyned with Gods love, being an effect of it, and the servitude of *Esau* to come from his hatred, as a fruit of it; therefore this first testimony must needs be understood of heavenly things, and not of earthly.

T I M. What instructions are we to learn from this first testimony thus expounded?

S I L. First, it warns all Christians very diligently to read the Scripture after *Pauls* example, who gathered the deep mystery of Gods predestination out of this Oracle, being duely pondered, that it was spoken while the children were in their mothers womb, & of such as came of the same parents by the conception, at the same time; & withall carefully comparing it with the other place of *Malachy*, found that all must wholly be committed to the decree and purpose of God, and to nothing that either was or should be in the children.

T I M. What profit of this instruction?

S I L. It reproves all carelesse and inconsiderate readers of the Scripture, who read and mark not, and without conferring places, and prayer. Secondly, it stirs up all to search the Scriptures, as Christ commandeth, *Joh. 5. 39.* and the *Bereans* practised, *Act. 17. 11.*

T I M. What other instruction from this first Oracle?

S I L. That examples serve well to make clear and plain the general Doctrines of Scripture; for here *Paul* as he proved the *Hypothesis* by the *Thesis*, so now he illustrateth the *Thesis* by the *Hypothesis*. The reason of this instruction is: First, because, by examples not only the understanding is taught, but the senses are also affected and moved. Secondly, it is no smal help unto weak memories, to have the truth declared by examples, which are much better marked and born away, and stick longer by us then ought else, save similitudes.

T I M. What use is to be made of this point?

S I L.

S I L. It affords [a direction unto Ministers, how to proceed in teaching the Gospell by familiar examples added to generall precepts. Secondly, an admonition unto hearers, to have ready at hand such examples, by which the Doctrine of the Gospel is made plain and familiar.

T I M. What further instruction do these words minister unto us?

S I L. That not only our heavenly and everlasting condition, but even our worldly estate here, is governed by the decree of God; so as if some be Kings, Princes, Magistrates, &c. If others be in infamy, poverty, &c. It is because God would so have it; for it is written, *God doth whatsoever he will.* *Psal. 115. 2.* And also if the fall of a Sparrow, and the hair of our head, be ordered by the providence of God, much more greater matters. And lastly, it is written, *That God lifteth up one, and putteth down another.* *1 Sam. 28. Dan. 3.*

T I M. Unto what use should this knowledge serve us?

S I L. To teach humility and thankfulness to such as are in good case, because they have nothing but what they have received, and they do receive, because God was purposed to give it them. Secondly, it warneth such as serve others, or be in any mean condition, to be content with their estate, seeing it was Gods appointment, in whose will all creatures must rest without murmuring and resistance.

T I M. Is there any more instructions from this first Oracle?

S I L. Yea, here is a pregnant plain place, against the error of free-will, because there was no power in Jacob to move himself to accept grace offered, or in Esau to refuse it, for as much as before their birth, grace was purposed to the one, and not to the other.

T I M. What is the last instruction from hence?

S I L. That exceeding great is the efficacy of the election of God. For that must be very effectual & mighty which altereth both the corruption of nature, and the law of nature: First, it al-

tereth the corruption of nature, because Jacob by nature was as sinful as Esau, yet the election of grace called and reformed him, while Esau still did stick in his natural uncleanness. Secondly, it crosseth the law of nature, for by natures law, the younger should have served the elder: but by election, God purposing it so, the elder is made subject to the younger.

T I M. Now come to the second Oracle, and tell us from whence the words be taken?

S I L. Out of the Prophet Malachy, Chap. 1. verf. 2, 3.

T I M. But Malachy speaketh of temporall benefits, as the land of Canaan given to the Israelites, and of earthly afflictions, as the Mount Seir being barren, to be given the Edomites, what is this touching election unto eternall life?

S I L. It is true, he doth so: but not only of such. The drift of the Prophet is to reprove the unthankfulness of the Jewes towards God, whom they neither feared nor honoured, yet he loved them. Again, God preferred Jacob before his brother Esau, for he gave to the posterity of Jacob a good land, and being for their sins driven out, he promisseth to bring them back; but the barren and waste country of the Edomites he would destroy, so as no man should build and restore it. These be earthly things, by which no man can know love or hatred. Suppose the Prophet spoke but of earthly things, as a fruitful and barren land, yet these falling to the posterity of Jacob and Esau, not by their merits, but according to Gods will, it is sufficient for his scope. For the general drift of the Apostle, is to shew, that whereas Jacob was preferred unto Esau, were it but in earthly things, the cause hereof, was not in their works, but in Gods goodness and purpose.

T I M. But how may it be proved that in this testimony the Prophet comprehendeth things belonging to salvation?

S I L. First, because all Gods blessings had their foundation in Christ, and in the covenant of grace through him. For if God gave the Israelites Can-

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Solution.

naam as a more fruitful land, it was because he was mercifull to them; now certainly God is mercifull to his people no otherwise then for Christs sake, in whom he is well pleased, *Mat. 3. 17.* Therefore upon the promise of Christ, depends all external blessings given to the faithful before the coming of Christ. Secondly, the possession of the land of Canaan was not simply promised and given to Jacob and his posterity, but as a type, figure and sign, of the heavenly inheritance, *Heb. 11. 13, 14, 15.* Therefore doth Paul prove the election of Jacob to eternal life by the enjoying of that land, and the reprobation of Esau, by thrusting him and his posterity out of it. Then these temporal things were effects and signs of Gods love and hatred.

T I M. But that was spoken of the posterity of Jacob and Esau, how well doth it agree unto their persons?

S I L. It agreeth unto both, though principally unto Jacob and Esau, as the two Authors, yet so as that some of Esaus posterity might be saved, and of Jacobs posterity some might be damned, without any impeachment unto this truth; namely, that God chuseth unto salvation most freely whomsoever he electeth.

T I M. Now interpret the words, and tell us what it is to love?

S I L. To love, is to will unto one the greatest good, even eternal salvation, and all things which bring thither.

T I M. What things do ye consider in Gods love?

S I L. First, purpose. Secondly, manifestation. As in our love to others, first we wish them good whom we love, and then we do them good: as in the example of Parents, friends, husbands, &c. So it is in God; he purposeth all good to his children, chusing them from everlasting to be saved by Christ, and afterwards when they come into the world, he makes known his love by their effectual calling, sanctifying, and renewing their hearts, ingendering in them a study of good works, strengthening them to an upright obedience,

and perseverance in grace, and finally glorifying them in heaven, *Rom. 8. 33, 39, 40. Job. 3. 27. Rom. 5. 5.*

T I M. But if we were alwayes loved of God, how were we then his enemies?

S I L. We were enemies because of sin, which God extreemly hateth, but loved because of his election and mercy. Though he out of his purpose decreed the chiefest good to his children, yet while they sicken and remain in their naturall corruption belug out of Christ, they were children of wrath, enemies, ungodly, &c. *Ephes. 2. 1, 2, 3.*

T I M. What is our instruction from hence?

S I L. That our salvation and all that appertaineth to it, springeth altogether from Gods eternall love. The reasons hereof be: first, because God being most free, would not fetch the cause of our salvation from any other thing then from himself. Secondly, because there can no higher, or former cause of mans good be given then Gods good pleasure. Thirdly, to beat down the pride of mans heart, that he might not glory in his own merits, but render the whole praise of his salvation, and whatsoever belongs thereto to the free love of God in Christ.

T I M. But though God were not moved to chuse us for any works in our selves, yet was he stirred thereunto for his Sons sake.

S I L. Not so neither, but contrarily the love of God did move him both to purpose and to give Christ for our Saviour, and therefore could not be the impulsive cause to Gods love, to the which it is subordinate, and not superior. Indeed sinners having offended God, are received to favour for Christs sake, (so they beleeve and repent:) but that is, because God out of his love had decreed such a means of our recovery.

T I M. What use of this?

S I L. It teacheth a difference between Gods love and our love, his waies and our waies, for we are not bound to love or to chuse any person but in respect of his worth: even in our enemies we are to esteem Gods creation and adoption in them, as grounds of our love: but with God there is no such matter,

*Doctrine.
Reason.*

matter, who finds no cause of loving us out of himself, unlesse we speak of his actuall love which he bare us in time, and hath reference to his own image restored in us, *Psal. 11. 7.* Secondly, hence we have a spur given us to quicken us to thankfulness, when we consider that both for our selves and whatsoever good thing we have, we are beholding to Gods eternal mercy for it. Thirdly, we must endeavour in every blessing that we have, to see the love of God in it, since his love is the fountain of all good, either temporal or spiritual, that comes unto us. Lastly, we are warned as God loved us freely, so to love him freely, not for his benefits only, or fear of punishment, but meerly for his self: In loving God, studying to love God his infinite most sweet love, grace, mercy, bounty, and all other things in him, and for him.

T I M. *In what meaning is hatred applyed to God in Scripture?*

S I L. In a three-fold sense: First, to hate, it signifieth not to love and chuse. Secondly, justly to decree punishment and inflict it, *Psal. 5. 3.* Thirdly, to be displeased with things done against his Law. God is not said to hate *Eſau* in this last sense, for he was hated of God before he had done any evill; but in the two former meanings God hated him: for he did not elect him, and he appointed to destroy him in regard of those sins which he should commit after he was born.

T I M. *What is the instruction from hence?*

S I L. That Gods hatred is the sovereign and chief cause of the damnation of the wicked, their own sins either actuall or originall, or both, being the meritorious cause. Secondly, by the example of *Eſau* we learn, that all men are not chosen, but that there are some reprobated as well as elected. Lastly, that Gods promises though they be preached unto all the members of the visible Church, yet they do take no place in those which are not elected.

DIALOGUE VIII.

Verf. 14, 15.

What then? is there iniquity with God? God forbid: for he saith to Moses, I will have mercy on whom I will show mercy, and will have compassion on him on whom I will have compassion.

T I M O T H E U S.

What is the purpose and drift of this Text?

S I L. To clear God from all injustice in the matter of his eternal predestination.

T I M. *What be the parts of this Text?*

S I L. First, an objection, verf. 14. Secondly, an answer, verf. 15.

T I M. *What is the objection, and whence doth it arise?*

S I L. The objection is, that there is iniquity with God, or that God is unjust. It doth arise from the pride of mans corrupt reason, rebelling against the counsell of God.

T I M. *What is it that offendeth humane reason in the Doctrine of free predestination?*

S I L. Two things especially. The first thing is, that God should hate some and love others only, for his wil sake, without respect to worthinesse or unworthinesse: by which means the bad may be loved, and the good may be hated. Secondly, reason cannot perceive how of them which are in like case, some should be chosen, and others refused, or how they which are equal, should unequally be dealt withal without injustice: as if a Judge of two malefactors, should acquit one, and punish the other: or a King of two valiant Captains, should prefer the one, and disgrace the other. Reason seeth not this to be just, and therefore thinketh it to be unjust in God, to save some men & punish others, whereas all were sinners and lost alike.

T I M. *Whence comes it, that reason doth thus cavill against Gods decree?*

S I L. First, because this Mystery (though it be not contrary to sound reason) yet is above the reach of reason, the natural man perceiveth it not: even

Scope.

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as a fore eye cannot looke against the brightnesse of the Sun. Secondly, reason dreameth God to be subject to human laws, and to be able to do no more to his creature, then a Master to his servant, or a King to his subject; who are held to be unrighteous, if in distributing pains or rewards, they doe not observe a proportion.

T I M. *What are we to learn from this Objection?*

S I L. First, that reason till it be reformed, is neither subject to God, nor can be, *Rom. 8.* Therefore they must needs erre, which in divine matters do consult with humane reason; as he must needs lose his way which follows a blinde guide. Secondly, we learn, that it is no new thing to bark and cavill against the Doctrine of Gods predestination, charging it with injustice, and him with respect of persons; if it be so now, it was so in the Apostles time. Thirdly, we learn, that the fore-knowledge of God touching men what they would be, or not be, was no cause of Gods decree in his election or reprobation; because then there had been no place for this objection to charge God with injustice; for if he had chosen such persons only, whom he foresaw would be just and righteous, and refused such as he foresaw would be wicked and unbelievers, all men would have acknowledged this to have been a just proceeding; but when it is said, that for his wils sake, such as are equal were distinguished, some purposed to life, others reprobated to death, this unto reason favours unrighteous.

T I M. *How is this Objection answered?*

S I L. First, by a negation or denial; [*God forbid.*] Secondly by a confirmation of that deniall by a testimony of Scripture [*For he saith to Moses, &c.*]

T I L. *What is the denyall?*

S I L. *God forbid:* as who should say, let it never enter into the heart of any man, to think that God should be unjust.

T I M. *What is our instruction from this deniall?*

S I L. That it is our duty to acknow-

ledge God to be righteous in all his decrees, works, and words, which he doth in men, by men, or upon men, or any other creature whatsoever: though the causes, reasons, and ends of his doings, may be hid from us, yet we are bound to adore them as holy and righteous. The reasons hereof be: First, because it is written, that God hates iniquity, *Pf. 5. 4.* and that he is righteous in all his wayes. Secondly, he is the judge of the world, and therefore cannot be unjust, *Rom. 3. 5 Gen. 25. 18.* Thirdly, the will of God is the soveraign cause of all righteousness: whatsoever he will, must be, because he wils it; whereas in men, things must first be just, and then they are to will them. Lastly, if a Creditour having two debtors, may forgive the one, and cause the other to pay; or if a King may punish one Malefactor and spare another, and yet be just, how much more God, who had not been unjust, if all had been appointed to death? (as *Augustine* saith) all being debtors to God by mans fall: if he take not his debt of one, he hath whereof to rejoyce, and if he doe take it of another, he hath not whereof to complain. Mercy is shewed without injustice: mercy is free, and floweth from love undue, whereas justice is to give every one his due.

T I M. *What use of this instruction?*

S I L. It serves to stop the mouthes of such as belch out blasphemies against the righteousness and justice of Almighty God. Secondly, it admonisheth us to think of God with all reverence & humiliation in whatsoever he doth, yea when we cannot reach the reason of his purpose and actions. For it is against reason to measure Gods counsels and actions, by the rule of our earthly reason.

T I M. *How doth Paul confirm his deniall?*

S I L. By a testimony of Scripture, the sum whereof is thus much; that God hath an absolute power over all men to chuse whom he will, and whom he will not chuse, to harden.

T I M. *What are we to learn out of the preface before the testimony?*

S I L.

Debitum si non reddit, habet quod gratuleris, si reddit, non habet quod queraris. Idem.

S I L. This: in that Paul appealeth to the Scriptures, we learn; that they be an all-sufficient judge to determine all controversies in religion, as they be a perfect canon, both of faith & manners.

T I M. But the Scriptures are dumb, and a Judge ought to speak?

S I L. The Scripture saith to Moses, and therefore speaketh, and therefore fit to be a judge; for if a mans testament be of force (as if himself were alive to speak) to decide all controversies which arise among his children, ought we not much more to yeeld so much force to the Testament of God, speaking therein to his children?

T I M. What profit is to be made of this point?

S I L. It refutes the Papists, who set up the Church, or a general council, or the Bishop of Rome, teaching judicially *ex Cathedra*, to be a competent judge, refusing the Scripture and the Spirit of God speaking therein for unsufficient. Secondly, in all things questionable or doubtful, we must rest and satisfie our selves with the sentence and testimony of the Scripture, without all contradiction and cavilling.

T I M. How doth the Apostle fit this testimony to his purpose?

S I L. Some fetch the first occasion of Gods speaking these words to Moses, from the act of God in pardoning certain of them which committed Idolatry with other. As if God should have said to him, Moses, it belongeth not to thee to know why some were punished and not others; For I will have mercy on whom I will have mercy, &c. But indeed many things go between this act of God, and the words of the Text; also thus Pauls answer would not agree to this objection: But the true occasion is this: upon Moses request to see Gods glory, it was promised him that he should see his back-parts, whereof these words give a reason why God will shew this favour to him, and to none other; For I will have mercy on whom I will have mercy, &c. Now this the Apostle thus fits to his purpose; for where the equity and cause is common, there from

a singular example may be gathered a general doctrine, as here seeing no good comes unto any man but by Gods mercy, therefore election is no lesse to be ascribed therunto, then Gods revealing himself to Moses so familiarly.

T I M. What is here meant by [mercy and compassion?]

S I L. Mercy in the Hebrew comes from a word which signifies pity or free favour; and Compassion, from a word which signifies to love, with such tender affection as mothers do their children.

T I M. What may the often repeating of these words [mercy and compassion] teach us?

S I L. First, that Gods mercy is most free and not due unto us, as if he should say. In that I shew mercy, I finde no cause but in my mercy, and not in any mans goodnesse or merit. Secondly, that it is arbitrary, proceeding meerly from his own good will, and not depending upon any mans goodnesse, [upon whom he will, &c.] Thirdly, that Gods mercy is unchangeable and most constant, as in Pilats speech, *Job. 19. 22.* What I have written, I have written; that is, I will not change my writing. So this speech, I pity whom I pity, fit thus much: I will not break off the course of my mercy towards my childe, I am *Jehovah*, I change not. Fourthly, that Gods mercy is unmeasurable and infinite, reaching it self not to some one, but to many and manifold good things; as if he should say, To whom I shew mercy in decree, I will shew mercy in act; on whom I will have compassion in electing them, I will have compassion in justifying, sanctifying, and glorifying: thus *Paradus, Junius, Liranus*, do collect. Hence is God in Scripture termed the Father of mercies, God of compassion, rich in mercy. See *Psal. 103. 11.* And is said to give grace upon grace, *Job. 1. 16.* Also see *Rom. 8. 30.*

T I M. What is the use that we are to make of the properties of Gods mercy?

S I L. First, it gives comfort to consciences afflicted with their sins, in as much as we know that God will not deal with us after our iniquities, but after

after his infinite mercies. Secondly, it serves to humble Gods children, in whom he findes no cause to move him to shew them the least mercies; but must fetch and draw it meerly from himself, even from his own good will and pleasure. It is not a more vile pride in a begger, to attribute the alms given him, to his own deserts, then to ascribe the mercies of God unto our own merits, either in whole or in part. Thirdly, it must move the godly unto tru thankfulnesse, which consists in two things, namely, the confession and imitation of his mercies; to be merciful unto others, as we have found him merciful unto us, according to Christs precept, *Mat. 5.* Good reason we should be merciful to our brethren, seeing he expressed much mercy to his enemies, not in a few things, but in many; not for a while, but with continuance. Lastly, it confutes such as make fore-seen faith & good works, or either of them, the moving cause of Gods electing them, as the *Pelagians*, whereof one expoundeth these words thus; [*On whom I will,*] that is, (saith he) whom I shall know to be just and obedient to my precepts.

Augustine was of this opinion for faith, but retractedit.

T I M. *What Doctrines arise from this sentence wholly together?*

S I L. These: First, that election seeing it comes from mercy, doth therefore presuppose misery; for mercy hath relation unto misery: therefore God did not chuse men as they are in *massa pura*, but as in the corrupt masse and fall. Also, that fore-seen worthinesse could no whit move God to chuse or refuse, because then all had been refused, seeing all were lost in *Adam*. Secondly, we learn, that election is not universal, seeing mercy is not universal, but pertaineth only to such as God would shew mercy to. Thirdly, that the mercy of God is most free and absolute, depending upon nothing without himself, but wholly and absolutely upon his own will: so as if question be, Why was mercy taken on *Isaac* and not on *Ishmael*? The answer is, because he would. But why would he? Hereof no reason is to be given.

Latus diffinitionis rationis sed non latus ipsa diffinitio.
August.

T I M. *What use are we, to make hereof?*

S I L. First, it admonisheth us to ascribe the whole glory of our election and salvation, to the free favour and mercy of God. Secondly, to teach us to exercise our mercy freely towards others, not upon any sinister respect, as for gain and credit to our selves, but only for pity sake, that so we may imitate our heavenly Father, as well in the manner of shewing mercy, as in the matter it self. Howsoever in the execution of Gods decree, there shall be place for Justice, because it shall be rendred to every man according to his work, yet in the decree it self, mercy bears the whole sway, choosing them on whom he would have mercy, and leaving those to be hardened, on whom he would not have mercy.

Note.

DIALOGUE IX.

Verf. 16.

Now then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

T I M O T H E U S.

What doth the Apostle in this Text?

S I L. It is a conclusion of his answer, concerning election (to wit) that God electing some whom he would, he is not therein unjust, seeing he did it out of his free mercy, as he proved by a testimony of Scripture in the former verf. So far off is God from being unjust, as in chusing some, he shewes himself most good. Hence then the Apostle infers, that seeing election comes wholly of mercy, and there is no cause of Gods mercy but in himself: therefore it depends not at all upon the will and works of man, [*Now then, it is not in him, &c.*]

This Text makes much against them, which hold the beginning of our salvation to come from our selves.
August.
Summe.

T I M. *What be the parts of this Text?*

S I L. Two: First, it removeth that which is the falsly supposed cause of mans election (to wit) our willing and running. Secondly, it putteth down the very true and sole cause, to wit, the mercy of God.

Parts.

T I M.

Interpre-
tation.

T I M. What is meant by [it?]

S I L. Either Election and Gods purpose is to be supplied out of verf. 11. or his love, out of verf. 13. which comes all to one; as also to supply salvation, is the same in effect.

T I M. What is meant by [Him?]

S I L. We may particularly understand it of Jacob mentioned before; but the best is, generally to expound it of many, even Jacob and all others which be chosen. For the Apostle now delivereth a general doctrine touching the cause of election. Therefore they are deceived which interpret this [Him] of God, referring to God all three following, willing, running, and shewing mercy.

T I M. What meaneth he by [Will?]

S I L. The thoughts, purposes, and endeavours of the minde, even whatsoever it is that men do strive and attain unto, by all the inward faculties of their minde and soul.

T I M. What must be understood by [Running?]

S I L. All mans outward actions, his words and deeds whatsoever. Not of Esau running to hunting, or Jacobs running to dresse the Kid, for this is absurd, but of all good works done by the elect.

T I M. What Doctrine ariseth from these words thus opened?

Doctrine.

S I L. That nothing that is in men, their thoughts, words, and deeds, do not avail any thing to election or salvation, in such sort as to be causes to move God to chuse and save some, and not others: this comes not by willing, and running, out of our merits.

T I M. Must we understand this Doctrine of unregenerate only, or of the faithfull also?

S I L. Of all sorts of men, both one and the other; it is not the desires and deeds of any, whereupon their salvation and election depends, as upon impulsive motives, or efficient causes.

T I M. What is it then that you judge of the will and deeds of naturall men?

S I L. Every man before his new birth, hath in him the power of willing even from his birth; the force and po-

wer of his will, is to will freely every thing that is evil, and freely to will some good things: for the will cannot be compelled, it willeth freely whatsoever it willeth. The good things which it willeth, are either natural and civil good things, that belong to this life, as to eat, rest, take physick, &c. or to refrain the outward actions of vices, and to do the outward actions of vertues; yea, and in divine things, a man may have power naturally to wil that which is outwardly to be done; yet so, as with this power of willing, there cometh the effectual power of God moving all things, and prospering that which men do well.

T I M. Why doth the Apostle say, it is not in man that willeth or runneth, if it be so?

S I L. He doth not absolutely deny that men do will, or run, or forbid us simply either to desire or endeavour or do any thing: but he teacheth that God eternally did see nothing that was to be naturally in man, to move him to elect him to life, or that ought which a man doth or willeth before his new birth, is acceptable to God, and available to save himself.

T I M. But are we not to judge otherwise of the works and wills of regenerate persons?

S I L. No otherwise, as in this regard, that they should have any stroke in their election to move God thereunto: indeed they please God through Christ, because they are the fruits of his Spirit though imperfect, as also they be the way wherein the godly walk towards heaven. But as they cannot merit our salvation by the doing of them, so the fore-sight of them did not move God to elect us, or yet to call, or justifie, or adopt, and sanctifie us, and save us.

T I M. But are not Gods children bound to will and to do good duties, to beleve and to repent?

S I L. True, they are: and without them, none of years can be saved; but not to ascribe their election unto them because many Infants are chosen who never could do good.

T I M. Shew us the reasons of this Doctrine?

S I L. First, all the goodnesse which

is in the work and will of man, proceeds from Gods purpose and election, and therefore can be no cause of it, 1 Tim. 1. Ephes. 1. 4. Secondly, there is that contrariety in the matter of election and salvation, betwene mercy and works, grace & merit, that if in any sort it doth depend upon works, it doth in no sort come from grace and mercy; as the opposition in this Text shews, and the plain words of Chap. 11. vers. 6.

T I M. What is the use hereof?

S 1. It confutes such as set up free will, and make the beginnings of their salvation to come from themselves, which as it directly crosseth the Scriptures, which teach that in our will or understanding there is no goodnesse, til God put it in; so it derogatech much from the glory of Gods mercy, also too much exalteth and puffeth up self and blood. Secondly, though this may not quench, and kill our care and endeavor of well doing, yet it must serve to humble us, even for our best desires and endeavours; for as much as they do wholly spring from Gods mercy, and are of no value in the cause of election and salvation.

T I M. *What dothine are we to learn from the second part of this Text?*

S 1. That Gods mercy is the whole and all sufficient cause of Gods election, as also of all our willing and running well, yea and of our heavenly inheritance.

T I M. If all must be committed to Gods mercy, what then, are we stocks and stones, doe we nothing?

S 11. Yea verily, the godly do both will and work, but they are impelled thereunto by his Spieit, which they receive from his grace, Gal. 4. 5. Rom. 8. 15. Phil. 1. Feb. 15. *Without me ye can do nothing.* God preventing the unwilling, to make him willing (saith *Augustine*) and followeth him being made willing, lest he doe will in vain.

T I M. Then it seems that our working, and Gods shewing mercy, do together get us to be saved; as God calleth by the voice of the Minister, and by Parents bringing children into the world, and Magistrate's rule through

the help and blessing of God; and he give life by food, and light by the Sun: so men are saved by his mercies, and their own endeavours.

SEE I. Indeed some have so taken these words of willing and running, as if they alone by themselves were not sufficient without Gods mercy, and so they part the matter of our salvation between God and man, mercy and works, so as that we do, were nothing in comparison of that which Gods mercy performeth, yet were of some force; but it may as well be said, that mercy is not sufficient without our willing and running. Secondly, mercy is here so set by the Apostle against our will and courses, as that the setting up one of these, is the putting down of the other. Thirdly, it is the mercy of God that doth enable men to will and and doe well, giving them faith and repentance, and perseverance in these graces; so as mercy is all in all, it begins and finisheth our salvation, *What I am, I am by the grace of God.*

T 1 M. Why would God have all that belongs to our salvation referred to his mercy?

§ 1. First, that all might be free, as from grace of God, not merit of men, and he might have glory of all. Secondly, that such as would joyce, might rejoyce not in themselves, but rejoyce onely herein that they know God to be mercifull, praising him for putting into them good wils and power to doe good works, and finally for crowning his own gifts, and all of his mercy, *Philip.* 2. 12.

T 1 M. *What is the use thereof?*

SIT. It admonisheth all Gods children to think of themselves and all that they can do, most basely; and most highly of the rich mercies of God in Christ, loving them, praising them, and studying to imitate them; also to depend upon his mercy for the beginning, proceeding, and end of their salvation, and to abhorre all conceit of injustice in God, in respect of his eternall election: since all being lost in Adam, he might according to justice have left all to themselves to be hardened in their fins

Illos aper-
tissime con-
fitebatur Ad-
d. populus qui
scribitur Deo,
quod deus
voluntati.

Tantum Vis
detur que
voluntatem
et prapet
et adjuvat.
bonam facit
et confirmat.

Non volu-
mus, sed De-
us qui nos
hunc vult.
August.

fin, it being his most mercifull nature (and nothing else) which moved him to exempt some from that common misery, that being freed from sin and death by Christ they might partake in his heavenly glory, to the glory of his grace.

DIALOGUE X.

Verf. 17.

For the Scripture saith to Pharaoh, For this purpose have I stirred thee up, it at I might shew my power in thee, and that my Name might be declared throughout all the earth.

TIMOTHEUS.

VVhat is the Apostles drift in these words?

SIL. Having cleared God before of injustice in respect of his electing some out of lost mankind, because he did it out of the prerogative of his absolute and most free mercies, as Paul confirmeth by testimony of Scripture; so now he likewise proveth by Scripture, that God is not unjust in the matter of reprobation out of Exod. 9. 16.

TIM. What argument doth Paul take out of this Scripture to prove his purpose?

SIL. From a particular example of Pharaoh, whom God did not chuse, but reject very justly, as appeareth two wayes: First, from the quality of Pharaoh, being a man hardened by sin, noted in this word [Raised up.] as Paul expounds it in the next verse, for seeing Pharaoh was hardened and became obstinate before he was destroyed, therefore God could not be unjust in appointing him unto destruction; for sinners doe perish justly, therefore God is not unjust, when he doth appoint them unto destruction. Secondly, from the end which he propoundeth to himselfe of his own counsell, namely, the declaration of his own power and justice, to the praise of his name. Now that cannot be unjust which is done of God to so good an end, if withall it be considered that Gods glory is the chiefest

good thing, and that he hath an absolute right in all his creatures, to dispose of them as he thinks best for his own glory.

TIM. But how fitly doth Paul gather a generall doctrine touching all reprobates, from this one example?

SIL. Very fitly: because the cause and case of all reprobates is one and the same, for none of them perish but in regard of their fore-going sin, and God is glorified in the destruction of every one of them: therefore if God dealt justly in reprobating Pharaoh upon these grounds, he is also just in reprobating and refusing all other appointed to damnation.

TIM. What are the parts of this Text?

SIL. Two: First, a preface: and secondly, a testimony of Scripture.

TIM. What is meant by Pharaoh?

SIL. It was a name common to the Kings of Egypt, and signifieth an avenger, as afterwards their Kings were called. And the Kings of Genat, Abimelech; and the Emperors of Rome, Caesar.

TIM. What is meant by [Scripture?]

SIL. Generally every thing that is written, but more especially the holy writings of Moses, and yet more particularly the book of Exodus, and therein this one sentence. And further, by Scripture we may understand, God speaking in the Scripture, as appeareth by comparing this place with verf. 25. As also by reason, for the Scripture is the Word of God.

TIM. What instruction doth arise from hence?

SIL. That every clause and sentence of holy Scripture must be spoken of, and heard and used with al religious reverence and firm beleif. The reason hereof is, because the most glorious God is the author of it, and hath inspired them, 2 Tim. 3. 16. 2 Pet. 1. 21.

TIM. What use is to be made of this poem?

SIL. It reproves such as faile in excesse of reverence to the Scriptures, ascribing divine force to the Letters and Syllables pronounced: as if God had inclosed his vertue in them, which is a meer enchantment and forcery. Secondly,

ly,

Scope.
No reason
why God
did this to
Pharaoh,
then to a-
nother
King.
Chrysost.

Paul might
by an ex-
ample of
the Jew
have con-
firmed his
purpose, but
wisely he
did it by an
Heathenish
King.

ly, such as fail in defect and want of reverence, receiving Gods Word as the word of a man, profanely denying authority and obedience to them. Thirdly, it warns us in the hearing of the word, to remember that we have to doe with God, whosoever be the instruments to deliver this unto us, *Act. 10. 33*

T I M. What other doctrine will arise from this Preface?

Doct.

S I L. That the doctrine of reprobation, ought by the Ministers of God to be taught unto the Church, but warily and with circumspection as the mindes of the people be not estranged from God by the rash handling of it. For the doctrine of reprobation is a part of the holy Scripture, and is revealed therein: therefore it belongeth to us, to take knowledge of it, *Deut. 29. 29*. Also this doctrine is profitable and necessary to be known: for it serveth well to commend Gods mercy toward the elect, and to increase their thankfulnesse, since they know that he freely elected them to life, when they were no less corrupt and miserable then those whom he refused. Also it teacheth all men to judge and speak aright of God, to wit, that he hath absolute power over men to appoint them to what ends it pleaseth him, without any unrighteousnesse at all.

Reason.

T I M. Is there any other things to be collected out of this Preface?

S I L. Yea, two things: First that not onely the whole Bible, but every particular sentence therein, is to be accounted the Word of God. Lastly, it confutes such Papists as say, that the Scriptures be mute and dumbe: for God speaketh in them, it is a speaking Judge. Let Christ judge (saith *Augustine*) and the Apostles with him, for in them Christ speaks.

T I M. What are we to learn out of the testimony being the second part of the Text?

S I L. Three things: First, that God is the Author of reprobation. Secondly, by what degrees and means that counsell is fulfilled. Thirdly, the utmost end of this decree of God.

T I M. How is the first gathered from this Text?

S I L. Because it is said [*I*] that is, I God have stirred thee up; also that God hated *Esau*, *vers. 13*. and that God prepareth vessels to wrath, *vers. 22*. Adde hereunto. *1 Thes. 5. 10*.

T I M. What profit of this?

S I L. First, it confutes such as will not have reprobation depend upon the will of God, but upon the workes and will of men. Secondly, such as affirme that there is no decree of reprobation at all.

T I M. But if God for his will sake reprobate men, is he not herein unjust?

S I L. No, because between his decree of his reprobation, and the execution of it, there always goes the sin of the party, as the meritorious cause of their destruction. Also God refuseth for most holy ends: and lastly his will is the rule of righteousness.

T I M. What is meant by the stirring up of Pharaoh?

S I L. It containes those degrees and means by the which Gods Counsell was performed upon *Pharaoh*. The degrees be these: First, that he was created of God just in *Adam*, but in him suffered to fall. Secondly, that God had advanced him to the Kingdome. Thirdly, that amidst the great plagues of *Aegypt*, he preserved him alive when others were destroyed. *Exod. 9. 15*. Fourthly, that God withdrew grace from him that he could not profit by those wonderfull plagues. Fifthly, that by a secret but just judgment, he inclined his will to rebell against his justice, yet without insuing or putting into him any motion of sin, for God tempts no man to evil, *James 1*. Sixtly, that for his former wickednesse and malice, he was delivered up to Satan, and his own lusts, to be more obdurate; which God did as a most just Judge, executing wrath for former sins.

T I M. What doth all this concern the counsell of reprobation?

S I L. Very much: because all these are so many consequents which follow upon the decree of reprobation, and therefore strongly prove it. For if God had chosen him, he could not have conti-

conti-

continued in his natural blindness and corruption; but must have had his heart mollified and changed, as *Jacob* and *Paul* had.

T I M. *What is the end of Gods decree of reprobation in Pharaoh and others?*

S I L. The manifestation of his power in their just destruction to the praise and honor of his name, that fierce and mighty Kings could not stand, but fell before him, rebelling against him.

T I M. *What use of this?*

S I L. It serves to move us to honour God in all his judgements and works whatsoever: withal, we may learn from this example, that Gods invitation of sinners to repentance, by benefits or corrections is not of efficacy, saving in the elect alone. For there lacked not bounty in blessing, and lenity in forbearing and deferring punishment, yet they being not elect, it no whit availed them to amendment.

As Pharaoh omitted nothing which might be for his own destruction, so God left nothing undone which might be for his correction. *Chrysest.*

DIALOGUE XI.

Verf. 18.

Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

TIMOTHEUS.

What is the summe of this Text?

S I L. A conclusion of the Apostles answer, unto the objection of Gods unrighteousness. He had proved by testimony of Scripture, that though of lost mankind God chose whom he will, yet he is not unjust; upon this reason, that in his election and reprobation, he useth his absolute right over his creature, which is, to shew or not to shew mercy as he will: this he had proved by two-fold Scripture: and the former reason he now includes in this Text.

T I M. *What be the parts of this Text?*

S I L. Two: the first concerns the elect, the latter concerns the reprobate.

T I M. *What is meant by [He?]*

S I L. God himself: of whom in *vers. 16.* God sheweth mercy, and *vers. 17.* That my power may be shewed, &c.

T I M. *What is meant by [Mercy?]*

S I L. Both his decreed mercy, and his active mercy, even the whole work of God, touching his election, calling, justifying, sanctifying them; their perseverance in grace and glorifying: And all this is according to his free and absolute will.

T I M. *What is the Doctrine of this first part?*

S I L. That the cause of Gods mercy, touching the saving of the elect, rests wholly in himself, even in his own good will and pleasure. This appeareth by plain testimony of Scripture: and first concerning election, we have *Eph. 1. 4, 5.* where it is written, *He predestinated us according to the good pleasure of his will.* And secondly touching calling, *Mat. 11. 25, 26.* *Even so (O Father) because it pleased thee, 2 Tim. 1. 9.* *Who hath called us according to his purpose and grace.* Thirdly, of justification, *Rom. 3. 21.* *We are freely justified by his grace.* Fourthly, of sanctification, *1 Jam. 1. 18.* *Of his own will begat he us.* And lastly, of glorification, *Rom. 6. 23.* *Eternall life is the gift of God.* Finally, the whole work of mans salvation, depends wholly upon the good will of God, as appeareth by *Eph. 1. 11.* *He worketh all things after the counsell of his will.*

T I M. *What use of this Doctrine?*

S I L. First, it instructeth us, that the mercy of God is arbitrary, so as he may shew it or not shew it, as he pleaseth. Also it teacheth, that the right that God hath over men, is absolute and independent: so as he will shew mercy to elect, and call some which are as corrupt (as those which he giveth over to be hardened in sin:) as it may and doth greatly commend his goodness, so it doth in no wise prove him to be unjust, because in mercy which is undue there can be no injustice. Lastly, it teacheth that our mercy which is exercised towards men, must not respect their own deservings and merits, but be free, after the example of the Samaritan, *Luk. 11.* The reason hereof is, because we are commanded to be merciful, as God is merciful, *Luk. 6. 36.* Also the man Christ shewed mercy freely, for he prayed for

Interpretation.

Doctrine.

Reason.

H h his

his enemies, Luk. 23. 34. So did Steven, Act. 7. Also Paul, Rom. 9. 132. Yet this letteth not, but that we ought to deal kindly to such as have been kinde to us, and to pity them that have had mercy on us, so as it be for the Lords sake, and not for our own sake.

T I M. Come now unto the second part of this Text, and tell us what is meant by hardning?

S I L. Here the consequent is put for the antecedent, hardening the consequent of reprobation upon which it depends, and also for the means, by which that decree is effected. That this is the meaning, is apparent by the opposition of hardnesse to mercy, which plainly shewes, that the one word is taken as largely as the other; that as mercy contains election, with all the degrees and means by which the elect are brought to glory; so hardnesse contains reprobation, and all the means by which the reprobate are brought to destruction.

T I M. In what sense is it said here of God, that he hardened Pharaoh?

S I L. Not by infusing of hardnesse, nor yet by bare permission, nor yet by his long suffering and patience. But two waies, partly by forsaking his creature, withdrawing his grace, as it is said, *Indurat quos non emollit*, and as the Sunne freezeth the water, not by adding coldnesse to it, but by keeping back his heat, so is God a deficient cause of hardnesse, but not an efficient. Secondly, by his just judgement, punishing former sins with hardnesse, which is a just thing with God, to punish sin with sin: Satan hardeneth as a malicious author, man hardneth himself as a voluntary instrument, God hardneth as a most righteous iudge and avenger.

T I M. What is the Doctrine from hence?

S I L. That a hardened heart is a sign of a reprobate: which must not be understood neither of natural hardnesse, which is common to elect and reprobate; nor yet of actual hardnesse being felt, which may be and is in the regenerate, as in the Apostles and in the godly Jewes: but of habitual hardnesse being total & final, which befalleth none but castawayes, when it is without feeling,

and perpetual to the end of ones life.

T I M. What is the note to know this hardnesse which is peculiar to reprobates?

S I L. There be three special tokens of it: First, obstinate disobedience to the word and warnings of God, when the will of God being known, is resisted by disobedience, and not in one but in many things, and that constantly from time to time. Secondly, senselesse security, when such disobedient sinners are neither moved with the benefits nor corrections whereby they are called to repentance, nor yet allured by promises, nor terrified by threatnings, having hearts like brawn, or an adamant and iron. Thirdly, desperate obstinacy, when after all means used of God, by his word of justice and mercy, in stead of being better and better, sinners grow worke and worse, more carelesse to please God and keep his commandments, and more froward in their behaviour toward God and man.

T I M. What is the use of this Doctrine?

S I L. First, it affords comfort to all soft and melting hearts, which by the word and judgements of God, are moved to relent and turn from their sins unto God, by true and serious repentance, such are no reprobates. Secondly, it teacheth the miserable condition of all such men as have stony and brawny hearts, they be in a fearful condition, and had need to look to it betimes. Thirdly, it admonisheth all men to beware of and strive against hardnesse of heart, whereunto the nearer they are, the nearer they are to reprobation, and therefore let every man examine himself, and with all diligence use all means to soften their own hearts. See Dialogue on Chap. 2. vers. 4, 5.

DIALOGUE XII.

Vers. 19, 20, 21.

Thou wilt then say unto me, Why doth he yet complain, for who hath resisted his will? But (O man) who art thou which pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus, &c.

T I M.

*Pharaoh
superbum in-
duravit li-
bero arbi-
trio, Deus
induravit
Pharaonem
iusto iudicio.
August.*

TIMOTHY.

WHat doth this Text contain?

S I L. A new objection against predestination, with an answer to it. The first objection was touching God's unfaithfulness, if he did reject the Jews to whom he had promised to be their God. The second was of injustice, if he should elect some, and not other some, without respect of any worthiness or unworthiness in themselves. Now in this our Text they charge God with cruelty and extreme rigor. For if God harden whom he will, and after punish them for that hardness, this seems unto carnal reason to be cruelty. This objection is fortified and backed by two reasons closely couched in this Text. The first is this: It were cruelty in God to be revenged on that hardness which himself willeth, verſ. 19. But Pharaoh and all wicked men are hardened because God will, (as before verſ. 18.) therefore he hath no cause to be angry or to punish; or if he do, it seemeth to mans reason to be all one, as if a man should binde his servant, and after beat him because he did not his work: or as if a Magistrate should bid a prisoner break the Jayle, and yet hang him when he hath done. The other reason is this: that God must be accounted cruel, if he should punish that which men cannot resist and avoid: but the omnipotent will of God whereby reprobates are hardened, cannot be resisted, therefore the hardened without cruelty cannot be reprehended and punished.

T I M. What are we to learn for our instruction from this objection, or first part of our Text?

S I L. That the will of God cannot be withstood and made void. The reason hereof is, because God being himself Almighty, there is nothing to crosse and hinder what he willeth.

T I M. Yet Stephen accuseth the Jewes, Act. 7. That they resisted the will of God: so do the Prophets blame the Jewes for brazen faces, iron sinews, stiffe necks, unameness.

S I L. True: the will of God is daily resisted; to wit, his revealed will, his

will manifest in his word and works. But our Text speaketh of the secret and hidden will of God. (*De voluntate bene placiti, non signi,*) as Schoolemen write and distinguish.

T I M. What use is to be made of this instruction?

S I L. It affords matter of singular comfort to all the godly, who being assured by true faith and the fruits thereof, of the good will of God from everlasting, may surely resolve, that do Satan, or sin, or the world, what they can against them; yet shall they never perish: since Gods will cannot be resisted.

T I M. What other instruction are we to draw out of the 19. verſe?

S I L. That mans reason corrupted, doth draw or gather false conclusions out of true propositions, an example hereof we have in this Text. For it is true, that God hardeneth whom he will, and that his will cannot be resisted; but hereof it followes not that he may not justly complain of, and punish obstinate sinners, which set and willingly settle themselves in a course of disobedience. Again, it is true, that we are freely justified by faith alone, but hereof it will not follow, that we need not do good works, as Papists blindly and badly collect. Also, because in some Churches the Ministry or Liturgie may be faulty, we ought not therefore to conclude that we may not live in such Churches where such defections be not amended: as if any would affirm a body to be no body, because it is a lame one, or an eye no eye because there is a web and pin in it.

T I M. But what error is in the conclusion of this objection?

S I L. First, there is a falsity or error herein, that they put the secret will of God for the cause of perishing unto the reprobate, whereas none of them are destroyed but for the contempt of the known and manifest will of God. Secondly, though there be a necessity that they be hardened, on whom God will shew no mercy, yet no reprobate is hardened against his own will; for they are so far from avoiding the hardness of their

their own hearts, as that they rather contract it by their own voluntary faults, as Pharaoh did, and the obstinate Jewes did also, *Sob. 8. 44.*

T I M. *What use is to be made of this last instruction?*

S I L. That we must diligently beware how we confesse with mens unreformed reason in the matter of Gods eternall predestination, because thereby we shall be carried into infinite errors and blasphemies against God. Our duty therefore, is with meeknesse and reverence to stoop to that which God reveals in the Scripture: admiring with *Paul, Rom. 11. 33.* or with *Mary* pondering, what our dull minds cannot at first conceive, *Luk. 2. 51.*

T I M. *Come we now to the answer of the Apostle to the former objection, and tell us how he proceedeth?*

S I L. First, by his Apostolicall authority, he beateth down the malepertnesse of man in disputing with God, and this he performs by comparing the exceeding infirmity of man the creature, with the high majesty of God the Creator. [*O man, who art thou that pleadest against God?*]

T I M. *What is meant here by pleading?*

S I L. A saucy over-buld questioning with God, to call him, his decrees, and doings, unto our account or examination.

T I M. *What is the instruction out of these words?*

S I L. That it is a great impudency for any man to subject the deep counsels of God, to the blinde, poor, and beggerly reason of man. This is proved first by *Deut. 29. 29.* where it is written, *That secret things belong to God.* And *Proverbs, He that searcheth the glory, shall be confounded with the majesty:* Also *Esa. 6. 2.* The Cherubims covering their faces before the throne of God, teach us this modesty, that we should not pry into that which God will have kept secret from us. This doctrine may be set forth by the comparison of a weak eye unable to look on the Sun in his beauty and strength; or of a simple or ignorant Boor, presuming to sit

and scan the important affairs of Princes and States: even such madnesse is it in silly man, to reason and strive against God, thinking to bring his actions and decrees under our contollement and censure: as if all without our reach might be rejected.

T I M. *What profit is to be made of this instruction?*

S I L. First, it serves justly to reprove the audacious wickednesse of such men as are too busie to examine God and his wayes; why he made the world no sooner, what he did, and where he was before the world; why he made some poor, and not all rich; why he would not chuse and save all; why he suffered *Adam* to fall, since he might have kept him from sin, &c. Such persons little consider how easie a thing it is, for that infinite Majesty to contound these curious fools, with his very becke. Secondly, the godly are here to be exhorted to bridle this wickednesse in themselves, by a due meditation of Gods infinite greatnesse, compared with their own most pitiful smalnesse, being in respect of him, not so much as a drop of water in respect of the whole sea, or as a little dim candle to the light of the Sun. How small a portion of that incomprehensible wisdom do we see? This therefore will be our wisdom to labour in all sincerity, and humbly to know, believe, and do, that which we by his word shall perceive to belong to us.

DIALOGUE XIX.

Verf. 20, 21.

Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter power over the clay, to make of the same lump, one vessel to honour, and another to dishonour?

T I M O T H E U S.

What doth this Text contain?

S I L. The reall answer of *Paul* to the thing objected, to wit; cruelty

elty in God, if for his very will sake, he should chuse some to life, and harden others. The former answer was personall, beating down the presumption of such men as would call the works of God to account; now he satisfieth the very matter objected.

T I M. *What is the sum of this real answer, which Paul makes to the thing it self?*

S I L. Thus much; that though God shew mercy where he will, and shew no mercy where he will not, yet none may repine at him, or accuse him of cruelty. The cause hercof is, the most high and absolute power that God hath over his creature, to dispose of it as it pleaseth him, himself being the supreme cause of all, and independent; all other things rather depending on his pleasure.

T I M. *In what manner or form is this set down by the Apostle?*

S I L. By a parable or similitude, wherein men are likened to a pot of clay, and God to a Potter. The substance whereof is thus much; That as a pot may not finde fault with the Potter (howsoever he make it, because he hath full power over the clay, to make what he will with it;) so God hath absolute power over men to dispose of them as he liketh either to death or life, & therefore he cannot be charged with cruelty, though he reject and cast off some for his meer pleasure sake. This comparison our Apostle borroweth from other places of Scripture, as namely, from Esai. 45. 9. and Jer. 18. 1, 2, 3.

T I M. *Doth this comparison hold in all things? doth God and man agree in every thing, as doth the Pot and the Potter?*

S I L. No: they differ in these things. First, the Potter hath matter (to wit) clay prepared to his hands, God made man of nothing. Secondly, man hath understanding and will, the clay hath not so much as any motion. Thirdly, it is a greater matter to destroy a man, than a pot of clay. Similitudes (saith Chrysostome) are not of force touching all parts, for then many absurdities would follow, it is sufficient to hold in that for which it is brought.

T I M. *In what things doth this similitude consist.*

S I L. First, as sundry pots be made out of one lump, so all men are made out of one masse, whether we consider men in the estate of their creation or corruption, yet the Original and beginning of all men (as touching their bodies) is all one and the same (to wit) clay or slime. Secondly, the power and right that God hath over men, is as great as any Potter can have over the pot, yea, and much greater without comparison. Thirdly, the pot (if it could speak) may not reason with the Potter, why was I made so, and not so? neither may man reason with God, why he made him thus, or thus. Lastly, as the potter of what form soever the pot be made, taketh nothing from it, so neither doth God take any thing from man, what end soever he appointed him unto. Man was beholding to God for what soever he is or hath, but man gave nothing to God.

T I M. *To what scope and mark doth this similitude tend?*

S I L. Not only to check such as repine at Gods eternal decree of election and reprobation, but to clear this decree from all suspicion of cruelty and tyranny; because as his mercy is arbitrary, so his right in, and power over his creatures, is absolute.

T I M. *Now tell us what instruction we are to learn from this latter end of the 20. verse?*

S I L. That it is not lawful for men to contend or strive with God about any thing, which he decreeth before all times, or which he doth in time.

T I M. *How may this doctrine be fitly gathered from this Text?*

S I L. In this wise (by an argument *a minori*) if the pot must rest in the will of the Potter, (without questioning or expostulating why it was made in this base form, or to that vile use) much more are men to be satisfied with the will of their Creator without repining or reasoning against it. If it be an unworthy & unreasonable thing for the pot to question with his Former, much more unmeet is it that man should question with his Maker.

Hh 3 T I M.

T I M. What may be the reason of this Doctrine?

S I L. First, because God himself being most just, his will is the highest and most perfect rule of all righteousness; inasmuch that whatsoever it be that is once known to be willed of God, must without all question and dispute be held for most upright and just, and cannot be but a most grievous sin to quarrel with him, or to answer him again.

T I M. What use is to be made of this first Doctrine?

S I L. First, it serveth to stop the mouths of all such as cavil at the doctrine of Gods most free predestination, whereas God expressly saith; That he sheweth mercy where he will, and sheweth not mercy where he will not: these wicked men contend with God, and charge him to be cruel and tyrannical, when they hear it taught out of Scripture, that for his meer will sake God doth reprobate some, forgetting themselves to be unmatches with God, and pulling upon themselves worthily that woe threatened to things formed which strive with their Former, *Esai. 59. 9.* Secondly, from hence are reproved such as mistake any of Gods works; as their own estate or condition of life, or of the weather, or such like works of God; as they which suppose and stick not to speak, that it had been better for them that they had been made rich, or of more strength, &c. What is this, but for the thing formed to pick quarrell, or prescribe lawes to the Maker? Thirdly, here is a warning unto all the children of God, to hold themselves content in all things, with that which pleaseth God, do it never so much exceed their reason, or crosse their affections; adoring with reverence and humility such judgements of his, as they are not able to conceive the true causes; after the example of *Job*, Chapter first, and of *David*, *2 Sam. 15. 23.*

T I M. What other Doctrine are we to gather out of the 21. verse?

S I L. That the power and right that God hath over men (as touching their

final ends,) is absolute and independent, without any respect at all to any thing, or merit in man good or bad; either to their sin actual or original; or to their holiness, faith, and good works. For albeit it is most true, that good works are loved of God, and freely rewarded in heaven; and there are never any condemned in hell, but for their sins, either of birth (as in Infants) or of life too (as in men of years;) which is enough to clear God of injustice and cruelty, that he never executes any justice upon his creature, but for his foregoing iniquities: yet the Apostle when he looks back to the high and sovereign cause of Gods decree touching mans final estate: he setteth down none other but the absolute power and will of God, that he may appoint of every man as he pleaseth, for God doth whatsoever he pleaseth, both in heaven and earth.

T I M. How may this Doctrine be gathered from this Text?

S I L. The very Text giveth power to the Potter, to put upon the pot what form and use he will; with as good, yea and much better reason it standeth, that the like power be ascribed unto God; the reason is, because there is no proportion between God and a Potter, who is by infinite degrees inferior to God. Secondly, the Potter hath the clay made to his hands, but Gods hand made all men; and therefore his right over men is far greater then can be the Potters over the pot which is only formed, and not created by him. For as touching God, his right is such and so absolute, that he might have made man, or not have made him, having made him upright, he might have brought him to nothing, as he made him of nothing; and all being corrupt in *Adam*, he might have reprobated and refused all without any wrong, nay most justly. Concerning all which, none could have controlled him, since he did all this, not of any necessity of his nature, but out of the liberty of his will, and absoluteness of his power; which as it is irresistible, so it is uncontrollable by flesh and blood, yea

Ros. 45. 7.
Psa. 135. 6.
Exod. 39. 7.
Job 12. 10.
Luk. 12. 5.
Eph. 1. 11.

yea by any creature in earth or in heaven; the greatest men are under another, God at least is above them; but God is supreme, and hath none above him.

T I M. But what difference is then betwixt God and such other tyrannically rulers, as for their pleasure sake destroy their subjects, as the Muscovians, the Turky, &c.

S I L. Yes, there is great difference: First, these Princes make not their subjects. Secondly, their power is limited by law, and conscience, or religion; they be set up by God, and must reign for God. Thirdly, being sinful men their lust and desire is sinful, whereas Gods will is pure. Lastly, Tyrants respect wicked ends, to satisfy their savage cruelty; whereas Gods purpose in saving or destroying, respects the praise of his justice and mercy, most holy and good ends.

T I M. Tell us what use we are to make of this Doctrine?

S I L. First, it reproves such as make Gods decree of reprobation, to depend upon Gods fore-seeing sin in men.

T I M. What reasons have we against this?

S I L. First, a plain Text, verf. 9. & 15. Secondly, it abridgeth the absolute will and power of God, and subjecteth his will to mens merits. Thirdly, then all men being sinners by nature, must needs be reprobate and cast away. Fourthly, then had there been no cause to object injustice in God: for every one will confesse it just, to reprobate for original sin foreseen, but without respect of unworthinesse to do it, argueth iniquity.

T I M. What other use of this Doctrine.

S I L. It serves to teach all men patience in adversity, and thankfulnesse in prosperity; for seeing all which happeneth, dependeth on Gods will, it is reason to be patient, if ought fall out not well, and thankful to God if all be well.

T I M. What other Doctrine from this 21. verse?

S I L. That all men are not elect, because there are vessels to dishonour. Again, the similitude of a pot, doth warn us of our frail and brittle estate, howsoever strong we seem to be, yet we

are broken asunder very quickly; even as a pot is soon qualified, so is man as an earthen vessel; which consideration should serve to work both humility, seeing we are so feeble and mortall; and watchfulnesse also, seeing we know not when the pot will break, at what hour the Thief will come, death being ever at our elbowes, and the time as uncertain as the thing is certain.

DIALOGUE XIII.

Verf. 22.

What and if God would to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath, which he hath prepared to destruction?

TIMOTHEUS.

Is the reading of this verse full, or is there something lacking to perfect the reading?

S I L. There must be a supply of a word or two, as thus: [Who shall accuse God?] or [What hast thou to object against him?]

S I L. Tell us now the drift and purpose of this Text?

T I M. The purpose is to clear the counsel of Gods reprobation from all tyranny, by rehearsing the true causes and reasons why God electeth some, and rejecteth others; all being equal both by creation, and corruption of nature. This is the argument; Whosoever having absolute right, will do nothing but upon good causes and reasons, can be no tyrant. Such an one is God (our celestial Potter,) therefore he is not guilty of injustice or cruelty, though he appoint some to glory, and others to punishment eternally; for all his ends be as righteous, as his power is sovereign.

T I M. Declare unto us these final causes in respect of the reprobate.

S I L. There be three mentioned in this Text. First to shew his wrath against their sins. Secondly, to make known his power by breaking them, notwithstanding their obstinacy against him. Thirdly, the abuse of his long suffering and lenity. Upon these grounds, and for these

Scope.

Summe.

these ends God rejecteth some, and is avenged on them. Therefore his dealing is not tyrannical, but most just.

T I M. *Expound the words, and first tell us what is meant here by wrath?*

Interpre-
tation.

S I L. First, Gods just displeasure conceived against the reprobate for sin. Secondly, the pain or vengeance due thereunto.

T I M. *What meaneth this to shew wrath?*

S I L. First, to ordain them to this punishment. Secondly, in due time to inflict it upon them most justly.

T I M. *What Doctrine ariseth from hence?*

Doctrine.

S I L. That God is most justly offended with the reprobate for sin, and will most severely revenge it in them.

Reason.

The reason hereof is, because sin is contrary to the nature of God. Secondly, it is the office of divine justice to take vengeance on sin, else in vain were God called the judge of the world, *Gen. 18. Rom. 3*

T I M. *What use are Christians to make of this Doctrine?*

Use.

S I L. First, it strengthens our faith concerning the righteousness of God. For since he neither punisheth the wicked, nor ever meant to do it, but in regard of their sins deserving it, we are therefore to believe him to be righteous, whatsoever corrupt reason object against it. Secondly, it stirreth up to repentance, and to hatred of sin, because God so abhorreth it, that he will eternally plague it even in his own & most noble creatures, *AE. 17. 30*. Thirdly, it should move all to dread the fearful justice of God: if beasts dread the roaring of a Lion, *Am. 3. 4*. how much more should flesh dread that just and terrible God?

T I M. *What is the second end or finall cause, why God rejecteth and destroyeth some?*

S I L. To make his power known, which is a thing most just, that God should declare and manifest his power to his own praise and glory.

T I M. *But how is Gods power shewn upon the reprobate?*

S I L. Herein: that howsoever they be many and of great might, yet God is mightier then they, being able to put them down, and throw them to destruction; which turneth as to the praise of his justice, so of his power, treading

down all things which resist it, as it is written: *All the adversaries of Jehovah shall perish, and none shall stand before him when he is angry, 1 Sam. 2. 10. Psal. 37. And, Now is the Axe laid, &c. Mat. 3. 10.*

T I M. *What is the Doctrine which ariseth from hence?*

S I L. This: that the utmost end of reprobation is the manifestation of Gods power: and not simply the destruction of the reprobate, which is the nearest end in respect of the men themselves, and is no further respected of God, then as it tends, to the declaration of his power and justice. The reason of this Doctrine is, because else, in vain had God created the world, if it had not been to manifest his glorious properties, whereof his power is one. Secondly, it was his will by this means to shew forth his power, and why might he not?

T I M. *What use of this Doctrine?*

S I L. First, Gods children must in the ruine of the reprobate, find cause to magnifie God. As *Moses* and *Miriam* did praise God, *Exod. 15*. for the temporal calamity of *Pharaoh* and his host in the red Sea: so the godly must praise him much more for the eternal destruction of the reprobate in hell: insomuch as out of it he worketh his own praise, *Rev. 11. 17, 18*. Secondly, God being stronger then man, he is more to be feared then all men. This reproves the fearful, and justifieth Gods judgements against them, and it comforteth the faithful, to consider that they have such a strong patron to uphold them, and put down their enemies were they as strong as *Pharaoh* and all Egypt.

T I M. *What is the third cause why God takes vengeance on the reprobate?*

S I L. Because they abuse his suffering and long patience, whereby he spared them when he might strike them dead.

T I M. *What is the Doctrine from hence?*

S I L. That God is very patient (not only towards his children, *Pet. 3.*) but even towards his very enemies, *AE. 13. Psal. 103*. The reason hereof is, to give them space of repentance, and to take all excuse from them, if they be obstinate, *Rom. 2. 4. 5. & Rom. 3.*

T I M.

TIM. *Shew us what use we are to make of this point?*

SIL. Gods Ministers and children must by the example of their Father learn patience towards those that be evil; *2 Tim. 2. 24. Col. 3. 12.* So long as there is any cause to hope, that by our sufferance there is any good to be done upon them; but if they grow more obstinate by our lenity, then obey that in *Mat. 7. 7.*

TIM. *What other Doctrine from hence?*

SIL. It is a fearful mark of a reprobate, alwaies to abuse Gods patience, so the hardening of themselves in their evils; because none but they do it: as none but Gods children can profit by it to amendment of life.

TIM. *What use of this point?*

SIL. It serves for a triall and examination of our selves, whether we be out of the rank of reprobates, namely, if we finde that we have profited by the patience and long-sufferance of God towards us, to the reformation of our wayes: also it serves for terror unto such as are not made the better by the patience of God towards them. And lastly, it serves for comfort to such as are bettered by his long-suffering and kindness, thereby learning more to fear the offending of such a glorious God. This is a good token and very comfortable.

TIM. *Shew us why reprobates are called vessels of wrath?*

SIL. Vessels they are called in respect of Gods preordination and creation He fore-appointed and made them to some special use, (as vessels be) even to the setting forth of his power and justice, as was said before. (Vessels of wrath) in regard of their own sins, whereby they corrupted and made themselves worthy of his wrath and punishment.

SIL. *What is meant by [prepared,] and by whom are they prepared to destruction?*

SIL. To be prepared, signifies to be made fit and meet beforehand, and this is done partly by God, eternally rejecting them; creating them in time, permitting them to fall in *Adam*, and justly hardening them for resisting his will.

Secondly, by Satan, solliciting them to sin, and inspiring into them sinful motions, obdurateing them also in sinful courses. Lastly, by themselves in regard of their natural corruption, and voluntary depravation, following the lusts of their ignorance with greediness. Thus in regard of creation, and the end to the which they are ordained, reprobates are prepared of God; as also in regard of sin (as it is the means to bring them to that end) but respecting sin (as it is sin) which they bring of their own, so they are prepared by themselves, and by Satan.

Note, that it is good divinity taught from God, by the pen of the Apostle Paul, in plain expresse terms, that there be some men which be vessels of wrath and prepared to destruction; and that they know no divinity, which deny this upon pretence, lest God be found unjust and tyrannical. It is a safe thing, in speaking, writing, or preaching, to follow the phrase and speech of the Holy Ghost, rightly taken in the true sense; men may not labour to be wiser then God, nor think to defend Gods justice by a lye. Such be miserable patrons of God and his righteousness. *Bonum non indiget malis*, nor truth hath no need of falsehood to prop and support it.

DIALOGUE XV.

Verf. 23.

And that he might declare the riches of his glory upon the Vessels of mercy, which he hath prepared unto glory.

TIMOTHEUS.

What is the drift and purpose of this Text?

SIL. To illustrate and set forth the end of Gods counsel touching the reprobate (which is, the manifestation of justice and power in their deserved destruction) by the contrary end, touching his counsel of election, which is two-fold. First, Gods own glory (this is the utmost end.) Secondly, the eternal

nall glory and happinesse of the elect, (this is the nearest end.)

T 1 M. Tell us what is meant by [He] at also by [Declare?]

Interpre-
tation.

S 1 L. By [He] is meant God, as vers. 22. and by [Declare] is signified to make known to all reasonable creatures, to wit, Angels and men.

T 1 M. What is signified by [His glory] at also by [the riches of his glory?]

S 1 L. By [His glory] is meant the grace of God; wherein he shewes himself glorious: see *Eph. 3. 16.* And by [the riches of his glory] is meant his unmeasurable and marvellous great mercy: see the like, *Rom. 2. 4. Ephes. 1. 3, 8.*

T 1 M. Who are meant here by the [vessels of his mercy?]

S 1 L. Elect men and women ordained to obtain salvation in heaven, through the mercits of God in Christ.

T 1 M. What Doctrines arise out of these words thus expounded?

Doctrine.
Reason.

S 1 L. First, that the elect (as well as the reprobate) are vessels or instruments framed of God to special uses; for God makes nothing in vain: if reprobates be for use, much rather the elect.

T 1 M. What use of his point?

Use.

S 1 L. It warns us, that whatsoever we are to have, we hold it of God, and are to referre it to him, even as vessels are what they are by the will of the Potter, and serve to his pleasure.

T 1 M. What is the next Doctrine?

2 Doct.

S 1 L. That not mans merit but Gods mercy, puts a difference between vessell and vessell, person and person. The godly in that they are vessels, this is by nature common to them with the wicked; but in that they are vessels to honour, this must be ascribed to mercy: whereas yet the reprobates are vessels of wrath by merit, for their wrath and punishment is not inflicted, till it be deserved.

T 1 M. What use is to be made of this point?

Use.

S 1 L. It admonisheth Gods children, that they have nothing whereof to glory in themselves, seeing all they are or have flowes from free and undue mercy. Therefore let them that will rejoyce, rejoyce in this, that they know God to

be merciful, *Jer. 9.* Whereas God calleth, justifieth, &c. he sheweth not thereby what we deserve, but how good and merciful himself is.

T 1 M. What other Doctrine from hence?

3 Doct.

S 1 L. That the praise of Gods glorious mercy is the furthest and chiefest end why he electeth and chuseth some. This Doctrine may be proved by plain text of Scripture, as *Prov. 16. 4. Rom. 11. 36. Ephes. 1. 12.* To the praise of his glory. The reason of this Doctrine is, because there can be no higher or further end of his own decree, then his own praise. It is just and equal that he do seek glory unto himself by his creatures.

T 1 M. What use is to be made of this Doctrine?

Use.

S 1 L. It stops the mouthes of such as are ready to accuse the decrees of God to be unjust, whereas they tend unto most righteous ends, as they be the decrees of a most righteous God. Secondly, it warneth us to make the glory of God the utmost end of our counsels and actions, even as God hath propounded it to himself for the scope of his own counsel; *1 Cor. 10. 31. Col. 3. 17. 1 Tim. 4. 5.*

T 1 M. May not yet some other Doctrine be drawn from the former part of this verse?

4 Doct.
Reason.

S 1 L. Yes, this: That the mercy which God shewes the elect, is not common and ordinary, but exceeding abundant and plentiful: for to forgive them so many sins, to deliver them from so great wrath, to fulfill them with such exceeding graces, to call them to such exceeding and endlesse joyes, to give them his own Son, to purchase all this, and to do all this most freely (passing by others no worse then themselves) shewes his mercy and goodnesse to be exceeding rich and glorious towards the chosen.

T 1 M. What use of this point?

Use.

S 1 L. It affords an exhortation to the godly, to enlarge their hearts unto all possible love and thankfulness towards this merciful God, with continual and great care to glorifie him by our obedience unto his word.

Thus

Interpre-
tation.

Thus farre of the first end.

T I M. *What is the second end of Election?*

S I L. The glory of the elect: by glory here is not only meant the glorious and blessed estate of the Saints in heaven, but all the means also which brings them thither, as Calling, Faith, Righteousnesse, Sanctification, &c. And finally, the whole work of their Redemption.

T I M. *In what sense is it said [That God prepareth unto glory?]*

S I L. That is to say: he hath made them fit and meet beforehand, to be partakers of this glory: and, this God doth three waies. First, by eternal predestination. Secondly, by an innocent creation Thirdly, by an effectual restauration, restoring them by Christ unto their lost image.

T I M. *Speaking of the reprobate he saith of them passively [prepared:] but of the vessels of mercy [be prepared,] what are we to learn from this difference of the phrase?*

S I L. That the reprobates bring something of their own to further their destruction (to wit, corruption of nature, and the fruits thereof:) whereas the elect having from God alone, whatsoever good belongs to their salvation, they also have from God both the end, and all the means, both grace, justice, and glory. The reprobate in respect of nature and end, are prepared of God; but pravity and naughtinesse, they have from Satan and themselves.

T I M. *What is the Doctrine from these latter words?*

S I L. That God hath unseparably joyned the salvation of the elect, with the praise of his own glory. The reason hereof is, to make his own goodness more renowned, and the elect more grateful and obedient; for all men being alike sinful by nature, if he would have condemned all, it had been but just, therefore the more was his mercy, that he would save some, whom he might have worthily refused.

T I M. *What use hereof?*

S I L. To assure the elect of their own salvation, which they cannot misse of, since God will not lose the glory

of his grace. Secondly, to stir up themselves to more joyfulness, by considering the gracious end of his counsel toward them, compared with the fearful end of others; this is more effectual to move the godly to laud God, then if all men had been ordained to glory.

T I M. *What other thing are we to learn from these last words?*

S I L. That the elect in themselves are no whit better then others; for in that they must be prepared, it shewes that of themselves they are not apt. Again, this overthrowes the Doctrine of free will and merit; for if God must needs prepare us, where is our power to do any good? or what place for our own deservings, seeing we have nothing but what we do receive? Lastly, this doth greatly extoll Gods goodness towards the chosen, in that not only God gives them eternall glory, but prepareth them for it to make them meet inheritors. He prepareth heaven for the elect, and the elect for heaven; yea, and preserves them to it also by his power through faith. To him be praise and glory, for ever.

6 Doct.
Reason.
Use.

DIALOGUE XVI.

Verf. 24.

Even as whom he hath called, not of the Jewes only, but of the Gentiles also.

TIMOTHEUS.

W *Hat is it that the Apostle performs in this Text?*S I L. After the Doctrine of predestination, he now passeth on to the doctrine of calling; and that which he hath spoken in *Thesis* and generally, he doth now make application of in *Hypothesis* to the Jewes and Gentiles, teaching that in both these Nations such as were predestinated to life, are called to Christ, yet more Gentiles then Jewes, the rest remaining in their hardness: all which he proveth by Oracles out of the Prophets in the rest of the Chapter, to the end thereof.T I M. *How doth this treatise of calling fully*5 Doct.
Reason.

Use.

fitly follow the former Doctrine of predestination?

S I L. Very fitly: for *Paul* having proved, that God doth most freely elect some and not others, because of his own will, hereof question might be moved, how we might know who are elected? Whereunto the *Apostle* secretly answereth, that election is manifested in our vocation unto *Christ* by the Gospel. Calling is the manifestation and evidence of election.

Summe.

T I M. Give us now the sum of this verse?

S I L. Thus much it is: whosoever he be (Jew or Gentile) that is called of God, and obeyeth the Caller, thereby he knoweth and declareth himself to be an elect person, even a vessel of mercy prepared unto glory.

T I M. What be the parts of this verse?

S I L. Two: First, it mentioneth the true sign of Election; namely, our calling. Secondly, who they be to whom this calling appertains (not the Jewes only, but the Gentiles also.)

Interpretation.

T I M. What is meant by Calling?

S I L. Not a general outward calling, but an inward and especiall calling, according to the purpose of election, as *Rom. 8. 28, 29, 30.*

T I M. What is that you term a generall calling?

S I L. A bare invitation or inciting unto *Christ*, by the preaching of the word sounding in the ear, which draweth men no further then to the knowledge and profession of *Christ*; and at utmost to a slight reformation of life, without any sound renewing of the heart: as in *Herod, Judas, Simu Magnus, &c.*

T I M. What is a speciall calling?

S I L. The drawing of the elect unto true faith in *Christ*, by the mighty work of the Spirit in the heart, which both enlightneth the minde distinctly to know the doctrine of salvation, as it is taught in holy Scripture, and boweth the will to embrace it readily, joyfully, and to begin to obey it unfeignedly. *Ephes. 1.*

T I M. Why do ye think that this calling is meant here, rather then the former?

S I L. Because the *Apostle* searching for a true testimony of election, must needs mean that inward calling which is wrought by the Spirit effectually, seeing this is proper to the elect, being a certain and necessary fruit of election. Whereas the outward calling which is by the word only, without inward saving grace, is common both to the elect and reprobate: (as it is written) *Many are called, few chosen*; and as by the parable of the Sower appeareth *Matth. 13.*

T I M. What is the Doctrine from the first part of this verse?

S I L. That an effectuall calling unto *Christ* by the Spirit, is unto the children of God, a sure witnesse of their election.

1 D. 1.

T I M. How may it appear that this Doctrine doth arise from hence?

S I L. Thus: *Paul* had mentioned, *vers. 23. [vessels of mercy.]* Now plainly by way of exposition he tells us who they be, (even us who are called:) by our calling then we are to judge of our election, whether we be vessels prepared unto glory, or no.

T I M. Prove this Doctrine by authority of Scripture, and strength of reason.

S I L. First, it may be proved by these Scriptures, *Rom. 8. 30. Whom he hath predestinated, them he hath called*; also *vers. 28. and Rom. 9. 11. and 2 Pet. 1. 10. Election, purpose, and calling, are often put together, as causes and effects, roots and fruits.* Secondly, reason proveth it: for seeing God effectually calleth all whom he eternally predestineth, and none others; therefore calling must needs be a manifestation of predestination to glory. Secondly, if the Gospel be the revelation of Gods gracious purpose for the saving of the elect by *Christ*, *2 Tim. 1. 9, 10.* therefore to have this grace offered by the Gospel, and truly to receive it by an effectuall calling of the Spirit, must needs be an evidence and declaration of the good will and purpose of God towards man. Thirdly, the end of a true calling is to bring us unto faith, which is an infallible note of election, *Tit. 1. 1. Ad. 14. Job. 3. Lastly,*

Reas. 2.

Simili-
tudes.

Lastly, this doctrine may be set forth by comparifon; for as the fap within the Tree is known by the fruit without, and a mans fecret thought is manifested by his voyce, and the Sun is discerned to be lightfome by the beams; fo the decree of election is in it felf fecret, but is opened by a true calling, which is as it were the beams, the fruit, the manifestation of Gods counfel towards the elect.

T I M. *What is the use of this Doctrine?*

Uses.

S I L. First, it confutes the Papists, who teach that no man can ordinarily be affured of his own falvation, but by extraordinary revelations. Secondly, it reproves fuch as feek the certainty of their election by diving deeply into the fecret counfel of God, as if they could know his minde, which is not to be known but by the effects of it. Thirdly, it checks fuch as rashly censure the doctrine of predefination, as if it drive men to defpair, becaufe men can never find the fecret will of God, whereas a fpecial vocation is a mean to understand it. Fourthly, it reproves fuch as fay predefination cannot be known, and therefore ought not to be taught: whereas our calling is as it were a hand to lead us to the very fecret place of God. Fifthly, this doctrine ferveth to admonifh all the godly (laying afide all other means, when they feek for proof of their own election) to go down into their own hearts, to finde out that precious work of Gods grace in their calling to Chrift.

A doubt.

T I M. *Yea, but this may deceive us, for Hypocrites and wicked men fay they have a calling: And fuch as have a true calling cannot alwayes discern it.*

Solution.
Marks of a
calling,
which is
effectual.

S I L. It is true: therefore there be fome few tokens, by which a faving vocation is to be discerned from that which is common. As firft, a diftinct fpecial knowledge of the word, not confufedly and generally. Secondly, to beleeve the promifes of the Gospel with fincere love to them, and joy in them. Thirdly, to take found delight in the whole Word of God, even the threatenings, reprehensions, and exhortations, as well as confolations. Fourthly, *to

begin obedience to the Law of God, even from the heart, and throughout in one thing as well as in another, though not perfectly. Fifthly, to have a Spirit of difcerning, to put difference between the voyce of Chrift which calleth us to himfelf, and the voyce of ftrangers, Job. 10. Sixthly, an earneft desire with conftant prayer to have others brought to the participation of this heavenly calling, fpecially fuch as be under our charge, as family, fervants, children, wife, &c. Lastly, to love the Brethren called, becaufe they belong to Chrift; and the Minifters and instruments of our calling, being thankful to them as to the Meflengers of God, and means of our good. To the which may be added the prayer of faith, and the testimony of the Spirit of God and ours, Rom. 8: 15, 16. and our zeal for our Fathers glory guided by knowledge, 2 Cor. 7: 11.

T I M. *Have ye any further use of this former Doctrine?*

S I L. Yea: it ferves for Chriftian confolation, even to comfort at the heart, all fuch weary, heavie laden, hungry and thirfty fouls, as do covet above all things to be certified of Gods love towards them, and to finde reft, and perceive the affurance of their own falvation. Let thefe never feare their own eftate, if they can finde in truth Gods effectual calling to be upon them by thefe marks (though in a weak meafure:) for thereby any of thefe fhall clearly and firmly fee their own predefination: which being an unchangeable purpofe of God that alters not, it cannot be that fuch fhould perifh.

T I M. *What other inftruction arifeth out of the firft part of this verfe?*

S I L. That fuch as have the word preached muft thankfully receive it. The reafon is, becaufe it is the ordinary means of an effectual calling to bring men to Chrift, fuch as are (Adults) of years and ftature able to hear.

T I M. *What use hereof?*

S I L. It fhewes the wretched eftate of Recufants, Papists, and profane Atheifts, which defpife the Minifters of the word: alfo of carelefse

2 Doct.
Reason.

Uses.

worldlings, which regard not such a blessing. Secondly, it warns such as live under the word preached, to nourish an hope that they are called according to Gods purpose, and therefore to labour to get an inward spiritual calling, joyned to their common calling.

T I M. Have ye yet any other instructions out of the first part of this?

3 Doct.

S I L. Yea: by Pauls putting himself into the number [*Us*], we learn, that his own election was certainly known unto him, and so it may be, and is to every child of God that lives to years

4 Doct.

of discretion. Secondly, that by the work of a true calling, the Apostle was assured of his own salvation, therefore not by special revelation only.

5 Doct.

Thirdly, by his example he instructeth us to hope well of the salvation on of others that be members of the visible Church. The reasons be, first, because they have the Sacraments of Gods grace, whereby they are set a part and sealed up to God to be his people. Secondly, God inviteth them by his word, to faith and repentance. Thirdly, they make profession of God to be their father, and Christ their redeemer. Lastly, in their lives they do yeeld outward obedience to the word. Now charity requireth us to think, that all this is done in truth, and therefore to hope well of them, that they belong to Gods election; as Paul doth here by speaking in the plural number of others as well as himself.

Reasons.

T I M. But what may we think of those Christians that are apparently wicked?

S I L. Even of such we are not to despair, because we know not what to morrow will bring forth. Also the parable of the vineyard, shewes, that God calls at all hours, even at the last: and the example of the Thief, and Paul, being wicked men, and yet called in the end of their life, instruct us that we must not cast away hope of any how wicked soever they be; none more wicked then such as have been called. Also it is as easie for the infinite power to convert a grievous as a lesse sinner.

T I M. What then? is there no repro-

bation in the visible Church? none rejected which be in Noahs Arke, in the outward Church?

S I L. We may not determine or give final sentence upon any that they are Reprobates, *Rom. 14. 10, 11, 12.* but leaving secret things to God, who only knoweth who is his, and who be not, *2 Tim. 2. 19.* we do so dut of charity hope well of all, as yet we hold it for a certain truth, that al in the visible Church be not elect. That this is so, appeareth first by Scripture, *Mat. 20. 16. Many called, few chosen.* Also *1 Joh. 2. 29. Some went out from us, that were not of us.* Again, the Jewes being Gods people, it is written of them, that they were not all Christs sheep, nor given to him of his Father, *Joh. 10. 29.* nor were Jewes wthin, *Rom. 2. 29.* nor children of the promise, *Rom. 9. 4.* nor the children of Abraham, *Joh. 8. 39.* Secondly, this truth may be proved by the similitudes of Scripture, which set forth the estate of the visible Church; for it is likened unto a floore having wheat and chaffe, *Mat. 3. 12.* to a drag, having good fish and bad, *Mat. 13. 47.* to a field of tares as well as of good corn, *Mat. 13. 24.* to a house wherein are vessels of earth, and of gold; to Noahs Arke, wherein were unclean beasts; as well as clean. Thirdly, it may be confirmed by examples, as of *Esau, Rom. 9. 12.* and *Judas, Joh. 6. 70.* who were both reprobates, and yet lived in the visible Church; so of *Cain, Ishmael, Saul, Demas.* Lastly, this appears by reason, because were all elect, all must be saved, which is not true, *Mat. 7. 13.* Secondly, it opens a gap to security. Thirdly, were all elect, then should all have an effectual calling to Christ, *Mat. 13. & 20.* We are therefore thus to hold and beleave, that the holy and invisible Church consists only of the elect and none other: but in the visible Church there be both Goats and Sheep, chosen and refused ones. The infallible distinction whereof, pertains to God alone.

Reason.

T I M. But how is it then that Paul writing to whole visible Churches, doth intitule them *bod^y, elect, and Saints?* as *1 Cor. 1. 1 Thes. 1. 4, 5.*

S I L.

SIL. The cause hereof is manifold: not for that every one were such in truth, as *Israel* an holy Nation, yet had many hypocrites among them; but first, because they were all such by external vocation, whereby being severed from the rest of the unclean world, they are consecrated to Christ. Secondly, they had all the Sacrament of sanctification, an outward seal of election. Thirdly, because the judgement of certainty belongs to God only, man is bound to judge by charity. Fourthly, because the denomination follows the better part, as the soul bears the appellation of the whole man. Fifthly, to teach the mark that they that live in the Church must aim at, and strive to, namely, to be holy. Sixthly, because they were such in their own opinion, and in the opinion of the Church. Lastly, because the holy things of God, as the Word, Sacraments, &c. were committed unto them.

TIM. What use of this point?

SIL. First, it is a barre and bridle to rash judgement. Secondly, it is a spur to quicken Christians to all care, to passe beyond reprobrates, in the practise of Christianity, that they may get a sure testimony of their own predestination. There is no greater motive to cause us to follow after true godliuesse, then to consider that persons baptized and professors, may perish when they be Christians, not within, but without onely.

TIM. What instructions learn we from the latter part of the 24. verse?

SIL. That all the Jewes are not rejected, for there were some in whom Gods election and promise took place. Secondly, that the Gentiles are admitted to the fellowship of grace with the Jewes, since the publishing of the Gospel, the difference of nation taken away, by pulling down the partition wall of Legall and Leviticall Ceremonies.

DIALOGUE XVII.

Verf. 25, 26.

As he saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved. And it shall be the place where it was said unto them, ye are not my people, that there they shall be called, the children of the living God.

In citing this Text out of the Prophet *Osee*, Paul inverteth the words, setting that last, which is first in the Prophet; he also leaveth out some words, and putteth in others, partly for brevity sake, and partly to fit it to his purpose; but changeth nought either of sense or scope: all that he retaineth entire and untouched.

TIMOTHEUS.

What may the scope of the Apostle be here?

SIL. To shew, that to be now fulfilled touching the calling of the Gentiles, which was before by *Osee* foretold: *Osee* had said the Gentiles should be Gods people, Paul tells us that they now are so, being called to the faith of the Gospel.

TIM. But to speak this was a thing like to be grievous to the Jewes, who could endure nothing lesse. See *Act. 10. & 11.*

SIL. Very true: therefore the Apostle very wisely proveth it, not by his own testimony and report, but by the Prophets, and bringeth in God, speaking by the Prophets to stop their mouthes the better, that they should have no evasion.

TIM. But this place of *Osee*, is directly spoken for the comfort of the Jewes; how doth Paul draw it to the calling of the Gentiles?

SIL. Paul being directed by the Holy Ghost, could not erre in his allegation. Secondly, though the Prophet spake it of the Jewes, dispersed for their Idolatry, telling them that God would gather them again; which was done both temporally at their return from their captivity of Babylon, and spiritually by the preaching of the Gospel:

yet the Gentiles are meant also, as deriving properly to be called (not a people,) being strangers from the covenant; whereas the Jewes became not Gods people accidentally, through their Apostasie, impiety, and Idolatry. Therefore if God would convert those backsliding Israelites, why not the Gentiles also? both being equally not Gods people, though in divers manners. Further, the case stands thus; *Osee* divides the whole world into two sorts, one which were his people having obtained mercy, another which were not his people nor pitied; he prophesieth of the former, that they should be made not a people, and to be without mercy for a time: the other should become a people and obtain mercy; and who can these be but the Gentiles? to whom therefore *Paul* fitly applies that prediction.

T I M. Tell us now what we are, to learn from this, that *Paul* saith [*God* spake in *Osee*?

S I L. That Prophets were but Gods mouth, to utter his minde, and pen-men or Registers, and not authors.

T I M. What are we to gather for our instruction out of the prophesie in self?

S I L. That the condition of us all before grace, is most miserable; for till we be converted unto Christ, we are not his children, nor beloved.

T I M. Prove this Doctrine?

S I L. First, all those Scriptures which witness of us that without Christ we are sinners; ungodly, enemies, children of wrath, &c. prove thus much, *Rom.* 5. 6, 7, 8. *Ephes.* 2. 1, 2. Secondly, reason proveth it. First, because in this estate we are without God and all manner of goodnesse. Secondly, we are slaves unto Satan, subject unto all evil, sin, and misery. Thirdly, the comparisons of Scripture not illustrate alone, but prove this truth; for we are compared to such as sit in darknesse, and in the shadow of death, *Mat.* 26. 18. to Birds in snares, *2 Tim.* 2. 26. to prisoners in fetters, to captives in the hands of cruel enemies, *Luk.* 4. 18. to a childe newly and nakedly born, *Ezek.* 16. to persons

dead and rotten in the grave, *Job.* 5. 25. to an house built upon the sand, *Mat.* 7. 26. to Thistles, *Mat.* 7. 16. to winter, *Cam.* 2. 11. All which shadow out our sinful and wofull estate by nature.

T I M. What use is to be made of this Doctrine?

S I L. First, it serves to humble the godly by the remembrance of their old estate, that they were once in this dreadful and vile condition. Secondly, it serves to make them thankful with comfort, that they are delivered and set free, *Psal.* 103. 1, 2, 3. being so far unworthy of grace. Thirdly, it serves to stir up others to praise God for such Christians as they see to be freed from that wofull estate, after the example of *Paul*, *Rom.* 6. 16. and almost in the beginning of all his Epistles. Fourthly, it serves to confute all such (whether Pelagians or Papists) which do ascribe the least power to a natural man, either to think well, or to merit ought with God; for what good either will or work can be in such as be neither beloved nor people, till Christ call and change them? Lastly, here is a warning to all such as do not find themselves truly called, to make hast out of this doleful estate, giving their eyes no slumber, nor rest to their eye-lids, till they find rest to their souls.

T I M. What other Doctrine from this Text?

S I L. That blisseful is the condition of such as are called to Christ Jesus, and endowed with his faith and Spirit, because such as be called to Christ and beloved of God, are exalted to be his people and children; which is the greatest dignity and blisse in the whole world.

T I M. How do ye prove this Doctrine?

S I L. First, by Scripture, *Psal.* 144. 15. Blessed are the people whose God is the Lord. *Joh.* 1. 12. To them that believe in him, there is given this dignity, to be called the sons of God, *1 Joh.* 3. 1. Secondly, by reason; for first, Gods children are Christs brethren, *Heb.* 2. 12. and Gods heirs, *Rom.* 8. 18. Secondly, they have their sins fully forgiven them,

Uses.

2 Doct.

Prooffe.

Reason.

Doctrine.

Prooffe
By Scripture.

By reason.

Rom.

Rom. 4. 4, 5. *Pfal.* 32. 1. Thirdly, they have the blessing of beleiving hearts, *Luk.* 1. Fourthly, they are led by the Spirit of sanctification, which fills them with the fear of God, and godly uprightness of life, *Pfal.* 112. 1. & 119. 1. *Rom.* 1. 8, 9. Fifthly, if crosses and troubles come, they are supported and comforted under them, and reap much good by them, *Job.* 14. *Rom.* 8. 28. Sixthly, the Angels are their servants, *Heb.* 1. 14. and all creatures are at league with them, *Hof.* 2. 18. Seventhly, they are freed from the power of sin, devil, death, and hell, and all their enemies, *Luk.* 1. 74. *Rom.* 6. 7. *Act.* 26. 26. Thirdly, comparisons of Scripture prove this point; as of a tree standing by the Rivers of water, planted in Gods house, set upon a Rock; of a Prince and a King full of riches and glory; of an Olive, and of a Vine, *Pfal.* 45. & 92. 21. *Mat.* 7. 24. *Job.* 15. *Rom.* 11. 17.

T I M. What profit of this Doctrine?

S I L. First, it reproves such as speak basely of Gods children. Secondly, it warneth us of the great danger of such as offer [them] any wrong in word or deed, also what blessings are over their heads which kindly entreat them, *Mat.* 10. 42. & 25. 40. Thirdly, it exhorteth Gods children by remembrance of their great dignity, to bear the crosse patiently, and to flee sin carefully, to live holily and justly. And lastly, it must encrease and double the praises of the faithful, who be by grace set in such an happy estate.

T I M. How can it be said of the same persons, that they were a people and no people, that they were beloved and not beloved?

S I L. The Scripture speaks of Gods elect sometimes according to their predestination, and sometimes according to their present estate. Secondly, their present estate being twofold either in corruption & grace, one succeeding the other; in regard thereof, they are sometimes beloved & not beloved, according to the diversity of times and conditions.

T I M. Why is God called the living God?

S I L. Because God liveth of and by himself eternally, and is the author

of life to all which live, *Act.* 17. 28. which shewes Idols to be no Gods, and the Sacrament not to be God; for they neither live, nor infuse life into other, nor can preserve themselves from violation,

T I M. How comes it that while the Jewes were Gods people, the Gentiles were not; and now the Gentiles be, the Jewes are not?

S I L. O the deepnesse of the wisdom and knowledge of God! how are his waies past finding out, for who hath known the minde of the Lord, or to whom hath he told this counsell?

DIALOGUE XVIII.

Verf. 27, 28, 29.

Also *Esaïas* cryeth concerning Israel, Though the number of the children of Israel, were as the sand of the sea, yet shall but a remnant be saved; for he will make his account and gather it into a short summe with righteousness; for the Lord will make a short account in the earth. And as *Esaïas* said before, Except the Lord had left us a seed, we had been made as Sodom, and had been like to Gomorrah.

TIMOTHEUS.

What is the purpose of this Text?

S I L. Having proved the calling of the Gentiles by the testimony of *Hosea*, now he doth the like touching the Jewes; whose calling to Christ he proves by the testimonies of *Esaïas*, *Chap.* 10. 22. & 19.

T I M. What is the sum of this Text?

S I L. That of the Jewes some few only were called to Christ, the most part of them being rejected, according as God had from everlasting determined. For the Apostle reasons here from the effects to the cause: Few called, therefore few chosen.

T I M. What be the parts of this Text?

S I L. Two: First, he teacheth, that a small number of the Jewes were saved, *verf.* 27, 28. Secondly, the reason hereof, Gods mercy, *verf.* 29.

T I M. What is meant here by [Crying?]

S I L. A plain and earnest speaking the truth without fear or fainting.

T I M. What is to be learned from hence?

S I L. That the Ministers of Christ must boldly and distinctly declare the mind of God, *Esai.* 58. 1. Hence is *John Baptist* called a cryer, *Mat.* 3. 3. It is a speech borrowed from common cryers in cities, who so speak as they may be heard of all. Thus Christ spake, for he lift up his voice, *Joh.* 7. 37. The reasons hereof be, first, the commandment of God, *Esai.* 58. Secondly, the example of Christ and the Prophets, *Joh.* 7. Thirdly, this manner of teaching stirs up and quickens attention. Fourthly, it helps the understanding, causing things sooner to be understood and perceived. Fifthly, the untoward rebellion of mans heart, requires such plainness and earnestness to humble and tame it.

T I M. What is the use of this point?

S I L. It reproves such Teachers as suppress their voyces. The other extreme is, too much to exalt it. Secondly, it warneth hearers to love such vehemency, seeing their own dullness needs it.

T I M. What is meant by the sand of the Sea?

S I L. The exceeding great number of the Jewes, being for multitude like the sand of the Sea, as God promised *Abraham*, *Gen.* 15.

T I M. What is meant by [remnant?]

S I L. It is a speech borrowed from Tradesmen, who cut out a whole cloth, till only a little piece be left, which they call a remnant or remainder: by which is meant a very few and small number of the Jewes, as it were an handful, shal be called.

T I M. What signifies [saved?]

S I L. It signifieth deliverance from bodily and spiritual dangers.

T I M. Of what time did *Esaia* speak this?

S I L. First, of the times of *Hezekiah*, when all *Judea* being over-run by the *Assyrians*, only *Jerusalem* was spared. Secondly, of the times of the deliverance out of *Caldea*, when most of the Jewes carried behinde, and fewest returned

home; many dyed in *Babylon*, others willingly abode there. But the Prophet hath yet a further relation (namely) unto the times of Grace, when the greatest number of the Jewes spurned against the Gospel, some few only received it. Those external redemptions and deliverances being Types of the spiritual.

T I M. What is the Doctrine from hence?

S I L. That though the nation of the Jewes were full of people, yet the greatest number of them should not be delivered from eternal destruction. The reasons hereof be, first, their general unkindness and unthankfulness, deserving it, *Rom.* 10. 21. also vers. 2. Secondly, God had decreed to call and save but a few of them; as appeareth by the latter part of this Prophecie ver. 28. For to make his account, and gather it into a short summe, signifies not only that God would lessen the number of the Jewes, but that he did it out of his fore-appointment, his election and reprobation bearing the whole sway and stroke in this thing. For more could not be called and saved then were elected, and these were not many.

T I M. What is the use of this Doctrine?

S I L. First, that even in the visible Church all are not elect, yea, that the reprobates do in number exceed the elect. Secondly, that we must not be offended with the fewness of the godly, and great heaps of the ungodly, for such was the estate of Gods people under the Law. Thirdly, it teacheth, that multitudes be no mark of the visible Church: in all societies for the most part, the best number is the least, and the greatest the worst.

T I M. What is meant by the Lord of Hosts?

S I L. The mighty God, whose boasts all creatures be, executing his will, as Souldiers the will of their Captain.

T I M. What doth seed signify?

S I L. A small number reserved, as a little seed Corn out of a great heap; that which is chosen for seed, is much lesse then the whole crop.

T I M. What learn we by this comparison?

S I L.

S I L. First, that Gods elect be a precious people, as the seed Corn is the best grain, 1 Pet. 2. 9. which must engender in them a love and comfort of their excellent estate even under the Crosse; and in others a reverence towards them: and it condemns the world which judge basely of them. Secondly, we learn that the godly are exceeding fruitful, as seed brings forth some thirty, some sixty, some an hundred fold: a few Apostles converted whole Nations to Christ, *Act. 2. 41. Col. 1. 7, 8. Rom. 1.* Thirdly, the number of the elect, is the smallest number. It is very great considered simply, *Rev. 7. 9.* but small in respect of the damned, *Luk. 12. 32.*

T I M. What use of this last point?

S I L. It admonisheth all men to strive most earnestly to find themselves amongst this little flock, and to joyne rather with a few that live well, then to do ill with a multitude that joyne together in evil.

T I M. What learn we from hence, that God is said to have left this seed?

S I L. To hold it for a great mercy of God, that there be any that believe in him, and fear him in so general an apostasie: as if in a deluge of water or general fire, one house or two should be preserved in a great City.

T I M. What is meant by being [like?]

S I L. Utterly to be wasted and destroyed as they were, whereof read, *Deut. 29. Gen. 18.*

T I M. What is our Doctrine from hence?

S I L. That Gods own people deserved as grievous things as the *Sodomites*, should he deal with them in justice: because to other sins common to them both, they do adde contempt of grace, and most grosse unthankfulness, in that being trusted with much, they render but a little. Also they have stronger and more means to keep them from sinning, and so their rebellions be more grievous. This commends Gods marvellous patience in bearing with his people, and admonisheth them of earnest and speedy repentance: lest his anger break forth, and his fire burn when none can quench it.

DIALOGUE XIX.

Verf. 30.

What shall we say then? That the Gentiles which followed not righteousness, have attained unto righteousness, even the righteousness which is of faith.

TIMOTHÆUS.

What is the drift of this Text?

S I L. To set down more clearly by what means God brings both elect and not elect to their appointed ends of eternal life or death. Hereunto the Apostle is come by these degrees. First, he had said, that the promise of God depends upon his election. Secondly, he had shewed the moving cause of election and reprobation, his own absolute will, and most free mercy. Thirdly, he had declared the ends of Gods predestination, the glory of his mercy, in saving of the one, and of his power and justice, in destroying the other. Fourthly, he had declared that the means to judge of our election is by our effectual calling. Lastly, that men may discern when their calling is effectual or not (by faith or unbelief) which are those two means whereby that high counsel of God is executed, as in this Text is plainly to be seen in the examples of the faithful Gentiles saved, and unfaithful Jewes confounded.

T I M. What be the parts of this Text?

S I L. Two: First, a question in these words, [*What shall we say then?*] Secondly, an answer in the rest: the answer also consists of two parts, a double proposition, and a double reason: The first proposition is, that the Gentiles found righteousness when they sought not for it; the reason, because they believed in Christ, *vers. 30.* Secondly, the Jewes followed after righteousness, but found it not; the reason, because they believed not in Christ, but would be righteous by their own works, *vers. 31, 32.*

T I M. What signifies these words [*What shall we say?*]

S I L. It is thus much: Shall we condemn

Parts.

Method.

Interpretation.

demn God of unrighteousnesse for rejecting so many Jewes that studied to please him, and were his people, calling the Gentiles that were Idolaters and lewd livers, and none of his people?

T I M. *What are we to learn from these words?*

1 Doctr.

S I L. Two things: First, that mans corrupt reason will have alwaies something to object against Gods truth: for Paul had firmly proved both the calling of the Gentiles, and the general rejection of the Jewes by the Scripture; and yet see how reason stil goes on, to jangle and quarrel. Therefore let men pray God to reform their reason, for it is an enemy of Gods wilddome, til grace have renewed it, *Rom. 8. 8. & 12. 2.*

2 Doctr.

Secondly, from hence we may learn, that the Ministers of Christ must be able to foresee what carnal men can say against the truth, and to stop their mouthes; this being one part of their function, to convince gainsayers.

T I M. *Now come to the first part of the answer touching the Gentiles, and tell us what is meant by the [Gentiles?]*

S I L. All people of the world which were not Jewes.

T I M. *What is meant by [righteousnesse?]*

S I L. The perfect justice of works which God requires in his Law, or the performance of all such duties perfectly, as the Law commands.

T I M. *In what sense are they said not to have followed it?*

S I L. They neither loved nor cared for, nor practised just and righteous works. This may appear, first, in that they could not, because they were ignorant of Moses Law, much more ignorant were they of the righteousness of Christ. Secondly, as for the Law of nature, they were also transgressors of that, being both lewd livers, and Idolaters. See *Rom. 1. 20, 21, 22, &c. Ephes. 2. 1, 2.* Also Chap. 4. 18, 19, &c.

T I M. *Yea, but in the second of the Romans, Paul saith, that they did the things of the Law by nature?*

S I L. True: if we respect the outward discipline and government of the common-wealth; for they commanded

and rewarded many vertues, they forbade and punished many vices, as theft, murder, adultery, &c. But touching their private life, they were for the most part very vicious, and enemies to al honesty, resisting Christ his Gospel, and Apostles. And this is that which is meant here (even more then is said) that they followed not, that is, they fled from it and abhorred it, and strove against it.

T I M. *What Doctrine from hence?*

S I L. First, we learn, that all men before grace are unrighteous, and thereby guilty of wrath. Secondly, that in mans wil naturally, there can be no power to move him to that which is good, for it carries him directly to that which is against the Law: much lesse can men before grace merit *ex congruo*. Thirdly, that faith (touching the beginning of it) is in no wise from man himself, for it is given: for we can make our selves no more able to belevee, then we can make our selves to live, for we live to God by faith, and till then we are dead. Lastly, from hence we learn, that predestination is a most powerful thing, because it brings to a calling, to faith, to Christ, and to salvation, even those which think upon nothing lesse, nay even those which do strive against it; as these Gentiles here named, and the Thief on the Crosse, and Paul, and *Manasses*, and innumerable others.

Doctrine.

T I M. *What use is to be made of this last point?*

S I L. It teacheth us, that neither willing nor running, purpose nor endeavour, can get a man to be a beleever: though men do their parts, yet all depends upon the grace of God, which we see even without any labour conferreth grace and righteousness, there where God pleaseth to give it. Secondly, it comforteth great sinners, and helpeth them against despair; because neither multitude nor greatnesse of sins, nor long continuance in them, nor all the power of Satan, shal hinder the conversion of any who belong to Gods election. Thirdly, it stirreth up the godly, to consider whence they have all graces which they enjoy; namely, from Gods eter-

eternal and powerful mercy which serveth both for humbling them, and moving them to hearty thankfulneſſe.

T I M. What is meant by [attain?]

S I L. To apprehend, lay hold on, and receive ſome thing given.

T I M. What ſignifies [Righteouſneſſe?]

Interpre-
tation.

S I L. That perfect juſtice of Chriſt, which he wrought in his own perſon, by his own ſufferings and doings, which conſiſts in remiſſion of ſins and imputation of his obedience. See Rom. 3.

T I M. But is not this abſurd, that the Gentiles which were unrighteous ſhould receive righteouſneſſe?

S I L. No, becauſe they had faith to receive Chriſt, who is the end of the Law for righteouſneſſe, to all that beleeve in him, Rom. 10. 4.

T I M. But how can righteouſneſſe and unrighteouſneſſe meet together in one perſon?

S I L. Very well: the righteouſneſſe of faith may be found in him who wants the righteouſneſſe of works: howbeit, when the righteouſneſſe of faith comes, a mans own unrighteouſneſſe is done away, as touching the guilt of it; and the Spirit begins a righteous life in them, that they may in ſome meaſure think and do righteous things.

T I M. What Doctrines are we to gather from theſe laſt words?

Doctrine.

S I L. That the righteouſneſſe of Chriſt, and the gift of faith, do differ the one from the other; for faith is wrought in us by Gods gift, as a hand to take it, the righteouſneſſe of Chriſt ſticks in his own perſon as in the ſubject, purchaſed by his death and obedience. Alſo this is perfect, appeaſing Gods wrath; the other is imperfect, needing Gods pardon. Secondly, from hence we learn, that ſeeing the juſtice of Chriſt is received, therefore it is beſtowed as a free gift, not by merit of works. Thirdly, we learn that the juſtice whereby we are righteous before God, is no inherent quality in our ſelves, becauſe it comes from without us, namely from Chriſts obedience imputed to faith; faith finds none in us, but borrowes of Chriſt.

T I M. What is the uſe of this laſt point of Doctrine?

S I L. It confutes the Papists, who ſeek perfect righteouſneſſe by their own works proceeding from faith. Secondly, it humbles and gives from us the whole glory of our righteouſneſſe to Chriſt from whence we take it, as a poor begger an almes from a bountiful rich King.

T I M. What other thing learn we hence?

S I L. Here is a notable place to prove, that all elect ſinners are juſtified by grace, even by faith in Chriſt, without the works of the Law; for it was given to the Gentiles who had no good works, only becauſe they beleeved. Laſtly, ſuch as are endued with a lively faith, may thereby be certain of their own election, juſtification, and ſalvation by Chriſt. For every beleever knows himſelf to be juſtified, and he that is juſtified knows that he is elect, and he that is elect muſt needs be ſaved, becauſe Gods decree is unchangeable. Therefore he that once knowes his own faith, may thereby be confident and ſure of eternal life, according to the tenor of the Goſpel, every where promiſing life everlaſting to faith: therefore to him who can truly ſay, I beleeve, the truth will tell him, thou art juſt by Chriſt, and muſt live for ever with him. The certainty then of election is no where to be found but in the Goſpel.

DIALOGUE XX.

Verſ. 31,32.

But Iſrael which followed the Law of righteouſneſſe, could not attain unto the Law of righteouſneſſe. Wherefore? becauſe they ſought it not by faith, but as it were by the works of the Law.

TIMOTHÆUS.

What is the ſumme of this Text?

S I L. It containes the ſecond part of Pauls answer unto the queſtion moved in the thirtieth verſe, and it conſiſts in two things: Firſt, in a propoſition, which is this; that the Jews though they

Summe.

Parts.

2 Doct.

they followed righteousness found it not. The second part contains the reasons hereof, which be two: the one is, because they sought it not by faith; the other is, because they sought it by works.

Interpre-
tation.

T I M. *What is meant here by [Israel?]*

S I L. The Jewes who descended from Jacob, who was called Israel.

T I M. *What is meant by [The Law of righteousness?]*

S I L. The righteousness of the Law, or those righteous works which the Law prescribeth to be done perfectly, and promised life to the doers of them.

T I M. *What signifieth [followed?]*

S I L. An earnest desire and endeavour to do those works: it is a speech borrowed from such as run in a race, which strive hard to come to the goale. So were these Jewes very zealous of the Law to keep it, *Act. 22. 3.* and as Paul witnesseth of himself, *Phil. 3. 6.*

T I M. *What is meant by [Not attaining?]*

S I L. It is a speech borrowed from runners, which come not to the goale though they strive towards it; so these Jewes, though they intended to follow the rule of the Law, which teacheth a perfect righteousness, yet they were never able to come at it.

T I M. *What Doctrine ariseth from this whole verse?*

Doctrine.

S I L. That such as seek to be justified by their own works, shall never finde righteousness: for the Jewes here spoken of, sought to be righteous by doing the Law, and yet could not attain unto the righteousness of the Law.

T I M. *But this is strange, that they should not finde which seek, and yet the Scripture promiseth, that such as seek shall finde?*

S I L. Indeed it is strange, even a Paradox to natural reason, but the cause will appear to be, that they sought amisse: as men may pray and not obtain, because they pray amisse; so men may follow righteousness, and yet not get it, if they seek amisse.

T I M. *Yet shew me why they that endeavour to do righteousness, should not have that righteousness which the Law requires?*

S I L. Because the Law sets forth

such a righteousness as no meer man is able to performe. It is certain, could any man perform the Law perfectly, it would make him righteous and give him eternal life, as it is written: *Do this and live, Gal. 3. 12. Lev. 18. 8.* But this absolute perfection of the Law, can no flesh attain unto, no not Gods own regenerate Children when they are at the best; for if *We say we have no sinne, we are Liers, 1 Joh. 1. 10.* There is an impossibility of keeping those two commandments, *To love with all the heart, and not to lust.* Hence it is, that men easily misse of that righteousness, which yet they may much sweat for, and take exceeding pains to have it again. There is yet another cause why they may misse of it, although they labour much for it; because none can seek to be saved by their own works, without contempt of Christ, in whom alone true righteousness is to be found; for if one do but once think that he may be saved by his own doings, it argues that that man doth judge himself to stand in no need of Christs doings and sufferings, and so he makes the death of Christ void and frustrate, *Gal. 2. 21.*

T I M. *What use hereof?*

S I L. First, it teacheth how miserable superstitious Papists and blinde Protestants are; for they looking to have Gods favour and everlasting life by their own deservings, they are most sure to lose and forgoe it. These are under a double misery; first, that they never get the righteousness that they strive for; and besides that, they lose that true and perfect righteousness of Christ. Secondly, it confutes the Papists, who teach the keeping of the Law to be possible, for then were righteousness to be attained by our doing the Law. Thirdly, it humbles the godly to consider that how many or good soever their works be, yet they come far short of righteousness, and therefore they must be forced to say; *Lord enter not into judgement with thy servant, for no flesh is righteous in thy sight. Psal. 143. 2.*

T I M. *Is there not some other thing to be learned from this verse?*

S I L.

Use.

2 Doct.

S I L. Yes, even this : that the providence of God is wonderful, bestowing righteousness and eternal life upon his elect ones. The reason hereof is, because he bestows it on such as never intended it : and kept it from such as much laboured for it.

Reason.

T I M. *What use of this point ?*

Use.

S I L. It serves exceedingly to extol the grace of God, of which alone it cometh that men are justified and saved. Secondly, it greatly humbles the pride of mans heart, by thinking that whatsoever they do for their own salvation, yet nothing is to be attributed unto their own deeds.

A doubt.

T I M. *Yet are not all men bound to do what lies in them, to get righteousness and life ?*

Solution.

S I L. Yes verily : both for the commandment sake that bids them strive, and for the promise sake which is made to seekers and knockers. Thirdly, because this is enough to condemn a man, if he fail of doing his own part in procuring his own salvation. And lastly, because God doth not usually bestow his grace and Spirit upon the secure snorting and idle, but upon the painful and careful Christian ; as he gives his earthly blessing to the diligent hand, and not to the slothful. Notwithstanding all this, God is not moved by any thing that we do to call and justify us : but it is only out of his own good pleasure and mercy : and therefore none have cause to glory or rejoyce, save only in this, that they know him to be their merciful Father, Jer. 9. 2. and that themselves when they have done all they can, are unworthy of any thing. Luk. 17. 10.

T I M. *What is it to seek righteousness by faith ?*

3 Doct.

S I L. To study and desire to become righteous by believing in Christ.

T I M. *What is our Doctrine from hence ?*

S I L. That the only way to finde righteousness, is to seek it by faith : the reasons be : first, the commandment of God. Secondly, his promise, *The just shall live by faith, Rom. 1. 17.* Thirdly, because the perfect righteousness of the Law is not to be found out of Christ, and he is not otherwise to be

had then by faith, by which he dwells in our hearts, Ephes. 3. 17. Fourthly, no man can live and do so righteously, but that he must need remission of sins, because there still will be something unperfect ; and all Scriptures teach, that forgiveness of sin is not to be had, but by faith, Act. 10. 43. Therefore faith only is that which justifies the elect sinners before God, as charity doth it before men.

T I M. *What use of this point ?*

S I L. It reproves such as dislike the doctrine of righteousness by faith only, directly, or indirectly, saying it is too much taught, and that the teaching of it doth much hurt : these be ignorant speeches. Secondly, it teacheth us the high and ready way how to seek righteousness, (namely) by believing that we are unrighteous in our selves, and no righteousness to be found but in Christ, and in comparison of him, to judge all our works to be dung, Phil. 3. 8. That therefore every Christians duty is as he desires to be righteous and to be saved, that he get this precious gift of faith, without the which, no justification nor life can be had.

Use.

T I M. *What is meant by the works of the Law ?*

S I L. The merit and desert of works, as in all places where works are set against faith, or grace, or Christ ; there they signifie merit, and not barely the doing of a good work, as a fruit of faith.

T I M. *What is our Doctrine from hence ?*

S I L. That our own works do not merit righteousness and eternall life. This is true, as well of those works which are done of grace, as those which are done of natural strength. For of all works the Apostle affirms, that he that seeks righteousness by them, can never have it. Again, even these Jews did not divide works from grace : as in the example of the Pharisee, who confesseth his works to come of Gods grace, and yet could not be justified by his own works. For sinners are first justified, before they can do any thing pleasing to God. Good works follow a person already justified, but they go not afore, as a cause of justification.

4 Doct.

Reason.

D 1-

DIALOGUE XXI.

Vers. 32, 33.

For they stumbled at the stumbling stone, as it is written, Behold I lay in Sion a stumbling stone, and a rock to make men fall, and every one that beleeueth in him shall not be ashamed.

TIMOTHEUS.

What is the drift of this Text?

SIL. To give a reason why the Jewes beleeved not in Christ, which is this: because Christ became to them a stone to stumble at, that is, they were offended at him, therefore they would not beleeve in him, but wilfully refused him, and crucified him as an evil doer. This is proved by two testimonies out of the Prophet *Esay*, as Chap. 8. 14. and Chap. 28. 16. in which places God did foretell this thing, so as it comes not by chance, but by Gods providence.

TIM. What things are we to note out of these Testimonies generally?

Parts.

SIL. These things: First, who laid this stone, to wit, God, [*I lay.*] Secondly, who is this stumbling stone; Christ in whom we are to beleeve. Thirdly, where it is laid, [*In Sion the visible Church.*] Fourthly, to what end it is laid, to stumble at it. Fifthly, what it is to stumble at this stone; not to beleeve in Christ. Sixthly, what will be the condition of such; even shame and everlasting confusion, set out by the contrary; for they shall not be ashamed but saved, which do trust in him.

TIM. Come to the Interpretation of the words, and tell us who are these [*They?*]

SIL. Such as be called Israelites, vers. 3. that is, the people of the Jewes, which lived in the time of Christ and his Apostles.

TIM. What is meant by the stumbling stone?

SIL. Christ, as Peter expounds it 1 Pet. 2. 6. where the Prophecie of *Esay* is applied to Christ. Christ is a stumbling stone, not properly of his own nature: for so he is a precious stone, a

corner stone, a stone of Trial; but accidentally by the fault of men, which through wilful blindness stumble at him, and so take hurt; not actively to make men stumble; but passively, because men fall and dash themselves against him.

TIM. What is it to stumble at this stone?

SIL. To take offence and be hindered in the way of their salvation, or to be made the worse: this the Jewes did not justly but unjustly, so as it was an offence not given, but taken.

TIM. What things were there in Christ, where-with they might take offence?

SIL. First, the outward vilenesse of his person, being to see to a mean contemptible man, *Esay*. 53. 2. Secondly, the base condition of his kingdome being without worldly estate and glory, *Iob*. 18. 36. Thirdly, the poverty of his Disciples and followers, being Fishers and other tradesmen, *Mat*. 4. 18. Fourthly, his conversation, because he kept company with sinners, *Mat*. 9. 10. Fifthly, his Doctrine, because he reproved their superstition, covetousnesse, and hypocrisie, *Luk*. 16. *Mat*. 23. teaching that remission of sins & eternal life is not to be got by observing of *Moses* Law, but by beleeving in him and in his Father. Lastly, they reproached at his humane nature, saying, he was a friend to Publicans and sinners; so his diuine nature too, saying he cast out Devils by Belzebub Prince of Devils, *Mat*. 12. So deep offence they took at Christ in the former respects, that in stead of beleeving in him, they blasphemed him, and railed against him.

TIM. What Doctrine is to be learned from these first words, [*they stumbled, &c?*]

SIL. That there are two sorts of offences, one given, another taken, when men hinder their own salvation by taking an offence, when no just cause is given. Secondly, as none must give offence to others, so men must beware how they take any offence; the reason is, because a woe is due to such as unjustly take offence: *Woe be unto the world because of offences*, *Mat*. 18. yet greater punishment belongs to such by whom the

1. Doct.

2. Doct.

Reason.

the offence commeth. Thirdly, such as take offence do hurt their own salvation, and hinder their course of godliness; as a man which stumbleth at a stone through over-sight, which he might avoid, hindreth his race and loseth the price: so by offences taken, our proceeding in godliness is stayed and interrupted or broken off.

T 1 M. What use of this point?

S 1 L. It serves to warn all to get strength and wisdom that they be not turned out of the way, with every light matter, or with every occasion or shew of offence. Secondly, it serves to reprove such as easily give over their profession or care of well doing, when no cause is ministered; but like the Jewes are troubled and hindered in their Christian race, for the fewness or meanness of true professors; or for the simplicity of the Ministers, or of their preaching, or for the Doctrine sake which they teach, and because other Ministers or Magistrates do their duties: to fall at such things as should strengthen and build us up, is a sign of great weakness: they are inexcusable who cannot resist an offence given, but to draw and pull offences to our selves when none are given, this is intolerable.

T 1 M. What other Doctrine from ver. 32?

S 1 L. That the truth must still be urged, though wicked men be offended at the word, the Apostles did not forbear to preach the Gospel of Christ, though the Jewes were offended at it, and persecuted both Christ & the preachers of it; so did Christ proceed in his office, though Pharisees, false Prophets and wicked men were displeased and urged, so must Christs Ministers do.

T 1 M. Who be they which stumble at the Doctrine of Christ now?

S 1 L. Two sorts. especially: First, wicked livers. Secondly, Popish and superstitious persons, who bark like dogs against the wholesome words of Christ; as free and absolute predestination, free justification by faith, at the bondage of mans will to goodness, at the Doctrine of the Sacraments, that grace is not tyed to them, but sealed by them.

T 1 M. Must still Gods Ministers for all this go forward to preach, and the people to profess these and such like truths?

S 1 L. They must so, after the example of Christ, the Prophets and Apostles: also God hath commanded us to preach, and hath put the office upon us; and therefore woe to us if we do it not. Lastly, whether men stumble at the Doctrine, or meekly receive it, yet it is still a sweet savour to God, even when it is a savour to death, as well as when it is a savour to life.

T 1 M. What use of this point?

S 1 L. It giveth admonition to Ministers and people, not to faint or go on lesse courageously in their holy religion because of scandals, which be as rise as stones in the streets, or blocks in the high way; and thus will God try our stability.

T 1 M. But what else is to be learned from hence?

S 1 L. That the force of incredulity is such as can alter the nature of things, and make Christ, the Word, Sacraments, Ministers, creatures, and benefits, yea, God himself (who all be good) to become occasions of the greatest evil. As nothing is so evil as Gods infinite goodness and wisdom can draw good out of it; as out of mans fall, and Judas treason, and the Jewes abjection: so nothing is so good, but mans sin can make it pernicious and hurtful to him, even Christ to be a stumbling stone.

T 1 M. What learn we by this, that God laid this stone?

S 1 L. That nothing falleth out in the world or in the Church, but by the decree and appointment of God.

T 1 M. What doth this teach us, that this stone is laid in Zion, in the visible Church?

S 1 L. That more miserable is the case of unbelieving Christians, then of other Infidels; because by falling on Christ, they deserve to have him fall upon them with more weight of vengeance: they which hear the Doctrine of Christ, and receive it not, have the greater sinne, *John 9. 41. James 3. 2. Woe to Chorazin, &c. And it shall be easier*

easier for Solome then for Capernaum.

T 1 M. But was this Gods purpose to make men stumble by laying this stone in their way?

S 1 L. God indeed had set Christ to be the rising and fall of many; Luk. 2. 34. A stone precious to such as beleeve, but a rock of offence to disobedient ones, 1 Pet. 2. 6. But this is to be imputed to the wickedness of men; who turn to their destruction, that which might have been for their weal; howbeit this is certain, that howsoever God delight not in the stumbling and unbelief of the reprobates, (as their contumacy is a sin,) yet as it is a punishment of former sins, and a mean to manifest his justice, he hath willed and determined it.

T 1 M. What more is to be learned from vers. 33?

S 1 L. That unbelievers are in a most miserable case, because they refuse Christ, out of whom nothing is to be lookt for, but confusion and death eternal. Secondly, that most happy are such as have found mercy to beleeve, because they shal enjoy the thing in which they do beleeve, and therefore shal not be put to confusion. Whereas such as through unbelief make haste to be justified by their own merits, shall misse of true righteousness, whereof will follow extreme confusion. Men which run heedlessly without looking what is in their way, do stumble and take harm, yea sometime to their undoing. So it fareth with all unbelieving persons, which hasten unto salvation by their own running and working, not thinking of Christ, to become righteous through faith in him, they do misse of that they shot and aimed at, and meet with extreme confusion. Finally, once for all I note it, that in the disputation of righteousness by works, or by faith, here in the end of this Chapter; and in the beginning of the next, as in vers. 3. and in the 3, 4, 5, Chapters of this Epistle, it is at any hand to be taken heed of, that we understand no other faith but that which worketh by charity, Gal. 3. which purifieth the heart, A. 15. 9. which hath virtue and godlinesse joyined with it, 2 Pet. 1. 6, 7. which hath re-

pentance for a necessary companion and fruit, A. 20. 21. which is shewed by works, Jam. 2. 18. For though we teach that only faith justifieth, yet this justifying faith is not alone, but as a Queen, is attended with a train of Christian graces. As I observe this in behalf of the Papists, which falsely charge us to set forth to the people in our books & Sermons, a bare, barren, idle and dead faith; so in regard of certain other Hereticks, *Servetus* executed at Geneva; and *Sorinus*, and *Harmenius*, *Bertius*, who of late troubled the Churches in Holland and Zealand. I further note that we eschew (as a Shell or Rock) their dangerous (if not blasphemous) conceit, that faith properly taken, or the act and work of beleeving, doth justifie us, and is accounted to the beleever for perfect righteousness with God, as if in his own person he had done the Law fully: which erroneous conceit crosseth the exposition of all Christian Churches and Divines, expounding this proposition (we are justified by faith) figuratively. (Faith, by a Metonymy or Metalepsis, put for the object Christ applied by faith) and all those plain Scriptures which say, the obedience of one man made us righteous, Rom. 5. 19. and, Christ is made to us of God righteousness, 1 Cor. 1. 30. and, we are made the righteousness of God in him, (not in us, in our faith) 2 Cor. 5. 21. and, Christ the end of Law, (not faith) for righteousness, Rom. 10. 4. And fighteth also with such texts as make equipollent these propositions, A man is justified by faith, and, A man is justified by the blood of Christ, by the redemption of Christ, Rom. 3. 22, 24, 25. Lastly, it is repugnant to all sound reason; for faith (or to beleeve) it is a work, and all works universally (both of Law and Gospel) be excluded from justification (as works.) Also it is but one part of legal justice to beleeve God, *ergo*, not our whole justice; yea, it is imperfect and contaminated with ignorance, doubting, &c. How then can it absolve us before the most just Judge?

Note.

C H A P. X.

DIALOGUE I.

Verf. 1, 2, 3.

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have the zeal of God, but not according to knowledge: for they being ignorant of the righteousness of God, and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God.

T I M O T H E U S.



What is the purpose of this present Chapter?

S I L. To prove his distinction of a double righteousness, first, by the Law: and secondly, by faith mentioned in the former Chap. verf. 30. 31. and in verf. 3, 4, 5. of the Chapter. Secondly, he intendeth to prove that the righteousness of the Law doth no whit avail the Jewes before God, but that it is the righteousness of faith that doth lead us unto eternal life, verf. 6, 7, 8, &c. Thirdly, to shew that this righteousness was to be preached and offered no lesse to the Gentile then to the Jew, by the Apostolical Ministry, which God appointed to be the only outward instrument of this righteousness, verf. 11, 12, 13, 14, 15. &c. Lastly, to set forth the entertainment which this righteousness of faith found in the world. The Gentiles through free and effectual vocation of God receiving it. The Jewes through unbelief and obstinacy refusing it; and therefore being justly refused and rejected of God, verf. 18, 19, &c. Into these four things as into parts, may this present Chapter be distinguished.

T I M. How doth the Apostle prepare him-

self an entrance and a way to the handling of these things?

S I L. By a prolepsis or rhetorical insinuation, professing his good will towards them, and preventing all insinuation and hatred towards him in the Jewes.

T I M. Was there any just cause or necessity why the Apostle should use any such entrance by preoccupation?

S I L. Yea, very just: For in the former precedent Chapter he had proved that the promises of grace belonged not generally to the Jewes, being the most part of them reprobates; and had said that they stumbled at the stumbling stone, verf. 33. In this Chapter he takes from them all praise of righteousness by the works of the Law, (which were two things they much boasted of, the promises, and the Law,) also he directly speaks of their rejection from God. Now lest the Jewes should ascribe the said discourses unto Pauls hatred of their Nation, and so become unwilling to entertain his doctrine, therefore it seemed very behoovefull he should testify his good will towards them, and to pacify their minds that they be not exasperated with such sharp and harsh things as the Apostle wrote of.

T I M. What lesson are we to learn from this Art and proceeding of the Apostle?

S I L. That the Ministers of Christ are so to speak truth, as they be careful to do it, out of loving affections; and the hearers ought to have a good persuasion of their teachers good will towards them. The reasons hereof be: First, if all Christians must reprove out of love, much more the Ministers of the Gospel; because it becometh them to excell in all graces, for example sake.

Secondly, the Spirit of the Gospel is a Spirit of love and compassion, and the Ministers ought to be led with this Spirit.

Kk 2

Thirdly,

Doctrine.

Reasons.

Thirdly, reproofs will hardly or not at all profit them, when the teachers love is suspected, and his person hated. Lastly, it is a very good preparation for the hearers to be forestalled and possessed with a good opinion of the teachers good will towards them, as Physicians by sweetning bitter potions, make the patient the willinger to take it. And Rhetoricians being to speak of unpleasant things, will first mollifie their minds, and win their good will by some artificial insinuation: so ought Preachers to do much more as occasion and cause requires, by how much it imports him and his flock, the more that his hearers think well of him. And if the Scorpion will first lay fast hold on them with his claw, whom he purposeth to strike with his tayle, then ought much more they to embrace them by love, whom they cure by reproof.

T I M. What profit is to be made of this lesson?

Uses.

S I L. It teacheth that Ministers have need of great wisdom to discern their hearers, and that also which they teach, that they may know what it is that is likely to give offence, also when to use friendly admonitions and sharp reprehensions. Secondly, to teach that Ministers ought to be endowed with a spirit of singular love, and to expresse good will even to such as are contrary minded, so long as there is any hope for to win them. Thirdly, that they ought to have an upright heart, that in shewing love and preventing offence, they may not conceal any truth, or smooth any vice, out of flattery and desire to please man. Fourthly, here is a reprehension to such as will be Ministers, and yet altogether lack these graces, as if a lame man would attempt to run, and a blinde man to take upon him to be a guide. Lastly, here is an admonition to all hearers, to strive in themselves against all suspicion, that their teachers exhort and reprove out of hatred of them; as they would ever desire to take any profit by their labours. For we are very apt to mistrust, and Satan by his suggestions will drop into us ill affec-

tions, and therefore look to it, and put away jealousy.

T I M. Come we now to the Text, and tell us what be the parts of his Prolepsis?

S I L. These four: First, he protests his good will towards them. Secondly, he reproves it by an argument from the effect, (to wit) his earnest prayer for their conversion and salvation, vers. 1. Thirdly, he mentioneth the engendring cause of his love towards them, (to wit) their zeal of God. Fourthly, he re hearseth three faults in their zeale. First, ignorance. Secondly, spiritual pride. Thirdly, obstinate contempt of the grace of Christ, vers. 3.

T I M. In what sense doth he call them brethren?

S I L. Because they were his kinsmen by natural generation, see Rom. 9. 3. Thus he calleth them, that he might both expresse and excite good will, and provoke readinesse to hear and believe him.

T I M. What is meant by hearty desires?

S I L. Exceeding great pronenesse and readinesse of love, or more then common, even singular good will, such as is joyned with delight, and exceeding great pleasure in those which are loved. For the word here used, is the word whereby the eternal love of God towards the elect is notified, as Mat. 3. 17. Ephes. 1. 5. Luk. 2. 14.

T I M. What Doctrine is to be gathered from hence?

S I L. That in all the prayers which we make to God for our selves or others, the desire of the heart must go before. The reasons hereof be these: First, the commandment of God, Prov. 23. 26. My son give me thy heart. Secondly, the nature of God, who being a Spirit, will be worshipped spiritually, with the desire of the heart, Job. 4. 24. Thirdly, this is the very chief thing in prayer, Psal. 25. 1. Mar. 11. 24. Fourthly, without this, prayer cannot be fervent and unsained, and therefore cannot be heard. For the promise is made unto fervent prayers, Jam. 5. 15. Mar. 11. 24. Lastly, such prayers as come from hearty desires, are only pleasing

Parts.

Interpretation.

2 Doct.

Reasons.

pleasing and acceptable to God, and they only testify that we have the Spirit of God, *Rom. 8. 26, 27.*

T I M. By what means are these desires stirred up in the hearts of Gods Children?

S I L. By the due and godly meditation: First, of the excellency of the things we pray for. Secondly, of the necessity, in that we cannot be happy if we be without them. Thirdly, of our grievous sins, which deserve things quite contrary to the things we do pray for.

T I M. What use of this point?

Uses.

S I L. It teacheth that the thing chiefest in prayer, is, that the heart be set on work in sending up good desires towards heaven, as sparkles out of a furnace. Secondly, it sheweth the true cause why that many prayers of the godly speed not, even for that their desires are cold, and faint, and slender. Thirdly, it warneth that the prayers of the wicked are but babblings, (vain and abominable,) because they call upon God with their lips, the desire of their heart being farre from him, *Mat. 15. 8.* Lastly, the distinction of mentall and vocal prayer is justified by this place, and indeed no distinction in divinity is currant but that which hath ground in the Scripture directly, or by good deduction.

T I M. In that the Apostle prayeth for them, what doth this teach us?

S I L. That our Christian love one towards another, doth no way more firmly manifest it self, then by praying one for anothers salvation. Thus Paul proves the truth and earnestnesse of his love to the Israelites, by this duty of praying for their conversion to Christ, that they might be saved. Which shewes it to be a special evidence of love: yea, Paul did more demonstrate his love in praying for the Israelites good, then when he grieved for their evil; because it is more to be saved, then to be delivered from paine. Also Stephen at his death witnessed his charity by his supplication unto God for his persecutors, *Act. 7. 60.* And Christ also manifested his deep love to his cruci-

fiers, by praying God to forgive them. Moreover, Paul testified his love to all the Churches, in the beginning of his Epistles, by thanksgiving and prayer for their faith and love: and it cannot be, but a man must love him heartily, for whose repentance and salvation, he heartily prayeth.

T I M. Whereunto must the knowledge of this truth serve us?

S I L. First, to reprove them for want of love, which foreflew or forget to pray for others, or do it not for their being saved. Secondly, to confute them of error, who think love to consist only or chiefly, in good speech or Almes, or other outward works of mercy to the body. Thirdly, here is an admonition to every one, to prove unto himself, the truth of his Christian love, by his diligent and earnest prayers for the good of others: namely, for their conversion and salvation; which is the chiefest good. For whosoever he be that truly loves another, doth ever aim at the good of the party loved, and especially of that which may do them most good; and that what can it else be, but the salvation of their souls; after Pauls example here?

T I M. But did this prayer prevail with the Jewes, to get them all saved?

S I L. No: these words set forth not the effect, and what fruit came of his prayer, but what scope and end he propounded to his prayer; which was not earthly and temporall, but eternal good things.

T I M. But why would Paul pray for them whom he knew to be cast out from God and salvation?

S I L. All were not so, and for the other he might pray, *Rom. 11. 1.* Secondly, the Nation of the Jewes were not cast out for ever, but for a time; and therefore he might pray for the salvation of such as were to be called, *Rom. 11. 25.* This admonisheth all Christians, what things in prayer they ought especially to beg for others; and that the event of their prayers, even for the most excellent good, which ever endures, doth depend upon Gods pleasure;

Joh. 17. 9.

sure; whereof sithence we can take no certain knowledge in respect of particular persons, therefore out of Christian charity, we are to wish well to all whom God vouchsafeth the name of his people; or with this limitation, (all whom God hath given to Christ.)

DIALOGUE II.

Vers. 2.

For I bear them record, that they have the zeal of God, but not according unto knowledge.

TIMOTHEUS.

Parts.

W *Hat doth this verse contain?*

SIL. Two things: first the testimony of Paul touching the zeal of the Jews, which engendred his love towards them. The second is a correction of his testimony, giving them to wit, that their zeal was erroneous and void of knowledge.

TIM. *What do ye call zeal?*

Interpretation.

SIL. It is a very earnest love of something, joyned with grief for the hurt done to it; as the loving mother or wife do grieve for the harme done to their childe or husband.

TIM. *What things are required unto zeal simply considered?*

SIL. Three: First, a thing must be vehemently loved, for zeal is love increased. Secondly, a wrong, (true or supposed,) is to be offered to the thing so fervently loved. Thirdly, thereupon ariseth a great grief conceived, with a desire to repell the wrong. This affection of zeal in it self is not good or evil, but is an indifferent affection, and many times it is found in men both good and evill; for the Apostles were zealous, and so were the Pharisees; Christians were zealous, and so were the Jews too, as appeareth in this Text: as now some Protestants in their way be zealous, so be many Papists.

TIM. *What call ye the zeal of God?*

SIL. A great grief of heart for some wrong done to him; his will, doctrine,

worship, glory, or people; with a desire to hinder or repell the same with all our power.

TIM. *What is meant by this, that they had the zeal of God?*

SIL. That they had a burning desire in their hearts, to promote the glory of God, and were grieved for hurt done to it (as they thought,) by Christ and his Apostles, and their Doctrine.

TIM. *Whether was this their zeal sinful or no?*

SIL. In that they greatly affected Gods glory, and were moved with indignation for that which was done against it: thus far their zeal was good, and was both loved and commended of Paul: but because it was not governed by faith and sound knowledge, it was blinde, ignorant, and erroneous, and therefore it was vicious: for it made of Religion, error and ignorance of such things as we ought to know, and so by sin defiled their affections and actions, which in their own nature were good.

TIM. *What knowledge is needfull to zeal, that it may be a right zeal?*

SIL. A threefold knowledge: First, of the thing loved. Secondly, of the hurt done to it. Thirdly, of the end which we propound to our zeal.

TIM. *The zeal of the Jewes, how did it fail in the knowledge of these three things?*

SIL. First, they did not know the thing loved: for they rightly knew not Gods worship and glory, which they thought to stand in ceremonies and outward observations of the Law, and not in the faith of Christ, and obedience to the Gospel. Secondly, the wrong which they thought to be done to God by the Gospel of Christ, was but supposed, and no true reall wrong. For the preaching Christ (which out of blinde zeal they persecuted) did much advance Gods glory, and the praise of his grace, that in his beloved Son he would freely accept sinners. Thirdly, they also strove for vain-glory, and their own praise out of self-love, which they choked with pretence of Gods glory, and so failed in the end of their zeal,

zeal, as well as in the object.

T I M. What Doctrine are we to gather out of this verse?

Doctrine.

S I L. We learn first by Pauls example, to love and allow of the good things which we find even in bad men, although they be joynted with much tin and wickednesse. For the zeal which the Jews had to God (albeit it had no knowledge to guide it) yet seeing in it self it was a good thing, the Apostle commends it, and bears witness to it. Christ also loved the good things which he saw in the covetous young man that trusted in his riches, *Mar. 10. 21.* Also the Prophet David praised many good things in Saul, *2 Sam. 1. 23.* though he were a most wicked man.

Reasons.

The reasons hereof be: First, because every good thing, it so farre as is good) comes of God, *Jam. 1. 17.* and therefore must be loved and liked. Secondly, this is a good means to cherish concord and friendship among men, and the contrary stirs up strife and hatred. Thirdly, it is justice to give every man his due praise, unto whom praise belongs, and shame unto whom shame appertains.

T I M. What profit is to be made of this point?

Use.

S I L. It reproves such fowre uncharitable men, as for some fault in others, condemn whatsoever good they find in them, either not being able to distinguish the work of God and of sin, or by malice and envie shutting their own eyes, that they may not give vertue the due praise. Secondly, it warneth all men in their judgements and speeches of others to keep a moderation, so speaking of their vices (if cause require, as to reprove them for their amendment) as yet wisely and with love, mention be made of their graces, lest they be driven away from godlinesse by too much austerity, after the example of Paul here, and *1 Cor. 11. 2.*

T I M. What other Doctrine of this verse?

S I L. Hence we learn, that there is a two-fold zeal, one good, and another evil: the former true, being guided by knowledge; the latter dissembled, being ignorant and erroneous.

T I M. What be the properties of this true and good zeal?

S I L. First, it greatly loveth nothing but that which ought to be loved. Secondly, it grieveth for wrong truly and indeed done to the thing it loveth. Thirdly, it neither exceedeth the bounds of calling and charity. Fourthly, it ever affecteth and seeketh the honour of God, and not self-praise and vainglory, and opinion or applause of man. Examples of this true zeal we have in Christ, when he whipt the buyers and sellers out of the Temple, *Joh. 2. 15.* and of Phineas, when he thrust thorow both the Adulterers, even as they were in their uncleannesse, *Numb. 25. 8, 11.* and of Paul and Barnabas, when they rent their cloathes, *Act. 14. 19.* and Moses when he broke the Tables, *Exod. 23.* and Paul for the Corinthians, *1 Cor. 1. 11.* and for the Galatians, *Gal. 4. 19.*

T I M. Is not dissembled zeal contrary to the former, in all these properties?

S I L. It is, and ever faileth in all, or in some of these. For, besides the Jewes named in this Text, we have the examples of divers other in Scripture, as Demetrius his zeal for Diana, whom he ought not to have loved, *Act. 19.* Jehu was zealous, but failed in the manner, *2 King. 10. 6.* Paul a Pharisee was zealous, but he loved that which he should not have loved, (that is) his own righteousness, as the Jewes did here: and he thought Gods glory to be wronged by that by which indeed it was not wronged, but honoured rather, as the Doctrine of grace and righteousness by Faith, *Act. 22. 15.* Thus the Pharisees and many of the Jewes, offended in their zeal. Also the Apostles wishing Fire upon a Town in Samaria, *Luk. 9. 34, 35.* failed in the end of their zeal, which was only to ease their impatient mind, and not out of a pure affection to Gods glory, nor out of charity to their neighbour. Lastly, Uzza exceeded his Vocation, when he put his hand to the Arke, *2 Sam. 6. 6, 7.* How do the Papists dote and are even mad with love and zeal of their Scrumptet, and her trumpery?

T I M.

T I M. *What use of this distinction?*

S I L. It admonisheth all to labour for zeal, but (as they desire not to sin and offend God in their zeal) to rule it according to knowledge. There are three sorts of people that doe offend about zeal, and are therefore to be re-proved: First, such as be stark cold, having no zeal at all for Gods worship, doctrine, and glory. What becomes of these things, they are no whit moved, so they may enjoy their worldly pleasures and profits: such a one was Gallio, *Act. 18. 17.* The second sort be lukewarm and indifferent ones, neither hot nor cold, as the *Laodiceans*, *Rev. 3. 15.* and the *Israelites* halting between two, *1 King. 18. 21.* The third sort are they, whose zeal is blinde, void of knowledge, and godly wisdom, being rash and intemperate in their actions, covering their own carnal affections with the cloak and pretence of glorifying God; yea too too many be hot in publick reformation, and yet be unreformed privately and in their own persons, being no Disciplinarians at home; but rather do much hurt to the name and Gospel of Christ, and give great scandall to the Church of God, whilst they leap without the bounds of their vocation and all Christian duty and discretion, whereof this age and Church of ours affords us many lamentable examples, especially in Separatists. Therefore, as it becometh all Christians to be zealous (zeal being commanded of God, *Rev. 3. 19.* it being commended as a good thing, *Gal. 4. 18.* and as a fruit of repentance, *2 Cor. 7. 11.* and as a part of Christs Image, *Job. 2. 17.*) yet let all men strive by earnest prayer, to get godly knowledge joyned to their zeal, to go before it as a guid to conduct it, and as an eye to direct it, both in the things to be loved, and in the manner and scope of their love.

T I M. *What is the last instruction out of this verse?*

S I L. That a good intention is not sufficient to make ones action to be good. These Jewes in persecuting Christ his Apostles, and their Doctrine meant

well; for they thought that God his worship and Law, and Moses his servant, to be wronged by the preaching of the Gospel; and therefore in killing the Preachers, they should do God good service;) yet they are blamed here by Paul for rash proceeding against knowledge. The reason hereof is, because a mans intention is never good, but when it is built upon a good warrant (to wit) the word of God, and referred to a right end, namely, the praise of God.

T I M. *Can you give us any example of any who have swerved from this rule?*

S I L. Yea, in *Uzza*, in putting his hand to the Ark, *2 Sam. 6. 7.* of *Peters* dissuading Christ to go to *Jerusalem*, *Mat. 16. 22.* of the Apostles calling for fire from heaven to fall upon the *Samaritans*, because they would not receive Christ, *Luk. 9. 54.* of many Papists, striving for heresies and superstitions against the Gospel; wherein they all think they did well, but in deed and truth were deceived: deeply offending God when they thought to do him best service.

T I M. *What use hereof?*

S I L. First, it reproves such as think they may do evil that good may come of it. Secondly, it warns us not to be offended at the preposterous zeal of many which study to bear out bad courses with good intentions, and countenance their hurt to the truth and defence of their errors, with fair shewes of burning zeal, to do service to God and his Church: hereof Christ fore-warned us, *Job. 16.* Lastly, it exhorts us, that to our good intentions we joyn good ends, and to our good ends good means, that all may be good; not making our own or other mens opinions or affections the rule of our meanings, except they agree with the rule of the Scriptures, even with Gods minde contained therein, without the certain clear knowledge whereof, through the enlightning of the holy Ghost, even our prayers, our preaching, our thanksgivings, and receiving the holy mysteries, or other duties of religion

on and righteousness (with whatsoever good meaning we seek to do them) they are turned into sin, being I say, not done by knowledge and obedience to the will of God therein, Rom. 14. 23. 1 Tim. 4. 3.

DIALOGUE III.

Verf. 3.

For they being ignorant of the Righteousness of God, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.

TIMOTHY.

What is performed by the Apostle in this verse?

Method.

S I L. These two things: First, the faults of the Jews zeale, are here more distinctly and plainly laid down: As first, their ignorance of the Righteousness of God. Secondly, from thence did spring pride, out of opinion of their own Righteousness. Thirdly, their pride engendred contempt of the grace and Righteousness of Christ. The second thing, is the second main part of this Chapter (to wit) the distinction of Righteousness into two parts; the Righteousness of God, and our own Righteousness.

T I M. What is meant here by ignorance?

Interpret.

S I L. Not barely the want of knowledge, but the not knowing of such things as the Jews (being Gods people) were bound to know. For the Righteousness of God was revealed in Scripture, having witness from the Law and Prophets; and taught in the Assemblies; and a thing very needfull to be known, as that wherein mans felicity doth consist: for Righteousness and blessedness are joined and annexed together inseparably, Psal. 37. 1. Heb. 2. 4. The Just shall live by Faith.

T I M. What signifies the Righteousness of God?

S I L. The Righteousness of God is threefold: First, his universall justice, which requireth in Angels and men

perfect purity, outward and inward, in all points according to the exact rigour of the Law. Secondly, particular corrective justice; whereby he eternally revengeth and punisheth sin & sinners, without pardon in Christ, Rom. 3. 5. Thirdly, that which Scripture calls the righteousness of Christ, and of Faith, Rom. 3. 22. and 10. 6. In all these three sorts of righteousness, the Jews were ignorant, although the third be here meant principally; which is called the righteousness of God, because it is given, appointed, and approved of God.

T I M. What are we to gather for our instruction, from the first words being thus expounded?

S I L. That it is a sin to be ignorant of God, or his righteousness. The reason is, because we have a commandment from God to seek the knowledge of him, and that which pleaseth him, Exod. 20. 3. 1 Chron. 28. 8. Destruction is threatened to the ignorance of the Gospel, 2 Thes. 2. 8.

T I M. but is there no difference in this sin of ignorance? are all ignorant persons alike sinners?

S I L. No not so; their ignorance is the less finfull which want means of knowledge, as the Turks and the Pagans: but these Jews here spoken of, had Moses and the Prophets; therefore their ignorance was the greater sin.

T I M. What use hereof?

S I L. It shews them to be deceived, which think to be excused before God, by their ignorance of his will; whereas none, no not simple ignorance can excuse any, (for he must be hearken who knoweth not his Masters will,) much less affected and wilful ignorance. Secondly, it exhorts all Christians, as they will avoid the guilt of sin and condemnation, to labour for the knowledge of God and his righteousness; for herein stands eternall life to know God and Christ Jesus, Joh. 17. 3. and Christians should account all things as dung, in respect of the precious knowledge of Jesus Christ, Phil. 3. 8.

T I M. What other thing collect we from these words?

S I L.

Doctrine.
Reason.

Use.

Ignorantia
excusat non
a toto peccato
tanta.

2. Doct.

Reason.

Use.

Interpre-
tation.

3. Doct.

S I L. That where there is the ignorance of God and his righteousness, there can be no true zeal for God; for in all right zeal, the thing which is earnestly loved, must be distinctly knowne of him that loves it.

T I M. *What profit to be made of this point?*

S I L. It reproveth the zeal of superstitious Papists, and blinde Protestants, to be vicious and dissembled: for whatsoever earnestness they shew (as they can be very holy and earnest) about things pleasing to God; and belonging to his glory, as they think; yet all that is nothing lesse then true zeal, so long as they are ignorant of God and his Word: also it shews the cause why men lack good zeal, (to wit) ignorance it is the mother of an erroneous zeal.

T I M. *What doth accompany this their ignorance?*

S I L. Arrogancy and haughtiness of mind, in that they thought to establish their own righteousness.

T I M. *What is meant by their own [righteousness?]*

S I L. The righteousness of the Law, or of works inherent in themselves, and consisting in their owne labours and working, either before grace by strength of nature; or after grace by the Spirit, whereby they thought to merit Gods favour and eternall life, as the Pharisee, Luk. 18.

T I M. *What are we to learn from hence, that pride accompanieth ignorance?*

S I L. First, the falsehood of that Popish principle, that ignorance is the mother of devotion; whereas indeed it is the parent of error and presumption. Secondly, we see what a dangerous matter it is to be ignorant of God and Christ, for such do not take themselves to be in that sinful and damnable estate, and to have need of Christ his sufferings and obedience, but that by their owne works and serving of God; they shall be saved well enough, as these Jews thought; which is a pride most execrable: The nature whereof is to make a man to seek for all felicity in himself, and not to be beholden to any other for a-

ny thing; rather chuse to perish then to receive the righteousness of Christ, as beggars do alms.

T I M. *What is meant here by [establishing?]*

S I L. To erect, set up, and make to stand; whereby is implied, that mans own righteousness is very weak, like a dead-corps, or one that lyeth bed-ridden, or a baby made of clouts. For as in vain we goe about to set up these, or to make them to stand; so mans owne righteousness by workes is unable to stand before the exact judgement seat of God, Psal. 130. 3, 4. Dan. 9. The reason is, because the works which men do before grace, are sinfull and offend God, seeing they be not done out of faith, Rom. 14. Secondly, the works which follow faith are imperfect, and therefore cannot please God and merit his favour. And lastly, even our best works are but the fruits and effects of our justification; and therefore can be no meritorious causes of it.

T I M. *Whereunto must this knowledge serve us?*

S I L. That we beware we trust not in our own works to have righteousness and life thereby; lest through pride we fall into the same condemnation as these Jews did, whom if God spared not for their unbelief, how will he spare us?

T I M. *But what did follow the pride of the Jews?*

S I L. A wicked contempt of the righteousness of God, for they would not be subject unto it.

T I M. *What is it, not to be subject to the righteousness of God?*

S I L. Not to receive it being offered, but stubbornly to refuse it, to cast it from us as a thing superfluous.

T I M. *What Doctrine ariseth from hence?*

S I L. That ignorant proud justiciaries which trust in the merits of their own works, are rebels against God and his grace: for it is rebellion against God, to resist his will in his promises, as well as in his commandements. For as rebels will not be subject to their Prince, but rise up in arms against him, partly

4. Doct.

Reason.

Use.

Interpre-
tation.
5. Doct.

Reason.

Simili-
tude.

partly because they are ignorant of the Princes power, and partly because they are highly conceited of their owne strength: so Pharisaicall iusticiaries and merit-mongers, because they know not the perfect exact justice of Christ, and do too highly think of their own righteousness; thence it is that they only entertain not, but reject the grace of Christ with disdainfulness; a most miserable condition.

T I M. Come we now to the distinction of righteousness, and tell what it is?

2. Part of Chap.

S I L. Either Gods righteousness, or our own: this distinction was set down before in Chap. 9. in other terms, righteousness of Law and of Faith.

T I M. What doe ye call Gods righteousness?

S I L. It consists in the forgiveness of our sins by Christs sufferings, and the imputation of his perfect obedience for our perfect justice before God, Rom. 3. 4, 5. whereas our own stands both in working and doings.

T I M. What further difference is there in this double righteousness?

S I L. They differ in respect of the subject; for the one sticks in our selves, the other is without us in Christs manhood. Secondly, they differ in the form: for our own righteousness comes unto us by our own working; but Gods comes unto us by free gift, and imputation of it to our faith. Thirdly, in efficacy, for the one merits remission of sins and eternall life, the other deserves nothing save (in strict justice) eternall death; but is acceptable to God through Christ, by approbation, not of justice, but by acceptance of grace.

T I M. What is to be learned out of the comparison of this double righteousness?

6. Doct.

S I L. That such as stick to their own righteousness, (trusting to their own workes) shall never enjoy the righteousness of faith, or of Christ. The reason is, because in the matter of salvation, there is a flat contrariety betwene grace and merit; Christ and Maser: so as by no means they can agree together. See Rom. 11. 6. Gal. 2. 21. and 5. 2. 4.

Reason.

T I M. What is the use thereof?

Use.

S I L. That all Popish iusticiaries and merit-mongers, (which so live and so dye) are in most wretched condition; for that righteousness of works which they follow, they lose by, because they can never be able to keep the Law; and withall by having confidence in their own merits, they never attain Christs righteousness, and so dye in their sins without pardon or salvation. Secondly, it exhorts all Christians for eternall life to depend upon the grace of God, & merit of his Son, renouncing all self-worthiness, even as they covet & desire to be partakers of the righteousness of God unto absolution for sin, and everlasting salvation in heaven: for God will save none but such as being humbled in the sight of their own unworthiness and misery, doe rejoice and glory in Christ onely, Rom. 5. 11. 1 Cor. 4. 29, 31. 1 Pet. 4.

DIALOGUE IV.

Verf. 4, 5.

For Christ is the end of the Law for righteousness unto every one that beleeveth. For Moses thus describeth, &c.

T I M O T H E U S.

V V Hat doth these two verses contain?

S I L. Paul doth here set upon the third part of this Chapter (to wit) the confirmation of the twofold righteousness which he propounded, verf. 3. and to shew that the righteousness of faith is that alone which is to be sought after our justification, and for our meriting eternall life.

T I M. How doth the Apostle prove that we are to follow the righteousness of faith, rather then of works?

S I L. By two reasons contained in this present Text: the first is this, That Christ is the end of the Law, for righteousness; but it is certain that we do receive Christ Jesus rather by believing then by working. Therefore we must seek to be justified before God by faith, and

Method.

and not by works. Or thus, The Law serveth to send us unto Christ, therefore we are justified by believing in Christ, who is the end of the Law by fulfilling it, and not by the works of the Law which we doe. The other reason is taken from the property of the Law, which requireth perfect keeping of it unto righteousness and life, verſ. 5. but the perfect keeping of the Law, is impossible to us, therefore we cannot have righteousness by the works of the Law, but by faith in Christ. Or thus, That righteousness is impossible to be had which promiſeth life upon an impossible condition; but the righteousness of the Law is ſuch; therefore it is impossible and not to be fought after by us; but on the contrary, the righteousness of faith being poſſible to be had, therefore it is to be followed of us, and reſted in onely.

T I M. What be the parts of the fourth verſe?

Parts.

S I L. Two: Firſt, in what ſenſe and meaning Chriſt is the end of the Law. And ſecondly, how and to whom.

T I M. What is the connexion of this verſe with the former?

Coherence

S I L. By a preoccupation making answer to a ſecret objection of the *Jews*, who might ſay and plead, that they fought for themſelves no other righteousness then that the Law requireth, and that being the true righteousness, therefore they could not erre in their zeal for it. Again, they being afraid to be excluded from this true righteousness, if they admitted Chriſt, therefore did they not embrace him. Unto this their objection the Apoſtle answers, that indeed the *Jews* did not ſeek true righteousness, becauſe they contemned Chriſt, who is the end of the Law for righteousness to beleevers; and therefore they had no true cauſe to fear the loſing of the righteousness of the Law by cleaving to Chriſt, who is the end of it. Or the connexion may be this, to render a reaſon why the *Jews* through ignorance and pride reſuſed the righteousness of God, becauſe they knew not Chriſt, who is the end of the Law for righteousness.

T I M. What Law is meant here?

S I L. By Law is meant both ceremoniall and morall, but chiefly the morall Law of the ten Commandements.

T I M. In what ſenſe and meaning is Chriſt ſaid to be the end of the Law?

S I L. This word [*End*] hath foure ſignifications in Scriptures: Firſt, it ſignifieth determination or ending of a thing, as *Matth. 24. 3.* Secondly, it ſignifieth the mark whereunto any thing aimeth, as *1 Pet. 1. 9.* Thirdly, it ſignifieth perfection or accompliſhment, as *Rom. 13. Love is the end of the Law.* Fourthly, that whose ſake or cauſe any thing is appointed. The word [*End*] in this Text may well bear all theſe four ſignifications: but the two laſt eſpecially. For Chriſt hath determined the Ceremoniall Law for ſignification and praſtiſe: and the morall Law for curſe and extreame rigour. Alſo he is the mark at which the whole Old Teſtament (to wit, both Law and Prophets) aimed; for they bare witneſſe to Chriſt, *Rom. 3. 21.* Thirdly, Chriſt is that which is intended in the Law, and for which the Law is appointed. Laſtly, he is the perfection of the Law, inasmuch as hee hath exactly in every point performed it, bearing the puniſhment due to the breach, and yeelding due obedience.

T I M. But declare unto us more particularly, in what reſpects Chriſt is the perfection of the Law?

S I L. Firſt, in reſpect of his integrity and purity of his Nature, being conceived without ſin, *Mat. 1. 18. Luk. 1. 35.* Secondly, in reſpect of his life and actions, being wholly conformed to the absolute righteousness of the Law, *2 Cor. 5. 21.* Thirdly, in reſpect of the puniſhment which he ſuffered, to make ſatisfaction unto Gods juſtice for the breach of the Law, *Col. 1. 20.* To which may be added that he hath purged the Law from the corrupt gloſſes of the Pharisees, *Matth. 5. 6.* Laſtly, he reneweth it, cauſing his members here to beginne, and in heaven to fulfill the obedience of it, *Tit. 3. 5, 6.*

T I M. What is the ſum of the firſt part of the fourth verſe?

S I L.

Interpretation.

Summe.

S I L. Thus much: whereas God gave us the Law of the ten Commandments, to be a Law of perfect righteousness, and men through weaknesse are unable to keep it, therefore Christ is now made the perfection of the Law, for that Christ hath made perfect and full that which the Law could not: for it could not pardon our finnes, nor give us power to fulfill it, but Christ hath done both these by application of his obedience, and sufferings to beleevers.

T I M. *What doctrine ariseth from this verse thus explained?*

Doctrine.

S I L. First, whosoever desireth perfect righteousness and eternall life, must come to Christ, who is therefore called our righteousness, 1 Cor. 1. 30.

Reason.

2. Cor. 5. 21. The reason hereof is, because perfect righteousness (such as is required in the Law, and to which eternall life is due) is to be found in the man Christ only, and in no other humane creature whatsoever; and this commeth to passe, not by any defect in the Law, which is a word of life, and ordained to give life, Rom. 7. 14. but by our own default, who cannot throughly obey it, Rom. 8. 3.

T I M. *What profit is to be made of this Doctrine?*

Use.

S I L. It convinceth those of error, which will be justified any other way, either in whole or in part, save by Christ only: for since nothing that men doe or can do, before or after grace, can be said to be Christ, and Christ alone is our righteousness; therefore, to trust in any thing for righteousness, is to make that a Christ, and so to renounce him. Secondly, it teacheth, that true Christian people be the only happy men, and only Christian religion to be the only true religion; because it alone teacheth the Doctrine of Christ, and of righteousness by him; therefore all other professions, besides Christianity, directly leads to perdition, whatsoever shewes they have. Turcisme, Papisme, Paganisme, &c. are false and deceitfull religions.

T I M. *What is the next Doctrine?*

S I L. That the chiefe office and du-

ty of the Law, is not onely to give knowledge of our finnes, and to be a directi on for our life and manners, but to direct us unto Christ, as unto the proper end thereof, in respect whereof the Law is termed our Schoolmaster to Christ, Gal. 3. 24.

T I M. *But how doth the Law direct and bring us to Christ?*

S I L. Not directly, and of it owne nature: For so it threatens us with death, for every disobedience; and promisseth eternall life no otherwise then upon perfect obedience, which we utterly want: but indirectly and by accident, namely by shewing our sins, accusing and condemning us; therefore it compels us to despaire of our getting righteousness and life by our owne observing of the Law, driving us by that meanes out of our selves to seek unto Christ, for the pardon of our finnes, and to be accounted perfectly just, by his obedience imputed unto us. For as a glasse by shewing us the blots in our face, warnes us to wipe them out, and a sicknesse being known and felt enforceth us to the Physician for help, and as hunger and wearinesse compels us to look for our meat and rest; so the Law by opening our guiltinesse, and terrifying our conscience, by denouncing punishments, makes us runne to Christ for remedy, that we may be justified by him laid hold on, and received by a true and lively faith.

T I M. *What profit of this doctrine?*

S I L. First, it argueth all such of great foolishnesse, as seek to be justified by the workes of the Law; for that is in stead of a Schoolmaster, to make it a father and a redeemer unto us. Secondly, it doth admonish us how we may become profitable hearers of the Law, (to wit) by learning from the Law, being rightly expounded, not our finnes alone and the judgements due unto them, but by considering Christ to be our redeemer, and deliverer from sin and the curse due to them. Therefore such are here justly to be reprov'd, as upon the hearing of the Law preached, do stick in the knowledge of their

L I finnes;

How the Law doth bring us to Christ.

Use.

Much more worthy of reproofe are such as be never a whit afraid, and grieved by hearing the threats of the Law, these be far from Christ.

The former doctrine teacheth, that faith properly taken, justifieth not, but in respect of the object Christ, from whom it hath all vertue and power.

sinnes, and the tear of Gods wrath due to them; whereas they should be led forward thereby to see and feel a great need of Christ, that they may seek after him to obtain pardon of their sinnes, also righteousness and life eternall by him. As a man that is wounded, or one that is sick, runs to the Physitian for relief and help: so the Law revealing sin and death, should whip us to Christ.

2. Part. T I M. Come to the second part of this Text, and tell us what doctrines we are to learn from thence?

1. Doct. S I L. First, that Christ together with his righteousness, are received not by workes, but by believing, as it is here written, [to him that believeth.] Secondly, we learn, that the righteousness of Christ is offered and given not to the believing Jewes alone, but to all elect Gentiles also which shall believe in him, as it is written [to every one that believeth.]

T I M. What follows hereupon?

* S I L. These two things: First, that the difference betweene the Jew and Gentile under the Law, is now taken away by Christ, under the Gospell. Secondly, here is great matter of comfort for all faithful persons, whosoever, how weak soever their faith be (so it be true:) for unto such their sins done against the Law, shall not be accounted, and the righteousness which Christ hath done shall be imputed unto them as their own, to be full and true blessednesse. Whosoever hath found mercy to believe in Christ, he is freed from the malediction of the Law, his sins cannot hurt, Moses cannot condemne him; nay, he is Lord over the Law, sin, hell, and death, being through Christs righteousness an heir of life.

DIALOGUE V.

Verf. 5.

For Moses thus describeth the righteousness which is of the Law, that the man which doth these things, shall live thereby.

TIMOTHEUS.

From what booke of Moses is this testimony fetched, and what is the sum of it?

S I L. The testimony is fetched out of Leviticus 18. verse 5. The summe whereof is thus much, that whosoever perfectly keepeth the whole Law, shall have that righteousness, unto which as a due debt belongeth eternall life. So as here in these words is a compact between God and man; God promisetht eternall life so as men doe his statutes perfectly; this is the covenant of workes, made with Angels and men in their creation, and repeated in Scripture, to force us to Christ.

T I M. To what purpose is this testimony cited?

S I L. First, to prove that there is a righteousness of workes, as well as of faith. Secondly, to prove that it is impossible for any meere man to have this righteousness of workes; because the condition upon which the righteousness of the Law doth depend, is not possible to be fulfilled: which is this, (to do the whole Law in every point) it being a thing which farre surpasseth the infirmity of mans nature; and therefore we may not seek either righteousness or eternall life by the workes of the Law, but by faith in Christ Jesus.

T I M. Now come to the words and tell us what is meant by [describeth?]

S I L. Thus much, to set forth a thing in so plain and clear manner, as that it may be well perceived and understood, as a thing painted in lively colours to be seen.

T I M. What is meant by the [righteousnesse of the Law?]

S I L. That righteousness which the Law morall teacheth and describeth, which elsewhere is called our owne righteousness, or the righteousness of workes; because it sticketh in our selves, and standeth in working after the Law, and not in believing the Gospell.

T I M. What lesson are we to learn from the first part of this verse being thus explained?

S I L. That all such Texts of Scripture as doe teach workes and promise life

Sum.

Scope.

Interpret.

1. Doct.

life unto them, they belong unto *Moses* and are part of *Moses Law*, though they be written in the *new Testament*; as namely, those words of *Christ* to the young man, *Mat. 19. 17. If thou wilt enter into life, keep the commandments*, also *Rom. 2. 6, 7. and 13* For the *Gospell* requireth workes as fruites of faith, not as merits of righteousness and life.

Reason.

Use.

T I M. What use is to be made of this point?

S I L. It helpeth us to distinguish between the sentences of the Law and of the *Gospell*; for the *Gospell* doth often promise life eternall, and salvation to repentance and good workes: but not as they are performance of the Law, but as the tokens and fruites of a lively faith, whereby the promise of eternall life is apprehended.

T I M. Now go forwards, and shew us what is meant by doing, [He that doth.]

Interpretation.

S I L. To [do] signifies to keep and performe exactly and most perfectly, without any the least failings at any time; for here the sentence is legall; but when the sentence is evangelicall, then to do signifies no more but to desire, to take care, and to endeavour to doe what we may, and what lies in us, as *John 13. 17. If you know these things, happy are ye if ye do them.*

T I M. What is meant in our Text by [these things?]

S I L. The Statutes and Laws of *God*, as appeareth by the 5. verse of the 5. Chap. of *Levit.*

T I M. Of what life doth this Text speak?

L I L. Not of a temporall life onely, (as some understand it) but of eternall life also; which appeareth by comparing this place with *Mat. 19. 17.* For as the law threatneth death eternall to every transgressor; so it propoundeth life, both temporall and eternall, to the perfect keeping of it; unto which is required these three things. First, that all the statutes of the law of *God* be kept the little as well as the great. Secondly, that they be kept with the whole heart, the whole mind, and the whole strength. Thirdly, that they be kept all our whole life long, untill the last gaspe and yeelding up of the Ghost. *Deut. 27. 26.*

Mat. 22. 37. Gal. 3. 10.

T I M. Tell us now what instructions we are to learn from the latter part of this verse?

S I L. First, that the righteousness of the Law is a performance of perfect obedience. Secondly, that this perfect obedience cannot be obtained of any man in this life. Thirdly, that no man must look to have eternall life by his workes of the Law. For it is written, he that doth them shall live thereby, but none doth them, therefore none shall live by them. And note this, that righteousness and life are denied to come by the Law, in respect of us who do it not.

T I M. But how may it be proved that there is none that doth the workes of the Law perfectly?

S I L. Unregenerate men cannot doe them, for they are evill from their youth up, *Gen. 6. 5. and 8. 20.* neither regenerate men can fully do them, for in many things we sin all, *James 3. 2. 1 John 1. 8.*

T I M. If *Gods Law* be not possible to be kept, then it should seem that the promise of life made unto it, is ridiculous and idle.

A doubt.

S I L. Nay, not so, for it was once possible to obey perfectly in our creation. Secondly, the keeping of the Law is possible to *Christ*, though it be not to us, who yet have title to eternall life by *Christis* fulfilling of it. Thirdly, the elect by grace in this life are made able in some measure to keep, and shall be able to doe it perfectly in the life to come, when they shall love *God* and their neighbour, with all their heart.

Solution.

T I M. What use is to be made of these doctrines concerning our great unability to have righteousness by the Law?

S I L. First, it confuteth such as look for eternall life by the workes of the Law, which indeed can minister nothing but death to us, thence we cannot keep it. For as it promiseth life to the doers; so it threatneth death to him that failes but in one point; and what man living is he that sinneth not? Secondly, it serveth to humble us, in as much as by our own fault we are made unable to do the workes of the Law in that perfection that it requireth; for that it cannot give us righteousness

Use.

The Law
humbleth
us by shew-
ing what
we ought
to have,
and yet
have it not
by our own
desert, also
it provok-
eth to pray-
er to seek it.

and life, it must be imputed to a weak-
ness in our selves, and not to an insuf-
ficiency in the Law, Rom. 8. 3. Thirdly,
it sendeth all men, even the best, out of
themselves, and enforceth them to go to
Christ for righteousness and life eter-
nall, by beleeving that he hath fulfilled
the Law for us, by his obedience and
death; and this is indeed the right me-
ditation of the doctrine of the Law,
when it schooleth and swindgeth a sin-
ner unto Christ, to fetch from him alone
righteousness and salvation. Now
hereby shall we know that the prea-
ching of the righteousness of the Law,
hath driven us to Christ: First, if we
trust not to the workes of the Law, to
seek life by the merit thereof in whole
or in part. Secondly, if we strive to or-
der our workes according to the levell
of the Law, making it the rule of our
Christian life, still suing to Christ, for
pardon of faults. Lastly, learne hence,
that if the righteousness of the Law ha-
ving promise of life, do consist in doing
things commanded, in all perfection;
therefore Christ cannot be the end of
the Law for righteousness, unlesse be-
side the passion of his death there be
allowed unto beleevers his active obe-
dience and integrity of life, that in him
we may claime life, as well as escape
death.

DI A L O G U E VI.

Verf. 6, 7, 8.

But the righteousness which is of faith speaketh
on this wise, Say not in thy heart, who shall
ascend into heaven? (that is to bring Christ
from above,) or who shall descend into the
deep? (that is to bring Christ from the
dead.) But what saith it, &c.

T I M O T H E U S.

Scope.

What is the scope of this Text?

S I L. As before he described
the righteousness of Law out of Mo-
ses, so now by an antithesis, (out of Mo-
ses) he setteth forth the righteousness
of faith by the effects, objects, and pro-
perties, plainly shewing that it driveth

away doubting and fear from the con-
science; and leaneth upon the word of
promise, being possible, easie, and cer-
tain; and in all these it is quite oppo-
site unto the legall justice.

T I M. Declare now plainly the sum of this
Text.

S I L. It is thus much: that the righ-
teousness of faith neither leaveth the
conscience doubtfull of salvation, nor
strieth in it any feare of condemnati-
on; but staying it selfe upon the mani-
fest and sure word of the Gospell con-
cerning Christ dead for our sinnes, and
risen againe for our righteousness, it
engendreth firme quietness in the hearts
of beleevers, and draweth free confession
from their mouth, of Christs death, re-
surrection, and ascension.

Summe.

T I M. What be the parts of this Text?

S I L. Two: the first negative, shewing
what faith speaketh not, or forbiddeth,
with the cause and reason why, verf. 6, 7.
The other affirmative, teaching what it
is that faith faith, and what manner of
thing it is.

Parts.

T I M. What doth faith forbid, and why?

S I L. All doubting about eternall life
in heaven, upon this ground, because
Christ is ascended thither for us. Secon-
ly, it forbiddeth and trembling, and fear
of being tormented in hell, upon this
reason, because Christ being dead, hath
by his death overcome eternall death,
not for himselfe, but for his members.

T I M. Come we to the words, and tell us
what is meant by the righteousness of faith?

S I L. That which before in verse 3.
is called the righteousness of God,
standing wholly in beleeving; or the
righteousness of Christ, being laid hold
upon by faith, or a person justified by
faith in Christ; it is no matter which of
these we follow.

Interpre-
tation.

T I M. But how may this righteousness be
said for to speake?

S I L. By a figure called Prosopopeia,
as Rom. 8. 19, 20. Paul putteth a per-
son of a reasonable creature upon the
justice of faith, and bringeth it in spea-
king and declaring it selfe what manner
of thing it is, and what it workes in be-
leeving hearts.

T I M.

1 Doct.

2 Doct.

Faith properly taken is not our justice before God.

A doubt.

Solution.

Therefore Law and Gospel to be distinguished by the name of doctrine and not by books.

Uses.

T I M. What may we learn from these first words?

S I L. That a lively faith is necessarily required as an instrument to receive true righteousness before God. Secondly, whosoever is indued with this faith, hath that righteousness which God alloweth of in justice; not that faith (as it is a quality, a work, or gift, is this justice) but because God imputeth to faith the justice of his Son Christ, which alone is able to appease him, and to abide the rigour of his law, which faith as a work cannot do.

T I M. What may we learn by this, that Paul confirms the doctrine of free righteousness by faith, out of Moses his writings?

S I L. That Paul the Apostle and Moses writings, had good agreement in the doctrine of the Gospel. Secondly, that the righteousness of faith hath witness from the Law and the Prophets. Thirdly, that Moses knew and preached the Gospel as well as the Law; hence it is that Moses Law doth oftentimes signify the whole doctrine of God, as *Psal.* 19. 7.

T I M. Why then is Moses accounted a Preacher of the Law, and set against the Apostles and Christ, the preachers of the Gospel? *John* 1. 17.

S I L. Moses had this denomination of that which he did for the most part, and that was to publish and expound the Law to the people: howbeit the promises of grace are contained in his writings also, and he prophesied of Christ, *John* 5. 46. For Moses wrote of me: even as Christ and his Apostles did preach the Law and urged repentance, *Marke* 1. 15. Yet because their chiefest endeavour was to set forth the promises of grace, they are therefore called the Ministers of grace, and dispensers of the Gospel.

T I M. What use of it is point?

S I L. It serveth to draw the Jewes the sooner to embrace the righteousness of faith, since it was taught by Moses, a Prophet whom they much honoured and respected, and yet refusing to believe in Christ, even for that they thought thereby to be drawne away

from this Moses; whereas Paul tells them that there is no such matter, if they would believe Moses: but contrarywise they must receive Christ, whom he preached: as *John Baptist*, so Moses prepared Disciples for Christ, he one more, the other lesse clearly.

T I M. But how may it appear to us, that Moses in this testimony did speak of Christ and the Gospel?

S I L. First, out of Moses words, *Deut.* 30. 6, 11. the promises of conversion of God, and circumcision of the heart are parts of the Gospel; and this was the commandment, and not the legall precepts which that day he spake, Secondly, out of Paul, who in this place teacheth the word which Moses spake, to be the word of faith, *verse* 8. Thirdly, if Paul had used this text of Moses by allusion, agreement or proportion only (as if such words as were spoken by Moses touching the Law, might fitly be applied by Paul to the Gospel,) then had not they served the purpose of the Apostle; which was to confirme by testimony of Moses, that which he had spoken before touching Christ, being the end of the Law for righteousness to him that beleeves. They are then deceived which thinke that Paul alludeth to Moses, citing him by way of consequence and not directly; or that he doth speak of the bare knowledge or performance of the Law, either by naturall strength, or as it is made ealie by grace: for then Paul should not have spoken of righteousness by faith, but of sanctification and newnesse of life; which is quite besides the drift and scop, which is out of Moses to commend the righteousness of faith, as is very plain in the text.

T I M. But the Apostle doth not repeat Moses words?

S I L. True, not in so many letters and syllables, for something is altered, also added and taken away; but in sense and meaning he doth alledge them, and that is sufficient.

T I M. What is meant by [saying in thy heart?]

S I L. Thus much: thinke not

Ll 3

doubt.

Doubt.

Solution.

Interpretation.

doubtfully within thy selfe, or let not thy minde be perplexed with waverings, thoughts, and reasonings.

T I M. *What is meant by this question [who shall ascend into heaven?]*

S I L. Thus much, as if it were said, Who shall go thither for us, to bring us word, whether God be pacified with us; and meaneth to give us salvation there?

T I M. *What is meant by the other question [who shall descend to the deep?]*

S I L. By the [deep] is meant Hell, as *Revel. 9. 1. 11. and 20. 1.* To descend to the deep signifies to goe down into the place of torment: the meaning is, who shall go down thither to tell and assure us that we are free from the malediction and damnation of hell, and shall never be thrown down into that deep burning lake?

T I M. *What are we to learn from these questions?*

S I L. First, that they which stick to their owne workes, and thinke to be saved by their owne deservings, they have wavering and unquiet consciences, troubled with doubtings, tremblings, and feare; for that which the righteousness of faith speaketh not, that the legal justice doth speak. The reason of this doctrine is, because the Law which promisseth life to perfect obedience, gives no power to obey; it threatneth death against every transgression, but gives no remedy against any such evill and misery. Therefore it must needs be; that such as follow the righteousness of the law, must still be filled with anguish of soule, because their conscience witnesseth unto them, that they have not done all which the Law commands, but are transgressors manifold ways in many things, and so remain perplexed and without rest.

T I M. *What is the use of this point?*

S I L. This sets forth the miserable condition of all such as seek righteousness and life, by their owne deeds: for such can never have any sound tranquillity; well may they have benumbed dead consciences, but pacified consciences they cannot have; because they

alwayes lacke what is required by the Law, which condemneth to death every fault, even the least.

T I M. *What other thing is to be learned out of these questions?*

S I L. That there are two main doubtings which use to perplex and trouble men, that are without faith in Christ. The one is how to be saved and attaine heaven; the other how to escape hell and damnation. And these two doubtings are continuall and necessary effects of legall righteousness: for a man that hath not wholly kept the Law, must needs doubt whether he shall have eternall life. For it is promised upon no other condition but of exact and strict performance, and he that knoweth that he hath done things against the Law must needs be in fear of damnation, because it is threatned unto every sin.

T I M. *Have you yet any other instructions out of these questions?*

S I L. Yea, namely this, that these doubtings are contrary and repugnant to the nature and property of faith, whose property is to expell doubting, as heat expels coldnesse; as appeareth by *James*, which tels us that faith forbids us to waver, *James 6. 1.* and by the words of *Paul the Apostle*, *Rom. 4. 20, 21.*

T I M. *But how then comes it to passe, that believers are often troubled with doubtings?*

S I L. This happens through the infirmity of their flesh and naturall weakness, which wrestles and strives with the assurance of faith, which though it be certain and firme, yet it is not perfect and full. And from the imperfection of faith, there comes doubting, as *Christ* saith to his *Apostles*, *Why doubt ye, O ye of little faith?* For the hand shaketh through palsy, or some other weakness, though the property of the hand be to hold fast: so of the weakness of faith riseth doubting; but the property of faith is to breed assurance and confidence, and to drive away doubtings and feares, even as the *Sunne* scatters mists, *Ephes. 3. 12. Heb. 10. 2. Col. 2. 2.*

T I M. *What use is to be made of this point?*

S I L. It teacheth a main difference between

Doctrine.

Reason.

Use.

Doctrine.

Doctrine.

Doubt.

Solution.

between

between the righteousness of the Law, and of faith: for of this springs tranquillity through the assurance of Gods love; and of the other trepidation and trembling through conscience of sinne. Secondly, it confutes the Papists, who doe deny infallible assurance and certainty to be the office of faith, and destroy the very nature of faith, which is, to assure men. Thirdly, it warnes us to detest doubting as a thing contrary to faith, and out of an hatred of it, to fight against it. Fourthly, it exhorts all men to seek after faith, by which alone they are able to get victory over doubtings: which may well assault faith, but must be overcome by faith, 1 John 5. 4.

T I M. But from whence fetcheth faith a remedy against doubtings and feares?

S I L. From the ascension of Christ into heaven, against the doubting of salvation; for if Christ be ascended and possesse heaven in our names, and there make request for us, then we must needs deny his ascension, and fetch him backe from heaven again, if we make question how to be saved.

T I M. Whence have we the remedy against the feare of condemnation?

S I L. From the faith of Christ his death and resurrection. For if Christ be dead and raised from the grave, then hath he gotten victory over sin, death and hell, and Satan. Therefore what is it else but to deny his death, and to bring him backe again to the Crosse and grave, if we should greatly fear the torments of Hell? Consider this well.

T I M. What are wee to learne from hence?

S I L. That an unbeliever denies the death, resurrection, and ascension of Christ, whatsoever profession he make. Secondly, that the articles of Christs death and resurrection and ascension, be as a fortresse against insideliety, doubtings and feares: and serve as notable meanes and helps to confirme and establish a Christian heart in faith: therefore they ought to be well known, and often with good study meditated on.

To him who hath not the fruit of these, to him Christ is not dead, risen and ascended.

DIALOGUE VII.

Verf. 8, 9.

But what faith it? The word is neer thee, even in thy mouth and in thine heart. And this is the word of faith which we preach. For if thou confesse with thy mouth, and beleewe with thy heart, that God raised up Jesus from the dead, thou shalt be saved.

T I M O T H E U S.

What is the scope of this Text?

S I L. To commend unto us the righteousness which is by faith in Jesus Christ, without all respect unto workes, by the certainty, felicity and fruit that followes it; and now affirmatively, Paul sheweth what it is that faith speaketh.

T I M. How is the certainty of this righteousness gathered?

S I L. From the nature of the object, which is the word of God, not every word, but the word of faith (even the promise of Christ apprehended by faith) verse 8. The summe whereof is this, that Christ Jesus is dead, and rose again to justifie all that beleewe in him, verse 9.

T I M. How gather ye the felicity of the righteousness of faith, that it is easie and possible?

S I L. By this, that unto our justification there is no more required then this; that the heart beleewe, and the mouth make confession of the death and resurrection of Christ.

T I M. What is the summe of this whole Text?

S I L. Thus much, he that truly beleeveth, and accordingly doth professe the promise of God made unto mankind, concerning blessednesse by the incarnation, life, death, resurrection, and intercession of Christ, hath a ready and certain way to attain righteousness and eternall salvation, without all consideration of merit of workes, either done before or after grace.

T I M. Come we to the eighth verse, and tell us what parts it hath?

S I L. These three: First a question which

Scope.

Summe.

Parts.

which is imperfect, and must be thus supplied; but what faith the righteousness of Faith? This question serveth to stirre and quicken up attention. Secondly, an answer; This it faith, that the word is neer thee, &c. Thirdly, a declaration what word he meaneth, not of the Law, but of the Gospell.

T I M. Come we to the Interpretation, and tell us in what sense it is said, [That this word is neer us?]

Interpre-
tation.

S I L. That is to say, it is propounded and offered unto us plainly to be understood by the ministry of the Gospell, so as we need not crosse the Sea, nor clime up the mountaines, or take any long painfull journeys to seek it out.

T I M. How is it said to be [neer in our hearts and in our mouths?]

S I L. It is neer in our hearts, by being ingrafted or planted in our hearts by faith; and it is neer in our mouths when we make profession of it before men, when cause requireth so to do for Gods glory, or the benefit of others.

T I M. Why is the Gospell called the word of Faith?

S I L. First, effectively, because it begetteth faith through the spirit, as verse 17. Secondly, objectively, because it is received by faith, as the proper and speciall object thereof. Also because it teacheth and requireth not workes, but faith only unto righteousness before God. The Papists do erre, which say, that the doctrine of faith and life, is meant by the word of faith. Here Paul medleth not with good life, elsewhere he dealeth about it.

T I M. Let us now know what Doctrines we have out of this eight verse?

Doctrine.

S I L. These three: First, that a lively faith, hath the word of God for the foundation and ground of it, to build and stay upon: where by [Word] we may understand either generally that word which is revealed unto us in the Scripture of the old and new testament. For faith doth beleve and assent to all that which God speaks in the Scriptures; because they proceed and come from him who is the God of truth; all whose

words are most true and faithfull: howbeit our Christian Faith doth more specially respect the word of the Gospell, the promise of Grace touching the remission of sinnes, and life eternall by Jesus Christ; as it is said here by way of exposition [This is the word of Faith which we preach.] And wheresoever we find Faith and Christ his blood and death coupled together, we are given to wit, that the Doctrine teaching Christ his person and office, is the proper object of our justifying faith, which is therefore by Divines defined to be an affiance in the promise of Grace.

T I M. What may be the reason that Faith looketh in the matter of justifying only to the word of promise?

S I L. Because that word only doth offer unto sinners the merits of Jesus Christ to be freely enjoyed of them unto remission of sinnes and salvation, so as they be embraced and received; and therefore they be called the word of his grace, and the Gospell of Christ, and the word of salvation and reconciliation: because both the free love of God and Christ, and all his benefits be propounded to the elect in the word of promise.

Reasons.

T I M. What use are we to make of this first doctrine?

S I L. It confuteth the Papists, which make not the word alone, but their Apocrypha writings, and humane Traditions, to be the Anchor and stay of faith; which is with the foolish Builders, to lay our Foundation upon the sand, not upon the rocke.

Use.

T I M. What is the second Instruction?

S I L. That faith hath no wavering uncertain opinion, fleeting through ignorance and feare, but is a firme unmoveable and sure knowledge, because it resteth upon Gods word and promise, then the which nothing is more sure and certain. For it is written, The word of God is true, 2 Sam. 7. 28. His testimonies are sure and endure for ever, Psal. 119. 7. I John 3. 28. Also, Heaven and earth shall perish, but one tittle of Gods word shall not perish, and Rom. 9. 6. 2 Cor. 1. 20. 1 Cor. 1. 9. Now then, Faith it self

selfe must needs be a thing unmoveable, and bring with it an infallible certainty sithence it leaneth on such a firme rocke, *Math. 7. 25.* as the sure words of the faithfull promises of God, who neither is deceived, nor can deceive us, seeing he cannot lie, *Tit. 1. 2.* but is only truth, yea truth it selfe, *Rom. 3. 3.* Hence it is, that (Plerophorie, or) full assurance is attributed to Faith in Scripture, *Col. 2. 2.* Hence also it is, that godly Christiaus, rather then they will deny the doctrine of Christ, or any part of it, so ascertained unto their understanding, and with such firme assent of their mindes received, they choose to lose their liberties, living, yea, and lives also, if the will of God be examples hereof, we have in many thousand martyrs of Christ in all ages.

T I M. Can you give us examples of any, whose faith hath remained stable and unshaken by reason of Gods word and promise?

S I L. Yea, of *Jacob, Gen. 32. 9.* of *Abraham, Rom. 4. 21.* Gods power and promises, being the two props of *Abrahams* faith, *Heb. 11. 17, 19.* Of *David, Psal. 119.* In thy word is my trust.

T I M. By what comparison may this be illustrated and set forth?

S I L. Of a good man whose word deserves credit, and chaseth away doubting from such to whom it is given: so, or much more then so, ought the word of God to be rested in, and that without wavering and anxiety of mind perplexed with fear: forasmuch as God is the authour of all that truth and fidelity that is in all good men, and being himselfe the fountain of all truth, without mixture of falshood, therefore his word may be taken without flammering or doubting: and that Faith which leaneth upon it, must needs be very firme and strong against all assaults of Satan, whose fiery darts of doubts and despair are quenched by the Faith of Gods word. If in marriage for wedlocke duties and comforts, we stay upon our mutuall promises, how much more may the spouse of Christ, even every faithfull soule, quietly and firmly rest upon the promise of her husband Christ, for all

good things present and future, both now and in Heaven?

T I M. What profit is to be made of this second instruction?

S I L. First, hereby is overthrowne the Popish doctrine, which alloweth unto justifying Faith no more but probable or conjecturall knowledge, leaving mens consciences full of fear and doubting of their own blessednesse: wherein upon the matter they disable the word of Gods promise, and make his word false. For to teach that men ought still to sticke in doubts of their own salvation, though God hath promised it by Christ to such as beleeve in him: what is this else, but to play the Butchers of mens Consciences, which are even kept upon the racke by Romish Divinity; and also to charge the word of God with forgery and falsehood, as if he did not meane in good earnest? Secondly, hereby we see, how slanderous they are, which accuse the assistance and confidence of faith to be a wicked and damnable presuming, sithence it is duty and Christian submission, to relie undoubtedly upon the word of God, and not godlesse presumption; which rather they are to be charged with, who have all or most of their trust in their own innocency and good workes, and not alone in the truth and mercy of God. Thirdly, here is matter of great comfort unto all faithfull soules, who in all temptations stirring them to doubt of their own happinesse, they may ensire themselves from all terror, by having recourse to the word and promise of God, as *David* did. *I had perished in my trouble (saith he) but for thy promise, thy word hath comforted me.* For as the palse man in the Gospell, having Christs word (*Be of good comfort, thy sins are forgiven thee,*) was thereby cheered, and made both quiet and joyfull: so the promise of the Gospell being appyed to a trembling soul, will fortifie and stablish it in tranquility and peace. This Satan knoweth, and therefore his practise is to hide the promises of grace from troubled consciences, or else to suggest unto them this, as though that

Use.

Similitudes.

that such promises were not made to them, or did not belong unto them.

T I M. *What is the third doctrine out of this eight verse?*

3. Doct.

S I L. That the preaching of the Apostles, was all one with the Gospell which was written: for that word of faith first written by Moses, and afterwards by Paul to the Romans, is that selfsame word which Paul & other Apostles preached. Therefore it is false which the Manichees and Papists avouch, that the Apostles taught other things than that they then wrote; that hence they may have power to join therunto their Apostolicall traditions unwritten: which efrouer of theirs must be rejected as Apocriphall and false. If they be no consentant to the Scriptures, they came not from the Apostles but are counterfeit.

T I M. *Let us proceed unto the 9 verse, and tell us what is meant by confession?*

Interpret.

S I L. An open and plain profession, that Jesus who is Lord of all, is our Lord also; for that he is Lord, the Devils know, and acknowledge. Therefore Christians must go further, and believe it with affiance.

T I M. *In what respects is Jesus [our Lord?]*

S I L. Both by right of Creation and power over us, and also by grace of Redemption, having as well ransomed us to be his own peculiar people, as created and governed us.

T I M. *What is it to [believe in thine heart?]*

S I L. It is not onely in our mindes to see and assent unto the truth of the history of Christ (which even wicked men and hypocrites, yea, unclean spirits do,) but to embrace in our hearts, will, and affections, with holy confidence, the benefits of Christ his death and resurrection, even reconciliation with God, remission of sins, righteousness and life eternall.

Doubt.

T I M. *Why is confession set before faith, which is the cause and root of confession? Psal. 116. 10. I believed, therefore did I speak.*

Solution.

S I L. First, because Moses did in this order propound them, as in the 8. verse is cited. Secondly, we cannot discern

other mens faith, or other men our faith, but by our outward profession of foremen; it is declared by our confession and action.

T I M. *Why doth he onely name Christs resurrection, seeing faith respects his birth, life death, and all which Christ did and suffered?*

Doubt.

S I L. First, because the faith of the resurrection of Christ, doth distinguish Christians from Pagans and Infidels, who do easily accord to beleve that the man Christ was born, lived, and died, but they deny his resurrection, as a thing which exceedeth compasse and reach of reason, the Philosophers discerned it not, but derided it rather saying, What new doctrine is this? *Act. 18.* Secondly, because all that Christ did and suffered, had profited us little, unlesse he had risen again, wherein he obtained a perfect victory over sin, death, hell, and damnation, for all the elect. Lastly, the article of the resurrection presupposeth all the rest, and knitteth together as a link, both antecedents and consequents: his incarnation, life and death which went before; and his ascension, sitting at his fathers right hand, and his intercession which follows after his risings. Under which then by a *Synecdoche*, all the other passions and actions of Christ, be contained.

T I M. *What doctrine ariseth out of this 9. verse?*

S I M. Onely this one, to wit, the facility and easinesse of that righteousness, which is by faith in Christ; for unto our righteousness before God, and salvation in heaven, there is no more difficult and hard thing exacted of us, but with the heart to beleve, and with the mouth to confesse Christ: and by this means, Christ will be neer to us both in possibility and efficacy: in possibility, because it is a thing possible which may be, that elect sinners shall have grace to beleve, especially God having ordained them unto Faith, *Act. 13. 48.* but it is utterly impossible, that they should keep the whole Law perfectly, Gods decree and mans corruption being against it. And secondly, he is

Doctrine.

neer

neere and easie to us in efficacy, because through the holy Spirit, he is made to dwell in a faithfull heart, really and actually: and his righteousness as a robe or garment, is put upon them, to cover their sins and unrighteousness.

A doubt.

TIM. Yea, but to beleve in Christ, is no lesse impossible and hard, then to fulfill the Law: for we have no more power to doe the one, then the other.

Solution.

SIL. It is true: but this facility is to be understood, not in regard of the beginning and efficient cause of Faith, which is meely Gods gift without our selves, he working in us both will and deed, *Ephes. 2. 10. Phil. 2. 13.* but this righteousness of Faith is easier in regard of the manner of the work, because the Law requireth the full obedience thereof to be performed by our selves, which cannot be in this infirmity, *Rom. 8. 3.* But Faith referreth and sendeth us to Christ for the performing of the Law; and in regard of the manner of the work, it is far easier to beleve the Law to be done by another, who was able to fulfill it, and was sent for that end, then to doe it our selves. Also much easier it is, to beleve and give assent to a true promise, then to keep strictly, without failing, all Gods commandments. If a King should say to a Subject, Conquer me such a Kingdome, and I will give thee my daughter with large dignities and livings; were it not harder then if he should say, Doe but trust my word, and I will doe all this for thee. In these considerations one faith, that salvation hath but a short cut, it requireth no externall labor, but inward beileif: and *Calvin* faith, that by the operation of the Spirit thou maiest easily beleve with thy heart, and confesse with thy mouth. And *Lyrarus* faith, here is shewed the facility of the righteousness of Faith. And *Fains* thinketh this saying, of being neer in the heart and mouth, to be a Proverbiall speech, commending the readinesse of that which is in the heart and mouth.

Use.

TIM. What use hereof?

SIL. It administreth comfort to

Christians, to consider that the means of passage to heaven be not unconquerable and unable to be attained. Secondly, it declares how uncomfortable Popish doctrine is, which excludes and shuts out all hope of being saved, by tying salvation unto an impossible condition of fulfilling of the Law. Thirdly, it stirreth us up to the love and praise of Gods goodness, in appointing so easie a condition, and giving us power to keep it, For faith is the gift of God.

DIALOGUE VIII.

Verf. 10, 11, 12.

For with the heart man beleeveth unto righteousness: and with the mouth man confesseth unto salvation. For the Scripture saith, &c.

TIMOTHEUS.

VV Hat doth this Text contain?

SIL. First, a repetition and confirmation also of that which was said touching salvation; the effect of righteousness by faith; together with an explication of the persons to whom righteousness and salvation belongeth. The thing here repeated, is, that a Christian that beleeveth in Christ dead and raised to life, and confesseth this his faith before men, shall certainly and without doubt be saved. Wherefore let us observe these things, that faith and confession are coupled together, as the tree and her fruit, and as the mother and the daughter. Also they be set forth by their proper subject of seats whereto they cleave, and wherein they stick and rest: Faith in the heart, and confession in the mouth. Lastly, not the parts, but the degrees of salvation be pointed at. The first degree or beginning of it, is righteousness, to wit, absolution from sin, by free pardon, through the merit of Christ his death, and being accounted just before God, by the worthiness of his obedience to the morall Law. The second degree is, perfection of salvation in heaven, and all the proceedings thereunto, from justification till glorification

Coherence

Method or disposition of the Text.

Two degrees of Salvation.

fication in heaven, here called salvation.

T I M. *Whence is the confirmation of this proposition fetched?*

S I L. From authority of Scripture, as of *Esay* 28. 16. verſ. 11. and *Iſa* 2. v. 13. 32.

T I M. *What doth Paul in the explication of the persons, which shall be partakers of this salvation?*

S I L. First, he noteth by an universall particle [*Whoſoever*] without difference of Nation, or sex, or age, or condition. Secondly, he particularly nameth both Jew and Gentile, which in respect 1. of salvation, 2. and the need thereof by sinne, 3. with the meanes thereof by faith, are equall, as he proveth by two reasons: one from the unity of Gods essence, who is the same Creator and Saviour of all the elect, Jew and Gentile. Secondly, from the immensivenesse of Gods mercy, which is so large, as that it can suffice all sorts of people which trust in his Sonne, and call upon him, verſ. 12, 13. Therefore by calling of the Gentiles, nought was taken from the Jews; these were no whit endamaged by saving them; God is sufficient for both.

T I M. *Come we now to the interpretation, and tell what is meant by [Men.] As, also what is meant by [believing?]*

S I L. By man is meant every true Christian, man or woman. And by believing is meant, not onely to assent unto the Doctrine of Christ, but with confidence and sure assiance to embrace it.

T I M. *What is meant by the [Heart?]*

S I L. The soul, with all the faculties thereof, but especially the will and affections; which are therefore in phrase of Scripture termed the heart, because the soule keepeth her chiefest residence in that fleshy part of man called the Heart, sitting and shewing her selfe there, as it were in her chair of estate.

T I M. *What is it [With the heart to beleeve to Righteousnesse?]*

S I L. It is the same with that phrase, *Rom* 4. 5. to have faith imputed for righteousness; or with that, *Rom* 9. 30. to attain to the righteousness of faith: or

Gal 3. 14. 24. to receive righteousness, or to be made righteous by faith.

T I M. *What lessons are we to learn from the first part of the tenth verſ?*

S I L. First, that unto righteousness before God, (that is, to remission of sins, and perfect justice by Christs death and resurrection) there needs no mans part, nothing but a true and lively faith. Indeed good works are witnesses to testify the truth of this faith before men, and unto our selves; but when the speech is of getting and receiving righteousness (even pardon of our sins and eternall life by Christ,) works are clean to be shut out and excluded, as having no power to enable us to embrace Christ: and this is the controversie between us and the Church of *Rome*, that whereas they doe part the instrumentall cause of our righteousness between faith and works, we attribute it unto Faith onely, according to the doctrine of the Scripture, *Rom* 3. 27, 28, 29, 30. *Gal* 2. 16. and of the Fathers agreeable therunto. The beleeving man shall be justified in Faith onely. *Ambrose* on *1 Cor* 1. Whoſo ever trusteth in Faith onely is blessed, *Hierom* Chap. 3. to the *Galat*. By Faith onely shall Christ save the offenders of the Law. *Chrysostome* on the *Ephesians*. To these might be joined *Basil*, *Theophylact*, *Hilarie*, *Cyprian*, and many more, which teach the same truth as we now doe.

T I M. *What use of this doctrine?*

S I L. First, it instructeth us to know how necessary Faith is: For where this is, there righteousness is, and there is no righteousness where Faith is wanting. Secondly, it convicteth the Papiſts of grievous slanders, in that they charge *Luther* to be the first inventor of this Doctrine touching righteousness by Faith alone. Whereas before him, the learned Doctours of the Church, yea, Apostles, Prophets, and Christ himself, had delivered this truth to the Church, even from the beginning. How then can it be an heresie in *Luther* to teach thus, but it must be an heresie also in the Pen-men of the Holy Ghost to write thus?

Doctrine.

Reason.

All that be justified by faith onely, are freely justified. *Amb* in 3. ad *Rom*.

God hath justified us, using thereto no works but faith onely. *Chrys* in 3. *Rom*.

Only Faith in Christ doth make us clean. *August*.

Use.

Quod primum, id verum; falsum, quod posterius.

T I M.

Jews and Gentiles be equall, wherein and why.

Interpretation.

2. Doct.

Reason.

Use.

Col. 2. 2.
John 17. 3.
John 6. 40.
Ephes. 3. 12

T I M. What is the next doctrine?

S I L. That the seat and subject of faith is not the mind alone, but the will also, which is more specially signified by heart, *Act. 8. 37. Ephes. 3. 17.* For this confidence is at least a necessary companion of faith, but confidence hath place in the heart; therefore faith lodgeth there also.

T I M. What use are we to make of this doctrine?

S I L. It serveth to teach, that unto a lively faith, there is required a double work of the Spirit: First, to enlighten the minde, that it may certainly see and assent to the things written in the Gospel. Of this first worke it is, that faith is often in Scripture termed understanding, and knowledge, and seeing. The other work is to bow the affections that they embrace, and fully rest in that which the minde hath fully assented unto. From this work, Faith in Scripture is termed trust, confidence, and assurance. Secondly, this doctrine serveth to confute the Romanists, which place Faith in the supernall part of the soule onely, and will have it to be nothing else but the assent of the minde to the will of God: whereas it is not written here, that with the understanding, but with the heart man beleeveth to righteounesse. There may indeed be worthy knowledge and notable assent in the understanding part, but it is the heart which beleeveth to justification. Thirdly, here is an exhortation to all Christians (as they will be assured of this justifying faith,) not to rest content with a naked knowledge of the Gospel, or that in their mindes they have yielded agreement and consent to the truth of it; but neerly to look unto this, whether Faith have taken hold of their will and affections, to make them obedient to their illuminated understanding, with some measure of peace and joy; and to resist all contrary thoughts and motions, with a loathing of them, being ready to make confession of Christ in our mouths.

T I M. What is signified here by [confession of the mouth?]

S I L. Not onely a plaine and cleare acknowledgement of Christ, to be the onely Lord and Saviour of mankind; and of all that doctrine which concerns his office, natures, person, and benefits: but the calling upon his name with trust in him, as in our own Lord and Saviour, as it is expounded in the 13. verse following, wherein vocation is put for confession.

T I M. Wherefore is this work of confession added unto faith?

S I L. To distinguish and put difference between a dead and a lively faith, by a peculiar fruit of it.

T I M. But why is this work named as the wimesse of faith, rather than any other work?

S I L. First, because it is easily gathered out of the words of *Moses* before alledged in verse 8. where *Moses* spake of the mouth, and joined it with the heart. Secondly, because it is a principall token of a true faith, when occasion serveth, sincerely to confesse the doctrine of Christ, and to call upon his name faithfully; which no hypocrites can doe, for they draw neer with their lips onely, *Matth. 15. 8.* But this confession which is a sure marke of faith, comes from faith as from the root of it. Thirdly, because great promises are made to this duty of confession, *Matth. 10. 32.* And here salvation is promised to such as confesse Christ out of a lively faith.

T I M. But in what sort and sense is salvation annexed to confession?

S I L. Not as the effect to his cause, but as the way to the end; for confession is but the way onely by which justified persons doe come to their perfect blessednesse in heaven, which is here signified by salvation, as the highest degree of our happinesse. Seeing righteounesse is attributed to faith, and salvation necessarily follows righteounesse; therefore faith is the only instrumentall cause, whereby we be justified and saved; and not confession, which is but the path onely wherein the godly are to walk to heaven, and a fruit of a saving faith: so as vain is that Popish note,

M m upon

Doubt.

Solution.

Doubt.

Soluti. n.
Confessio
est via qua
pervenitur
ad Reg-
num.
Ber.
Note.

upon these words, that faith without works justifieth not: it justifieth without works, but it is not in a Christian without works.

T I M. *What doctrines are taught from this later part?*

Doctrine.

S I L. That a lively faith bringeth forth good works, and namely the confession and invocation of Christ; which where they are, there is true faith; and there is no true faith where they be not; as there is no fire where there is no light nor heat, for it is the nature of faith to witness it self upon occasion, as fire sendeth forth heat. Therefore are we wronged by the Papists, who accuse us to teach a weak and a dead faith void of works: and Christians are to be warned to get such a faith as can shew it self by works, and such works as proceed from faith; for we teach that true faith workes by love, and all works which come not of faith, to be sins. Secondly, we learn, that confession is a work necessary to salvation, and is to be done of all those that will be saved; necessarily, as a duty and a thing commanded us of God, but not as a meritorious cause.

T I M. *But what things belong unto Christian confession?*

S I L. First, knowledge, to see the truth concerning Christ. Secondly, wisdom, to espy the due occasion of confession; to wit, when God may be glorified, and our neighbour edified. Thirdly, boldness, to doe it freely without fear of man. Fourthly, sincerity, without dissimulation and guile. Fifthly, reverence, as in Gods quarrel and presence. Sixthly, meekness, 1 Pet. 3. 15. Such as be drowned in ignorance of the Gospell and unbeleefe; also rash, presumptuous, and vain, glorious persons, timorous and fearfull ones, hypocrites and false-hearted men and women, proud and malepert people, be not fit and meet to perform this duty of confessing Christ.

DIALOGUE IX.

Verf. 11, 12, 13.

For the Scripture saith, Whosoever beleeueth

in him shall not be ashamed. For there is no difference between the Jew and the Grecian, for he that is Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved.

TIMOTHEUS.

W*hat is the drift of this Text?*

S I L. To prove by authority of Scripture, what he had said before in v. 10. where he ascribeth righteousness unto faith, as to a cause; and salvation to confession, as to a way which leadeth unto salvation. The argument standeth thus: It is not possible that the Scripture should be broken and untrue; but the Scripture promiseth righteousness and salvation unto such as truly beleeve and call upon Christ. This is proved by these three verses of our Text; touching faith, verf. 11. touching confession, in verf. 13. Therefore men do beleeve with the heart to righteousness, and salvation pertaineth to such as confess him.

Scope.

T I M. *What may we learn hereby, that Paul proveth his doctrine by testimony of Scripture?*

S I L. These lessons: First, that the Scripture is sufficient not only to teach all needfull truths of godliness, but to confirm and prove it also. Secondly, that the word written, is the infallible rule of all doctrines, which are to be delivered unto the Church, for direction of faith or manners: for in that Paul doth prove and stablish all doctrines of Christianity by the Scripture alone (not using any other testimony for that end:) Thence it follows, that Scripture onely is the most certaine and undecivable rule of all doctrines. The reasons hereof be: First, because God the author of all Scripture is most perfect in knowledge, and of infinite wisdom, therefore his word must needs containe a perfect rule and direction whereby to judge of doctrines. Secondly, our faith springs from Scripture alone, Rom. 10. 17. Therefore we must beleeve that onely for sound doctrine, which

Doctrine.

Reason.

which can be drawn from the word of God written.

T I M. *What use of this doctrine?*

S I L. First, it serves to admonish us to try all things which is taught of any Ministers, by the touchstone of the Scriptures, as the Christians of Berea did, *Acts 17. 11.* receiving willingly what we finde grounded upon and consonant unto the Scriptures, but refusing all that is diverse from it. The ancient Fathers and Doctours of the Church, nay the Apostles submitted their Sermons and writings to this tryall, *1 The. 5. 21. 1 John 4. 1, 2.* As we like that gold onely that will abide the touchstone, so we must hold onely such doctrines as agree with the word of God. Secondly, it confuteth the Papists which make unwritten traditions to be a rule equall to holy Scriptures; being indeed a Leaden rule of deceit, uncertain and subject to change, and to falshood and error; yet they will have them embraced with like reverence and affection as the holy Bible.

T I M. *From whence is this first authority fetched?*

S I L. Out of *Esay*, Chapter 28. vers. 16.

T I M. *Tell us first what ye do observe in the manner of alledging this authority, and what ye note in the matter?*

S I L. Touching the manner, the Apostle doth so alledge the place of *Esay*, as withall he doth interpret and expound it, which is the best manner of alledging Scriptures, so to cite them as to give some light to them. For whereas *Esay* said [*He*] indefinitely, *Paul* writeth [*whoever*], universally to shew us, that an indefinite proposition is equipollent to an universal. Secondly, *Paul* mentioneth the object of our faith [*in him*], (that is *Christ*), whereas *Esay* said only he which beleeveeth. Thirdly, in *Esay* it is written [*shall not make haste*], in *Paul*, [*shall not be ashamed*], (that is, frustrate of his successe, being deceived of that they looked for,) which is a fruit and consequent of haste: for such as are hasty and precipitant, do their business untowardly, and naughtily; as *Saul* did

when he made halt to offer sacrifice before *Samuel* came, wherein he did greatly sinne, and was thereby brought to shame. As also *Peter* his precipitation, caused shame to him; whereas the true beleevers without such shame, shall obtain forgiveness of sin by *Christ*.

T I M. *What note ye in the matter of this sentence cited out of *Esay*?*

S I L. First, that as the high cause, to wit, predestination or election, is not restrained to the Jews onely, but powred out upon all sorts of men, as well as Jews, *Rom. 9. 29.* so is faith (the next cause) equally given to all people, without difference of nation whatsoever. Secondly, that the reason why many Jewes and others be ashamed and contounded is, for that they beleeve not, because whosoever beleeveeth, shall not be ashamed. Thirdly, that the true justifying faith hath no other proper object but *Christ Jesus*, and him as he is both dead and quickened; this is that brazen Serpent towards which our faith looketh. Fourthly, that *Christ* is very true God, because we are bound to beleeve in him, see *Joh. 14. 1.* This confuteth the *Arrians* denying *Christ*s eternall and natural divinity. Fifthly, that the universality of the promises of the Gospel, are restrained and limited to beleevers, and to them also they be extended, and to every one of them, and to none other; there is an universality of beleevers, as there is of unbelievers.

T I M. *But the Jews did appropriate the promises of God to themselves alone, as the true and sole heirs thereof.* Doubt.

S I L. They did so, but unjustly; for now under the Gospel (howsoever before there was manifold and great difference, see *Rom. 3. 2.* Also *9. 4, 5.*) there is no distinction, but Jew and Gentile are all one. For first, they have all need of salvation, all being sinners, destitute of Gods grace, and of the gift of true righteousness, *Esay 53. 6. Rom. 3. 23.* Or if we looke unto the meritorious cause which is *Christ*, in whom all have a like interest by Gods mercy, *Rom. 11. 32.* or the meanes whereby to be made partakers of *Christ* (which is faith) a gift bestowed

ed by God indifferently upon the Jews and Gentiles, *Gal. 3. 8.* *Ephes. 2. 17, 18.*

Interpre-
tation.

T I M. *In what sense is God said to bee Lord of all?*

S I L. Because hee is the common Creator of all, who made both Jew and Gentile. Secondly, because he is the justifier of all, without respect of country, every one which beleeveth in Christ, shall have righteousness before God, who is one which doth justify the circumcision by faith, and the uncircumcision through faith, *Rom. 3. 30.* From whence it doth follow, that God accepteth not persons, *Acts 10. 30.* so as to love one the more because he is a Jew, or the lesse because he is a Gentile, but is of like affections to all the faithful, of what people or language soever: as a Father is well affected unto all his children which doe well, and a workman to all his work made by him: so is God good to all his people without distinction of place. Therefore a Gentile though not circumcised, yet if he have faith, hee shall become righteous and live for ever: whereas an unbelieving Jew shall bee sent away unjustified, though he be circumcised.

T I M. *What is meant by this, that God is good to all?*

S I L. That he is abundantly loving and kinde (not to every particular person, without exception of any singular) but to all men of all sorts, for *[Riches]* signifie plentiful goodnesse, as *Ephes. 2. 4. 7.* and by *[All]* is often meant some of all kinds, Countries, and degrees, as *1 Tim. 2. 3. Rom. 11. 32.*

T I M. *What are we to learn from hence?*

S I L. Not that every man and woman be elect, called, and justified, as some falsely collect from hence, being the enemies of Gods grace, sufficiently confuted from this place, where the universall particle *[All]* is limited to such as call upon him, which none doe in truth but believers onely: but that any which be justified and saved they are beholden to the great and exceeding goodnesse of God for it, *Ephes. 2. 7, 8.* Secondly, God so loves his Children,

as he is not onely good to them, but *[Rich]* to them, and heapeth his grace upon them. See *Ephes. 2. 5.* Thirdly, we have no cause to envy other Christians, seeing God is rich enough to suffice all, as the Sunne hath light enough for all that stand in it. Therefore, as the Jewes are to be blamed for the grutching at the conversion of the Gentile, whereby nothing was taken from the Jew, so they are faulty and doe sinne, which tret at the prosperity of others, either spirituall or bodily. This disease springeth from hence, that they consider not that the goodnesse of God is bottomlesse, being such a fountain as can never be drawn dry, his riches being far unlike worldly riches, which are diminished by giving.

T I M. *Whence is the second authority fetched?*

S I L. From *Joel 2. 32.*

T I M. *How may it appear that Paul doth rightly apply this to Christ, and to faith in him?*

S I L. By comparing this text with *Acts 2. 21.* where *Peter* expoundeth this place of *Joel* touching Christ and salvation by him: such harmony there is in the holy Scripture.

T I M. *What doctrine learn we from this verse?*

S I L. That whosoever confesseth Christ, and calleth upon him, is sure of salvation, because God hath so promised. Secondly, that religious prayer is to be directed unto God alone, because hee alone is the searcher of the heart, & is God al-sufficient, *Gen 17. 1.* Here falleth to ground invocation of Saints. Thirdly, that there is no true prayers but in the Church of God, (which is the *Sion* and *Jerusalem*) where the Prophet promiseth deliverance and salvation. Fourthly, the people of God never pray to him in vain; for howsoever they are not heard in that very particular which they request, for that God seeth it not expedient for them; yet seeing they that call on him are saved, therefore he is never called on without great fruit and wholesome effect. This is a great encouragement

3 Dd.

2. Dd.

ro

to diligence, yea and unto constancy in calling upon God through Christ, considering that they shall be heard unto salvation, though they be not alwayes heard unto their desire.

DIALOGUE X.

Verf. 14.

But how shall they call upon him in whom they have not beleevd? and how shall they beleve except they hear? how shall they hear without a Preacher? and how shall he preach except he be sent?

TIMOTHÆUS.

VV *Hat is the purpose and drift of this Text?*

SIL. Sithence the righteousness of faith is the onely true righteousness, and doth in common by the promise of God belong to Jew and Gentile, (as we have seen out of the former Text:) The purpose of the Apostle is now to prove, that the Apostles must be sent of God to preach the Gospell to both people, to be as the ordinary means to beget faith, and to bring them to Christ, that through his righteousness imputed to them, they might be saved. And herein a secret objection is answered: for our Apostle having soundly confirmed that our true righteousness before God, which bringeth peace to the soule, must be had not by working after the Law, but by beleiving the Evangelicall promises of forgiveness of sins and life eternall by Christ dead and raised, and that these promises equally belong to Jew and Gentile. The next thing to be required was this, how we might ordinarily come unto and attain this faith, and the righteousness which it layeth hold on? whereunto Paul now answereth, that this is gotten by means of Apostles, and other Preachers sent of God to preach the word of the Gospell. So as this Text of all other Scriptures doth very plainly and worthily commend to us, the singular excellency, the great fruit and necessity of the word preached, being the means ordained of

God, to convey into the hearts of elect Jews and Gentiles, that most precious gift of faith, which receiveth Christ and his righteousness unto salvation in heaven.

TIM. *What argument doth the Apostle use to prove his purpose by?*

SIL. By a gradation, or proceeding from the effects to the causes negatively, or from the cause to the effect affirmatively. Thus, God by his Prophets promised salvation indifferently to Jew and Gentile, but without calling on God or prayer, there is no salvation, and none can pray without faith, and no faith without hearing, no hearing without a Preacher, no Preacher without commission or sending. Therefore it is necessary to all people for the obtaining of salvation, that God send his Apostles and other Ministers to preach the word. From the causes to the effects, the argument runneth thus affirmatively; it is by the free and mercifull sending of God that men do preach, such as preach ought to be heard, by hearing Gods word there cometh faith, faith bringeth prayer, prayer is a sure note of salvation: therefore God must send some to be Preachers, that others may get salvation. Or thus; Gods sending causeth Preachers, preaching bringeth hearing, hearing breeds beleiving; faith worketh prayer, prayer obtains salvation. This serves to stay the Jews from grudging against the Apostles, because the Gentiles being appointed of God to faith and salvation, must not be denied the means and helpe, by which God will save his own: therefore no cause to mislike the Apostles for preaching the doctrine of Christ to the Gentiles.

TIM. *After what fashion and sort is this Text set down?*

SIL. By interrogations or questions, which are negations in force, and must every one of them be thus answered (they cannot:) how shall they call on him in whom they have not beleevd? The answer is, (they cannot) and so of the rest.

TIM. *How many be the steps or parts of this gradation?*

M m 3

SIL.

Method.

S I L. They be six : First, salvation. Secondly, calling on God. Thirdly, faith in Christ. Fourthly, hearing. Fifthly, preaching the word. Sixtly, the sending or vocation of God, which are knit together in one chain as causes and effects : the first being concluded of the last, and the last interred of the first, as we have before set down.

T I M. What doe yee call salvation ?
verse 13 ?

Interpret.

S I L. A deliverance from all sin and all miseries, and the enjoying of most perfect blisse in heaven. This salvation is given the elect in this world imperfectly by justification, delivering from the guilt and the whole punishment of sin; and by sanctification, freeing them in part from the power and dominion of sin : and perfectly by glorification in the world to come, discharging the elect of all the remainder of sin, of all corruption and infirmities whatsoever, that they may be like Christ in his celestial glory and felicity.

T I M. The calling upon God, how manifest is it ?

S I L. Twofold : First false and counterfeit, when men draw neer with the lips onely, as the Pharisee prayed, *Luke 18. 11.* Secondly, true and sound, when with our hearts we desire of God needfull and lawfull things, with sure trust to obtain them through the intercession of Christ. Thus the Publican prayed, *Luke 18. 13.* and *David, Psal. 25. 1.* This later kinde of calling on God, is either in heart onely, as *Moses* prayed at the Red sea, *Exod. 14. 15.* and *Hannah, 1 Sam. 1. 13.* or both with heart and mouth, as *David* prayed, *Psal. 116. 1, 2, 3.* They are both meant here, vocall and mentall prayer, but chiefly the latter.

T I M. What learn we from hence ?

Doctrine.

S I L. That true prayer is a certain undoubted note of salvation, even as the want of the gift of prayer is a plaine mark of a wicked man, *Psal. 119. Save me O Lord, for I call upon thee, Psal. 14. 4. They call not upon the Lord.*

T I M. What use of this point ?

Use.

S I L. It serves to move such as would

be saved, and lack the gift of prayer, to strive to have it; and such as have it, to make precious account of it, and to be heartily thankfull to God for such an unspeakable gift : yet we ought not to think that by the work of prayer, wee merit salvation, the root and cause whereof, is faith from whence it hath all efficacy and commendation.

T I M. What may it teach us, that we must beleeve in him on we doe call ?

S I L. That faith in Christ is necessary unto true prayer, yea so necessary as without it, we not only cannot pray aright, with hope to speed, *Marke 11. 24. James 1. 6. 7.* but our prayers are turned into sin, *Rom. 14. 23.* The reasons hereof be; First, because it is written, *Hee that cometh to God must beleeve that God is, and that he is a rewarder of them that seek him, Heb. 11. 6.* Secondly, because trust and confidence of the heart that God will hear, is that which begetteth prayer, whereof as of all other good gifts and good workes, lively faith is the mother and roote whence they spring, fetching all their praise and vigour from faith; therefore it was, that *Moses* cryed for deliverance from the Egyptians, and *David* from Saul and other enemies, and the Syrophenician prayed for her daughters safety, and the blinde man for his sight, and the Publican for the remission of his sinnes, &c. because they beleeved that God could and would grant their petitions. As we in our necessities when wee need other men, do willingly become suiters for help at their hands, when we have trust to be heard and succoured : so it is the affiance of Gods goodnesse which doth bring forth invocation, and calling on his name, as *David* said, *We beleeve and therefore we pray, Psal. 116.*

T I M. What profit is to be made of this instruction ?

S I L. First, it doth admonish us that when we pray, we bring faith, having assurance of Gods love in Christ, that for his sake he is our Father, and also will faithfully keep his promises which he hath made to them that call upon him.

2 D. 3.

Reasons.

him. Secondly, to reprove such as do offer to pray, having their hearts void of this holy confidence, without which all prayers be vain and idle. Thirdly, to comfort such as feel their hearts stirred up to desire of Gods blessings, with a confidence to obtaine, because this is a certain note that they have faith, without the which they could not have such desires and such confidence, *Ephes. 3. 12.* Fourthly, to convict the Papists of error, for their calling upon Saints departed, in whom because they may not put any trust, (for cursed is he that trusteth in man,) therefore no prayer ought to be made to them, but to God alone, in whom alone it is that we may put our confidence. Therefore all religious prayers, to him are only to be made, and to none other. Also this confuteth *Ballarmine*, who saith, that unto prayer it is not needfull that he that prayeth have faith to assure him of being heard, directly against the Scripture, and *James 1. 6, 7.*

T I M. Proceed and tell us what hearing he speaks of, in saying [How can they beleeve in him, of whom they have not heard?]

S I L. Not only the hearing which is inward of the minde and heart, but of the outward hearing by the sense of the eare; neither is it the hearing of every sound or voice, but the hearing of the word, (even the word of the Gospell,) which is meant in this place.

T I M. What is the instruction from hence?

S I L. That unto true beleeve in God, the hearing of the Gospell with our bodily eare, is necessarily required.

T I M. But how then shall elect Infants beleeve, (seeing they are not capable of this hearing, through the weaknesse of their Organ?)

S I L. This text speaketh of the meanes how to come by actuall faith, which is joyned with discourse, and is got by institution; and not of that habituall faith or faculty of beleeving, whereby infants are endowed through the wonderfull secret operation of the Spirit, engrafting them into Christ for salvation.

T I M. What are we to thinke of them that are borne deafe, and cannot hear?

S I L. The holy Ghost, both by his extraordinary motion in their hearts supplies the want of outward meanes in so many deafe ones as be his chosen; whereof sundry examples both in former, and in this age. Our text speaketh of the ordinary way whereby Christians do obtain the gift of faith, (to wit) by externall hearing, which is as necessary to faith, as faith is to prayer, or prayer to salvation.

T I M. What reasons can be given why externall hearing of the word, should availe unto faith?

S I L. First, Gods ordinance hath appointed it to be so, that by hearing, faith should be engendred, *1 Cor. 1. 21.* Secondly, his promise here made unto hearing that thereby he will work faith. Thirdly, actuall faith cannot be had without some good measure of actuall knowledge, which we have put into us by such as instruct us in the truth, whose voyce therefore is it needfull to heare; for the thing beleevd is Gods word, and that is received by hearing. Fourthly, as our first parents were turned from God and drowned in unbeleeve, by hearing the Serpent, so it is but convenient that the elect by hearing Christs voice, should be converted to the faith, and so return to God.

T I M. What use are Christians to make hereof?

S I L. First, it teacheth the sense of hearing to be a great and necessary blessing. The Philosopher *Aristotle* calleth this the sense of understanding, (*sensus discipline*;) and *Paul* calleth it the sense of beleeving, (*sensus fidei*;) Our other senses (especially our eyes) are good helpes of many notable things; for thereby we read in the great book of Gods creatures, wherein we behold the glory of the Creator, his miraculons wisdom, his eternall power and Godhead, *Psal. 19. 1, 2. 1 Cor. 2. 21. Rom. 1. 19, 20.* Yea moreover by our eyes we read in the word of God, and other good bookes made and penned for increase of godly knowledge; sithence the

Doubt.

Solution.

Reason.

Use.

2 D. 3.

Doubt.

the sight of the creatures and workes of God is sufficient to leave us without excuse, *Rom. 1. 20.* but insufficient and effectually to breed faith. And because reading belongs to a few, and hearing is common to all, therefore even by *Pauls* owne testimony, it hath the preheminence: so as better it were to lose all our senses, then to misse this alone. Secondly, it sets forth the miserable estate of Popish Recusants, which stop their eares like the Adder, and will not hear; also of Atheists, who thereby do barre themselves of the meanes of faith and salvation. Thirdly, it exhorts us to diligent hearing, with all care and conscience, to hear with our best attention, seeing faith is dropt into us by the eare. Fourthly, it reproves sleepey, drowisie, and carelesse hearts, who do as it were shut out faith, that it should not enter. But let us not look that God will open our heart, except we keep open our eares. Fifthly and lastly, it is matter of great comfort for wandring lost sinners to understand that there is yet a way, even by hearing the word, to recover and save themselves, and therefore they ought to live, in those Countries and places where they may be partakers of hearing, and that they hearken unto the saving doctrine of the Gospell, with desire to understand and obey it.

T I M. Come we now to the first step, and tell us what is here meant by Preacher?

S I L. It signifieth one that is the Embassadour of God, to spread abroad his word, and with a loud voice to declare it.

Doctrine.
Reason.

F I M. What is the office of a Preacher?

S I L. To interpret the word of God, by the word of God, *Nehe. 8. 13.* and to make application of the word to the uses of Gods people, by doctrine, exhortation, and comfort, *1 Cor. 14. 3.* Also by a reproofe and confutation, *2 Tim. 3. 16.*

T I M. What is our lesson from this word [Preacher?]

S I L. That the Office of a Minister is of great dignity, because it principally consists in publishing and declaring the word of God, which is a far more

high and excellent function (in spirituall account and respect,) then to be the Ambassador of the greatest man in the world, by how much heaven is higher then the earth, and the counsell of God higher then the wil and pleasure of men, and salvation passeth all humane and worldly affaires.

T I M. What use is to be made hereof?

S I L. It must stay men from rash entering into so high and holy a vocation, before they have fitnesse thereunto; which were a fearefull presumption. Secondly, it admonisheth such as the Ministers, to do the work whereunto they are called, that is, the work of Gods Ambassadors, to preach the word with an holy importunity, *2 Tim. 4. 2.* Thirdly, it convicts the Popish Church of error, in that they will have the greatest worke of a Minister, to be to minister the Sacrament of the Altar, to sacrifice Christ again. Fourthly, it reproves such as will continue Ministers, and yet are unmeet for this duty of proclaiming Gods word. Lastly, it warneth to lay hands hastily on no man, *1 Tim. 5. 22.*

T I M. What meanes this question, [How can they bear without a Preacher?]

S I L. It cannot be that one can hear unlesse the word be preached and made to sound in the eare by lively voice: for there is a relation between hearing and speaking.

T I M. What Doctrine ariseth from hence?

S I L. That unto the hearing of the word, the preaching of it is necessary; even as hearing is necessary to faith, and faith to prayer, and prayer to salvation, so it is necessary that there be preaching that men may hear. The reason hereof is, because there is a relation or mutuall respect between the sense of hearing, and the object thereof, which is a sound or voice. We can hear nothing but a sound, and therefore there must be some to preach and teach that others may hear. Thus oftentimes are preaching and hearing in Scripture set down for Correlatives. Secondly, it is the good pleasure of God, now no otherwise to call his people to his kingdom,

Use.

Doctrine.

Reason.

dome, then by Preachers: therefore Preachers of the word are needfull, for we cannot be saved, unless we be called to the Faith of Christ; and there is no way to call us, but either by God himselfe immediately, or by his Ministers medately: but he hath ceased now to speake to us immediately from himselfe. Therefore, if we will be saved, we must heare Gods Ministers speake to us out of his word; and thus much we may gather from such Texts of Scripture, wherein the holy Ghost doth often joyne preaching and beleeving together, as in *John* 17. 20. *Acts* 8. 12. and 14. 1. And moreover, it serveth to teach us, that if we desire to beleeve and be saved, we must attend preaching and hearing of Sermons; and this is the reason, why God would never suffer his people in any age, to want outward vocation by his Ministers. *Nah* was a preacher of righteousness, *Abraham* a Prophet. God gave unto the Jewes *Moses* his Prophet, and after him the Priests and Levites, to teach *Israel* his Law, and extraordinarily raised up many Prophets; and at last he sent his Sonne, to declare his will for the salvation of the world. He gave moreover some to be Apostles, Prophets, Evangelists, and others, to be Pastors and Teachers to the end of the world, for the gathering of the Saints, *Ephes.* 4.

Doubt. T I M. But cannot God give Faith and salvation, without preaching and hearing?

Solution. S I L. Yes, he both can and doth it to elect Infants so dying, and to many Christian exiles which live in continual banishment from his Church; but we are to consider not what hee is able to do, but what his will and appointment is, namely, to save us by the word preached, *1 Cor.* 1. 18. *1 Tim.* 4. 16. How admirable and gracious is God, who can wrap such power in the voice and words of men, as shal kindle saving faith in the hearts of the hearers? Stoope to this holy ordinance.

T I M. What profit is to made of this doctrine?

Use.

S I L. This teacheth how miserable that people is which want the or-

dinary preaching of the word, they must needs fall into the ditches, which have none but blinde or careless guides to lead them: they cannot but decay which have no vision, *Prov.* 29. 18. As the Lampe is extinguished without oil, so religion and knowledge will decay without preaching, which is as the oyl to the lampe: as grasse withers without rain, and our bodies starve without food, so do our soules without sound doctrine seasonably given, which is as raine and food to the soul. Secondly, here is an admonition to all Magistrates, namely, Patrons of benefices, whom it concerns to provide the people of Preachers, of whom they may heare instructions of life, as they will answer to God for their soules. And thirdly, to the people that they do earnestly desire and seek to live under the preaching of the Gospell, where they may heare the doctrine of salvation; for where preaching may ordinarily be had, God never workes an inward calling, without an outward vocation, nor is known to give faith without hearing. Therefore as men be carefull to dwell in places where there is good aire, water &c. because these things are healthfull for the body: so, as they covet the health of their soules, let them much more seat themselves where the preaching of the word is to be had, in constant course from Sabbath to Sabbath. If God would not give nor encrease faith in the Eunuch, and the Samaritans but by the hearing of *Philip*; to *Paul* at his conversion, but by the hearing of *Ananias*; nor to *Cornelius*, but by the hearing of *Peter*, *Acts* 9. and 10. Let not any man then presume that he can be a beleever, if he neglect to be a constant and attentive hearer of the word preached. Oh that men would beleeve and consider this truth, and do accordingly.

T I M. What is meant by [sending?]

S I L. The vocation of God, calling some forth from others, and furnishing them with gifts to preach his word, *Acts* 10. 38. as he sent *Bezaleel* to build the Tabernacle, *Moses*, *Samuel*, *Esay*, and the

Preaching of the word is as oil, fetch as the lampe. As the lamp without oil goeth out, so faith without preaching.

the rest to be Prophets, *John* to be a Cryer, *Christ* to be a Mediator, *Paul* to be an Apostle, *Titus* to be an Evangelist, *Epaphras* to be a Pastor.

Interpret. T I M. How manifold is this vocation or sending?

S I L. Twofold: First, immediate from God himselfe, appointing Prophets in the old Testament, or from Christ the Sonne of God, calling Apostles of himselfe, not by men, *Gal.* 1. 1. The other is mediate by the Church, according to such order as God hath set in it, that is (as *Paul* saith) by the hands of the elderhip, by prayer and fasting, ordaining such as be duly elected and examined.

T I M. What be the marks and tokens of a true vocation or sending?

S I L. Of ordinary and mediate sending the tokens are sound doctrine, godly life, aptnesse to teach, patience in afflictions, *2 Cor.* 6. 5, 6. *2 Tim.* 3. 2, 3. *Titus* 1. 8, 9. *Matth.* 7. 16. *Jer.* 23. 22.

Doctrine. T I M. What doctrines are we to learn from these words?

Reasons S I L. That none must take upon them the office of a Preacher, unless he be sent of God. Thereasons hereof be: first, because such as preach without authority and sending, God refuseth them as impostors and deceivers, *Jer.* 23. 21. also their whole message is void and nothing worth. For as they which usurpe the place of Ambassadors without the Princes command or instructions, declare not their princes minde but their owne fancies, and so lose their labour and endanger themselves. Likewise, it is with all such as undertake the preaching of the word: without the calling of the Church of Christ, God will be present to assist and protect such as himselfe sendeth and appointeth, *Josua* 1. 5.

T I M. In what case are we then here in England, which have no Calling at all, if wee may beleve either the malicious Papists, or our Brownists, and censorious Separatists?

S I L. This is sooner said by them then proved: we are able to prove our vocation touching numbers of us, by

the integrity both of our doctrine and lives, and by the fruites of our labours, in conversion of many soules to God, *1 Cor.* 3. 12. Also for that we are called and chosen by such Governors as the Church hath appointed for that end, and to such offices as be proper to the true Ministers of Christ. Further marke this, that the Papists deny the calling of our Ministers, because it is not after the order of their Romish Synagogue: yet the Brownists hereupon challenge the calling of our Ministers to be corrupt, in regard they were cast in that Popish mould, as they say. Lastly, though I will not defend personall defects, yet the constitution of our Church for the calling of Ministers cannot be disproved, for it requireth that they be examined, and not to be admitted to serve the Church, unless they be found fit for life and doctrine: and that hands be laid on the ordained by such as be Elders, with prayer, and fasting, and exhortation unto the execution of their duties, many of us being desired of our flocks beforehand, or approved afterwards. Where these substantiall things are, the want of circumstances will not make a nullity.

Called to preach, not to sacrifice

DIALOGUE XI.

Verf. 15, 16.

How beautifull are the feet of them which bring glad tydings of peace, and glad tydings of good things! But they have not all obeyed the Gospell, &c.

TIMOTHEUS.

What doth this Text containe?

S I L. It proveth two things very needfull: First, that the Apostles were sent of God to preach the Gospell unto the Jewes and Gentiles, verse 15. Secondly, that it is not to be marvelled at, although the most Jewes remained unbelievers, verse 16. Which is knit to the former by a preoccupation; for it might be objected, if Christ sent his Apostles to preach Christ, and offer peace by him, how comes it to passe that no

Coherence

more

more of the Jewes did beleve and were saved? Let not that offend any man (saith Paul) to make him think the worse of the Gospell or of the Preachers of it; for it was foretold by *Esay* the Prophet, that few would obey the word. Others give the reason of the connexion otherwise, as that he should now shew, that howsoever hearing was necessary to faith, yet that faith did not alwayes follow hearing. Some thinke that whereas it might be objected, If the Apostles did declare peace, why did not all the Jewes enjoy peace and salvation? The answer is, because unto the enjoying of peace and salvation, it is required not only to have the message of peace brought, but to beleve also; which seeing numbers did not, as *Esay* prophesied, therefore they obtained not salvation.

T I M. How doth Paul prove the Apostles to be sent of God to preach the word?

S I L. By the testimony of *Esay* the Prophet in his 52.^d Chap. verse 7. Here we may observe that the Apostle doth not in all points cite this place as *Esay* hath it, for he leaveth out some words, as [upon the mountaine,] which had respect to the situation of Jerusalem: also he changeth the number, turning the singular into the plurall, because God there speaketh of many that should be messengers of peace.

Doubt.

T I M. But that place of *Esay* is meant of messengers sent to publish the deliverance of the people, from the bondage of the Assyrians?

Solution.

S I L. It is so, yet in this place it is fitly applyed unto the preaching of salvation by Christ, because it was the foundation of all temporall deliverances whatsoever: for seeing all the oppressions and miseries of Gods people, were effects and fruites of their sinnes, it followes that their oppressions being taken away, their sinnes also did cease through forgiveness and reconciliation with God by Christ. Therefore all particular deliverances had ever their rootes and ground worke, in the redemption purchased by the blood of Christ.

A doubt.

T I M. But this place might be meant by

the Prophets, which did also preach of the sufferings of Christ, and the peace which was made with God thereby.

S I L. Yet it is not onely meant of the Prophets, because Paul here applyeth it to the Apostles which published the Gospell: also the Prophets in their preaching, with gladsome things did mingle very heavy things and terrible threatnings, but the preaching of the Apostles was most gladsome and whole some. We beseech you be reconciled, &c. 2 Cor. 5.

T I M. What is here meant by [feet?]

Interpret.

S I L. One member is put for the whole man, so as by feet is meant the Apostles themselves, and their coming with the Gospell. The reason why he onely mentioned the [feet] is, because they travelled upon their feet, to spread the Gospell both naked and weary, being poore and needy, see *Matth.* 10. Secondly, to shew thereby that the Gospell should not be spread abroad by force and strength; but by a humble lowly kinde of teaching.

T I M. Why are the Apostles feet called [beautiful?]

S I L. To signifie that their coming was beautifull and desirable, preaching most sweet and comfortable matters. Their coming was thus beautifull first, in respect of the manner of their teaching, which was with great alluring and delighting, their words being sweet as hony, and very gracious. Secondly, in respect of their sweet exhortations and holy life. Thirdly, because of their powerful miracles, where with they confirmed their doctrine. Lastly, in respect of the message which they brought, which was glad tidings of peace and good things.

T I M. What signifies [peace?]

S I L. Atonement with God by Christ, who of enemies are made friends to God by justifying them, *Rom.* 5. 1. Whereof followes a double peace, first of the conscience, in that sinne being now forgiven, it can no more vex or torment the conscience, which cannot now accuse and furiously rail against us as it was wont to do; neither can our wicked

wicked affections so disquiet us being renewed and led by the Spirit. Secondly, a most loving peace with our brethren, having all one heart in the Lord, and one soule.

T I M. What are the good things here spoken of?

S I L. Not earthly and perishing, but celestiall and eternall good things, as remission of sinnes, righteousness, the holy Ghost, regeneration, and eternall life; the least of them greater then a world.

T I M. What doctrine doth arise from the words thus opened?

Doctrine.

2. Doct.

S I L. First, that the substance of the Gospell is to declare the enmity of God with man in regard of sinne, and that reconciliation is to be attained only in Christ through faith. Secondly, that the Gospell ought to be much loved and respected of us above all other things, because it brings us tidings sure and sweet of the chiefest good things, as that our sinnes are forgiven us, &c. Thirdly, that all outward blessings and deliverances are tokens of God reconciled to true beleivers. Fourthly, that all afflictions whatsoever, have not now the nature of punishments, but are for chastisement unto amendment, and remembrances, &c. O how joyfull tydings are these, especially to contrite and troubled soules, which are seared with their sinnes, and Gods judgements? How should we esteeme of that Gospell which declareth such desireable and glad some matters, how dull and heauey be those soules which be not affected, which leap not for joy?

T I L. What use of this point?

Use.

S I L. To reprove such as neglect the Gospell, or preferre ought before it, or contemne it, or do not duely consider the excellency of it. Secondly, to exhort all men to be much more abundantly thankfull for the Gospell, which offers and opens a treasure of most worthy and rare good things, living well and godlily, that God may long grant us the possessions of it; lest for unbelief and unthankfulness, we deserve to lose it, as the seven Churches of

Asaid, Reve. 2. 21.

T I M. What other doctrine gather you hence?

5 Doct.

Reason.

S I L. That the true and diligent Minister of the Gospell ought greatly to be had in reverence. The reason is, because they are the messengers that bring unto us these excellent and needfull things; and God hath here commanded us to admire their very [feet] which are their basest members. For if such as bring us good newes though but of temporall things, are welcome to us, and we gladly respect them: then how much more are the messengers of eternall salvation to be had in honour? Again, if we think them worthy to be esteemed that offer unto us but a worldly treasure, how much more are they to be accounted of, which bring us a spirituall and heavenly treasure? Lastly, if in every profession, the Ministers thereof use to be honoured, as the idolatrous Pagans honour their sacrificing Priests, the Papiests their massing Priests, the Turkes their praying Priests: therefore a shame were it to Christians, if they should not honour their Preachers, which preach peace to them, being messengers of reconciliation to the King of heaven.

T I M. What use of this point?

S I L. It exhorts all godly Christians, to have their Ministers in singular love, and to acknowledge them thankfully, to provide for them not grudgingly, to exchange their temporal for spirituall good things, their earthly for celestiall, 1 Cor. 9. Galat. 6. 1 The. 5. 12, 13. Secondly, a sharpe reprehension of such as use their well deserving Ministers unkindly, or unreverently, falsely accusing them, wilfully resisting them, cowardly forsaking them; these shew themselves unworthy of the Gospell, which so badly entreat the Ministers of it.

T I M. What other doctrine?

S I L. That it is the duty of Gods Ministers to preach good things to the people: which reproves the unsufficient, or unwilling, which will not, or cannot; there is an heavy and eternall weight of vengeance due to such, Ezek. 3. 18.

1 Cor.

1 Cor. 9. 26, 17. Also it bewraies the Pope to be no true Minister of Christ, because he doth nothing lesse then bring peace and the message of salvation; nay he is a maine enemy to the doctrine of the Gospell, and disturbes the peace of kingdomes and common-wealths by his ambition and tyranny: and yet he dareth to appropriate this text to himselfe, offering his feet covered with Buskins of gold to be kissed of Kings and Princes, because it is written, *How beautifull are the feet that bringeth glad tidings?* applying that unto his proud pompous shooes, which the holy Ghost understood of sound and painefull preaching, which the Pope flies from as the Owle abhorres the light.

DIALOGUE XII.

Verses 16, 17.

But they have not all obeyed the Gospell: for Esay saith, Lord, who hath beleevd our report? Then faith is by hearing, and hearing by the word of God.

TIMOTHEUS.

Parts.

WHat doth this Text containe?

S I L. A cause why we should not mervaille that the Jewes did not beleve the Gospell, though the Apostles were sent of God to preach such a worthy and welcome message; for Esay had foretold that it should come to passe. Secondly, a conclusion of the former gradation, in verse 14. shewing whence faith in Christ doth proceed, as touching the neereft and externall cause, namely by the Organ of hearing, verse 17.

T I M. *What is meant by the [Gospell?]*

S I L. Generally any gladfome newes, but especially the glad tydings of remission of sinnes by Christ, as Luke 2. 10, 11. *I bring you tydings of great joy, &c.*

T I M. *What signifies [to obey the Gospell?]*

S I L. To beleve the doctrine of salvation by Christ, and thus the word is used in *Acts 6. 7. & Rom. 1. 5.* whereupon it is termed the Law of Faith, *Rom. 3. 27.*

because it requireth obedience.

T I M. *For what reason is Faith called [Obedience,] and to obey, put for Beleve?*

S I L. Because to beleve is the chiefest obedience, and it is commanded us to beleve in Christ, *1 John 3. 23.* and our reason and judgement is naturally repugnant to the doctrine of the word: for they are darknesse, *Ephes. 5. 8.* Therefore to assent to the word, and willingly to beleve the truth without reasoning and gainesaying, it is a very great obedience. Secondly, this obedience of Faith, bringeth forth obedience in practise, for faith purifieth the heart, *Acts 15. 9.* and workes by love, *Galat. 5. 6.* No Christian shall obey God by loving him and our neighbour, by slaying sin and doing righteousness, unlesse he first beleve that the word is from God, and submit to it by Faith.

T I M. *What will follow hereof?*

S I L. First, that all unbelievers are obstinate and rebellious sinners against God, though they think otherwise, and be held for honest men. Secondly, that such as lacke Faith, cannot performe any obedience unto God: it is hn if it be not of Faith.

T I M. *What doctrine ariseth from hence [That all which heard the Apostles, did not beleve them?]*

S I L. That the Faith of the Gospell is not common to all which heard the Gospell, as it is written, *All men have not Faith, 2 Thes. 3. 2.* Also experience proveth the truth hereof, for the Prophets complaine that few beleve their preaching, *Esay 53. 1.* Also Christ, when he preached the doctrine of the Gospell most clearly, and mightily confirmed it by miracles, yet but one here and there did receive it, scarce one man of a thousand: such also was the successe of the Apostles preaching, as this place proveth, and such it is continually.

T I M. *But Paul had said, that hearing bringing forth Faith.*

S I L. It is true, that hearing of the word is necessary to faith, but not on the contrary doth faith necessarily follow of hearing. If any man do beleve, it is through hearing as an out-

ward meanes, but not every one that heareth, proveth a beleever. Justification presupposeth vocation, but vocation is not alwayes accompanied with Justification.

T I M. *What is the reason why all which hear, do not prove beleivers?*

S I L. Because all are not elect, and it is a certaine thing, that onely such as are ordained to life, do beleieve, *Acts 13. 48.* Thence it is called the Faith of the elect, *Tit. 1. 1.* and they are said to be called which are predestinate, *Rom. 8. 31.* Secondly, because outward hearing is not enough to engender faith, there must be also an opening of the eyes and heart by the Spirit, *Acts 26. 18.* and *16. 14.* But this Spirit the world cannot receive, *John 14. 17.* Such only receive it to whom it is given, *Mat. 13. 11.* And *Esay 53. 1.* having said, few beleived their report, addeth this as a reason, because *The arme of the Lord was not revealed*, that is, Gods powerfull spirit did not touch their hearts effectually. Thirdly, in some their pride and overweening, by conceiving too highly of their owne wit and understanding, leaning unto their own naturall wildome, is a very great hindrance to faith, *Mat. 11. 25.* *1 Cor. 1. 26.* Fourthly, many stumble at the poverty of Christ and his followers, *Mat. 11. 6.* To which may be added the wicked examples of Preachers and professors of the Faith, as a great obstacle.

T I M. *What use is to be made hereof?*

S I L. That we now do not the lesse esteeme the Gospell, though we see it generally unfruitfull, because this hath been the portion of other times and ages; and herewith Christians must arme themselves that they be not offended to see the multitude of unbelievers: and there is no place so full of unrighteous men, as where the word is most preached, which is a great occasion of stumbling, to cause men to thinke ill of the doctrine, as if it were the proper cause of wickednesse, or at the leastwise unable to convert sinners: whereas the fault is not in the word, nor alwayes in the teachers, but in the indisposition

and naughtinesse of the hearers, the seed being good, but the ground barren and evill. Secondly, it confutes such as thinke the faith of the Gospell to proceed (in part at the least) from the naturall strength of mans free will: whereas this being equall and of the like force in all men, then should all men have faith, and equally obey the Gospell. If free will were the cause of beleiving, that is, if men did therefore beleieve and receive Grace offered, because they are willing to receive it, and might refuse it if they would; if faith might come after this fashion, who is it but he would be content to be a beleever? But the Scripture teacheth us, that faith is the gift of God.

T I M. *From whence doth the Apostle fetch this testimony of Esay, to prove the fewnesse of beleivers: and what is the drift of that Oracle?*

S I L. He doth fetch it from *Esay 53. 1.* The drift both of the Prophet there, and the Apostle here, is all one, even to complaine of the Jewes infidelity, namely, that the joyfull message of the Gospell had so hard successe and unhappy end among them, as that the greatest number should still abide in their unbeliefe; wherewith seeing men were not moved, therefore Paul turneth his complaint to God, and mourneth for it before him.

T I M. *What are we to understand by this question [Who bath?]*

S I L. This question signifies sometimes [None at all,] as *Rom. 10. 6.* and it is sometimes put for few, as *Psal. 14. 1.* and here likewise.

T I M. *What signifies [Report?]*

S I L. The word in the Hebrew signifies hearing, or the doctrine which was heard, not which the Apostles themselves heard of God, but which the Jewes heard from the Apostles: therefore it is said [Our report,] in which word, the thing which is the object of hearing, is put for hearing it selfe.

T I M. *What Doctrines from hence?*

S I L. That the Prophets by the Spirit of prophesie, did foresee what effects would follow the Gospell preached to the Jewes. God foreseeth all things of himself

Interpret.

Doctrine.

himselfe primarily : men do it secondarily by the help of his Spirit. Secondly, we learne, that it is a cause of great griefe to the Ministers of God, to see none or little fruit to come of their teaching. *Heb. 13. 17.* wherein they must shew patience, considering it was the portion of Christ, his Prophets, and Apostles. Thirdly, we learn, that when the Gospell was first delivered to the Jewes, the smallest number did receive it, even a handfull in respect to the rest which resisted it; like to the gleanings in harvest, or Grapes after the vintage. The cause hereof was not the prophesie of *Esay* because he foretold it, but the contrary rather being true, that because they were not to beleve, therefore the Prophet so foretold it; but the true causes were two: First, secret, viz. that God did not give with his Gospell his inward effectuall illumination of his Spirit, to reveale Christ in them. The second was open and outward, namely, the person of Christ being poore and meane, and his passion reproachfull; which bred in the Jewes a contempt of him, and of his teaching, *Esay 53. 3, 4.*

T I M. What use of this point?

Use.

S I L. It teacheth God to be no acceptor of persons, in that he denieth faith even to his owne people the Jewes. Secondly, that no dignity of place or people, can privilege any against infidelity and sinne. For *Adam* in Paradise, and the Jewes in *Palestina* the Holy Land, yet disobeyed God. Thirdly, what the Scriptures foretell, must certainly come to passe: the prophesies of the old, so of the new Testament, must certainly be fulfilled. Lastly, seeing faith is not common unto all hearers, let such then as have faith, see that there is great cause to be thankfull to God for such an unspeakable gift.

T I M. What are we to learn out of this next verse?

S I L. That our hearing is the accustomed occasion of faith by Gods ordination, through the working of the Spirit. Secondly, that nothing (but the word of God) must be the substance of our words and sermons, because they

alone contain a perfect instruction both of faith and manners: and nothing but it can satisfie the conscience in the cause of religion and salvation; for the conscience hath no rest till it hear God speak in his word. Howbeit, if by [word,] we understand the commandment of God enjoining Teachers to preach, and Christians to heare it, will well agree with [sending,] spoken of in Scriptures, *Matth. 4. 4.*

DIALOGUE XIII.

Verses 18, 19.

But I say, have they not heard? Yes verily their sound went out into all the earth, and their words into the ends of the world. But I demand, did not Israel know God? First *Moses* saith, I will provoke you to envy by a nation that is not my nation, and by a foolish nation I will anger you.

TIMOTHÆUS.

What is the drift of this Text, unto the end of this Chapter?

S I L. It containeth a sharpe reproofe of the affected ignorance, of the Jewes, or of their ignorance joynd with obstinacy. After that *Paul* had proved the Gentiles to belong to the election of God, by the effects, (because they had been by the preaching of the Apostles effectually called to Christ) and had accused the Jewes of infidelity, in that they refused to beleve the Apostles being sent of God with such a welcome message: Hee doth now make it plaine by testimonies out of the *Psalmes*, and *Prophets*, that they could not plead ignorance, and had no excuse thereof left unto them.

T I M. What bee the parts of this Text?

S I L. Two: First, a double objection, the one in verse 18. the other in verse 19. Secondly, a double answer to each objection.

T I M. What is the first objection, and how is it answered?

S I L. Have they (that is, the Jewes,



or as some think both Jew and Gentiles) heard? It is an objection made by some Jew in behalf of the Jewes to excuse them, that they could not believe, because they heard not, and faith cometh by hearing. Seeing then they had no faith, it was a signe they had not heard. Unto which the Apostle answereth, that the Gospell was then published to the whole world; therefore the Jewes must needs have heard; for how could the Israelites be without hearing, seeing the Gentiles (even all the whole world beside) had heard? as it is here proved by the Apostle out of the 19. Psal. verse 4.

Doubt.

T 1 M. But David speaks of the creatures, and the naturall knowledge got by beholding the heavens, as in verse 1.

Solution.

S 1 L. It is true, he speaks of the voyce or preaching of the creature historically, yet by the way he prophesies of the voyce and preaching of the Apostles; for of one and the same sense, there may be sundry applications; for it is but an allusion to that place, thus and in this manner: as once God taught the whole world to know him by the line and voyce of the heavens, which was a loude sound to proclaim his eternall Godhead and power: so now he hath universally made himselfe knowne by the Apostles doctrine. Or he argueth either for a part of the like, thus: As God would have himselfe publicly set forth by the dumb preaching heavens, so by the lively sounding voyce of the Gospell: or for a manner of the like, thus: If the naturall knowledge of God being less precious and profitable, be published abroad, then much more that knowledge which is by the Gospell ought to be so, being farre more cleare and healthfull: this may be received as true, yet all good.

Doubt.

T 1 M. But how should this be, seeing as yet there be sundry people to which the Gospell was never preached, as Japonia, Brasilia, and other barbarous people, as a few, as appears by their captives which were of them, and bewray an utter ignorance of Christ.

S 1 L. These Countries in the Apostles time, might either be undiscovered,

or not inhabited; But it is certain that even afore the Apostles death, Christ was preached to all nations knowne, and Countries which were dwelt in, either by the person of Preachers, or by fame of their doctrine: as the fame of the deliverance of Israel, and destruction of the Egyptians came to Jericho, for Rahab heard of it. This point may be proved: first, by Christs commandement, which was not in vaine, *Matth. 28. 19. Goe teach all Nations, &c.* also *Marke 16. 15. Acts 1. 18.* Secondly, Paul witnesseth that in his time this commandement was fulfilled, as *Col. 1. 6. 23.* Thirdly, if one Apostle could spread it from Jerusalem to Spaine, *Rom. 15. 19.* how likely is it that all the rest might preach the Gospell to the known parts of the world. Fourthly, many, yea most of the Fathers are of this opinion. *Hilary* upon *Matth. 24. 14.* affirmeth that the Gospell was preached in the universall world, before the overthrow of Jerusalem: *Chrysostome* saith, that in space of thirty yeares, the Gospell was preached to all. *Eusebius, Jerome, Theophylact, and Ambrose,* teach the same truth; of his time *Jerome* saith, that no nation was ignorant of Christ.

T 1 M. What profit is to be made of this point?

S 1 L. It confutes the Jesuites, *Perezio, Bellarmine,* and *Rhemists* in *Matth. 24.* who yet say the Gospell is not generally preached, but shall be before the end of the world: this is to crosse authority of Scripture, and opinion of the learned; as *Augustine* read, shall be preached, for had been preached. Secondly, it reprooves the Popish Historians of falsehood in writing, that the Christians received not the faith till *Austine* the Monkes time; whereas they were even in the Apostles times converted to the faith by *Simon Zelotes*, as *Nicephorus* writeth: and in King *Lucius* time (which was two hundred yeares afore *Austine*) preachers were sent from *Eleutherius* the Bishop of Rome, to instruct the Britains in the Christian faith; also by good stories it will appeare, that *Augustine* brought in Romish tyranny and superstition,

No kingdom of note in the world, but within 40. yeares after the passion of Christ, received the Gospell, saith *Augustine*.

Use.

Augustine brought in rather tyrannical subjection to the Pope than pure religion. *John M...*

superſtition, rather than the faith of the Goſpell, perverting the people, rather than converting them. Thirdly, it commends diligence in the Miniſters by the example of the Apoſtles: ſhall we not attend our ſocke, when the Apoſtles travailed ſo farre? And the great power and efficacy of the word, by the prodigious power of God; alſo the goodneſſe of God illuſtrating this world, with this new light from heaven.

Objection.

T. I. M. What is the next objection? **S. I. L.** Did not Iſrael harm? Where ſome word is to be ſupplied to make up the ſenſe, as [God] after maſter Bezai, or the generall preaching of the Goſpell, or the converſion of the Gentiles depending thereon; which laſt, Piſcator likes beſt, becauſe the following Prophecies do ſpeake of their vocation.

Summe.

T. I. M. What is the meaning of the objection?

S. I. L. That though Iſrael heard, yet it may be they underſtood not the doctrine nor counſell of God, touching the calling of the Gentiles; therefore they took offence at their converſion, of meer ignorance.

Answer.

T. I. M. How is this objection answered?

S. I. L. They did grudge and were angry, that the Goſpell was tranſlated to the Gentiles; alſo in their hearts they diſobeyed; and with their mouths gaineſayed the Doctrine of Chriſt, (as is proved here by teſtimonies out of Moſes and Eſay,) and therefore the Jews could not chuſe but know the Goſpell, and that it was preached to the Gentiles, for this was the occaſion of their envy and anger.

T. I. M. Whence is the firſt teſtimony, fetched?

S. I. L. From Deuteronomy 32. 22. where God threatneth the Jews, that he will puniſh them with jealousie and anger, by proſſering the Gentiles before them, at the ſight whereof their hearts ſhould be vexed to behold all their priviledges taken from them, and given to a people whom they accounted moſt vile and deſpicable.

T. I. M. What is meant by Jealouſie?

S. I. L. It is doſtoreſt from a married ſtate, where a man is ſtrived to ſee his beloved wife either wholly taken away, or to ſee another admitted to the ſellowſhip of his love; leſt ſlightly then the great grief of the Jew, to ſee the Gentiles admitted into that dignity which they once had; to ſee the people and worſhippers of the true God, from whom they had long been ſtrangers.

Interpreter.

T. I. M. If jealousie be a ſin, how can God ſaid to puniſh as it is ſaid in Deuteronomy 32. 22.

Doubt.

S. I. L. Either by occaſion, beſtowing benefits on the Gentiles, to the angriſh of the Jewes, Deut. 32. 22. or accidentally, as the light of the Sunne offends weak eyes, though it be in it ſelfe comfortable; or in reſpect of the end, that by ſuch anger the Jewes might be ſtirred up to believe in Chriſt; as a mother to bridle the wantonneſſe of her owne child, will caſt it off, and call unto her the child of a ſtranger, to move it to have the more grace: but God doth that in carrell, which mothers do in jeſt; or as jealousie is a puniſhment of former ſin, ſo it is of God, as it is to be ſeen by the former place of Deut. 32. 21. The Jewes had choſen to themſelves ſuch as were no Gluchs; therefore God to vex them, would take to him ſuch as were no people; they had choſen to themſelves another husband, and he had choſen another wife to be even with them. Now ſin is in ſuch the nature of puniſhment is a good thing, and comes of Gods for it is the execution of his juſtice.

Solution.

T. I. M. What is the ſecond ſentence?

Doctrine.

S. I. L. That God in his juſtice doth puniſh ſinne by ſin, yea in ſuch ſort as he doth proportionate the paine to the fault; example hereof in Pharaoh, whoſe heart was hardened of God for his former ſinne; ſee Romans 1. 26, 28. and 11. 8, 9.

T. I. M. What profit ſhall this doctrine?

S. I. L. It teacheth how ſearchfull a thing the juſtice of God is, in that for ſinne he can ſtrike not the body of men alone; but the very ſoules of men with new ſinnes, filling them with more ſins,

Uſe.

which greedily follow their own lusts; to shew himself the Lord and Governour of the soules, as well as of the flesh of men; and is able to worke in them either good things according to his mercies, or evill things according to mens merites. Secondly, it warneth all men above all things to beware, as of all sinne, so especially of sinning wilfully and willingly, after many instructions, and benefits, and admonitions to amendment, for God will plague such spiritually, by giving them over unto the power of sinne, which is the most grievous judgement under heaven, and it is so much the more greater, because it is insensible: for whereas all other judgements be without sinne, this alone is with increase of guilt and sinne.

Doubt.

T I M. Why doth he call the Gentiles [no people] being so great a people?

Solution.

S I L. Because first they were such in the account of the Jewes, *Mat. 23. 28.* Secondly, they were such in the account of God himself, who reckoned them for no people, as they esteemed him for no God: Thirdly, because they were not Gods people, they might as well be no people, as not his people; for as wicked men are said to be dead in sinne while they live, so the Gentiles while they were strangers from God, were not worthy to be esteemed his people, or any people at all.

Doubt.

T I M. But wherefore tearmeth he them a foolish people, seeing there were amongst them Philosophers and many learned men? *Acts 17. 18. Rom. 1. 22. 1 Cor. 1. 20.*

Solution.

S I L. They were indeed wise in the wisdom of the world, which is foolishness with God, all true wisdom stands in the knowledge of God, *Jer. 17.* They have cast away thy words, what wisdom is therefore in them?

T I M. But Paul doth witness in *Rom. 1. 20, 21.* that Gentiles had the knowledge of God.

S I L. They had some literall and superficial knowledge by the light of nature, through the view of the creatures, but no true and saving knowledge by the light of the Spirit, through the understanding of the Scriptures.

T I M. What is the doctrine from hence?

S I L. That wretched is the estate of all people and persons which live without the sound knowledge of Christ, because they are without God, strangers from him, void of his life, full of foolishness and sinne, and subject to eternall destruction.

Doctrine.

T I M. What use thereof?

S I L. It serves to move us to thankfulness for the light of the Gospell, and to walke in it while we have it, seeing thereby we are delivered from our former condition of ignorance and unbelieve, and restored to such a marvellous wisdom which makes wise to salvation: see *Chap. 9. verse 26.*

DIALOGUE XIII.

Verf. 20, 21.

And Esay is bold and saith, I was found of them that sought me not, and manifest to them that asked not after me: and unto Israel he saith, All the day long have I stretched forth my hand unto a disobedient and gainsaying people.

TIMOTHY.

WHence are these two testimonies fetched?

S I L. Out of the Prophet *Esay, Chapter 65. verses 1, 2.* where in the first verse which is here by Paul set latter, is the former in *Esay*, and the former here, is latter there: the last words of the first verse of *Esay*, being quite left out, and some words in the second changed, but the meaning kept entire.

T I M. What is the summe of these two Texts?

S I L. The one is a consolatory Prophecie, foretelling the vocation of the profane Gentiles, how they should be accepted of God unto mercy: the other is a menacing prophecie, threatening rejection and casting off to the rebellious and stubborn Jewes, or the refusing of the Jewes for their obstinacy.

Summe.

T I M. What meaneth Paul when he saith that *Esay* is [bold?]

S I L. The meaning is, that though

Interpret.

he well knew that the Jewes would hate and persecute him, for his foretelling so plainly the abjection of themselves, and the adopting of the Gentiles to be Gods people in their stead; yet he did not covertly and fearefully, but openly and confidently speake of it without feare of their cruelty, or respect of danger. This grace is commended in *Paul*, *Acts* 28. 31. and in *Peter* and *John*, *Acts* 4. 13. for where there is no perill proposed, there is no cause of boldnesse, but boldnesse and libertie of speech argueth that it could not be said without hazard.

T I M. What instructions may we learne from hence?

S I L. First, the condition of the Ministers of Christ, that they shall fall into dangers, if they be faithfull and ready to speake the truth freely; as the *Galatians* became enemies to *Paul*, *Ahab* to *Elias*, *Herod* to *John Baptist*, the *Pharisees* to Christ, and all because they spake the truth: this lewd unthankfull world can afford no better wages to the servants of God. Secondly, that Ministers of the word may not for feare of danger conceale the truth, because that God who commanded them to declare his will without feare, can and will recompense them with good things, if they doe their duty, and with evill things if they faile because of men: see *Jeremy* 1. 17, 18.

T I M. What learn ye hereby, that God was found of them that sought him not?

S I L. The woefull estate of the Gentiles, even of us all by nature, as we are corrupt in *Adam*. The reason hereof is, because we are naturally ignorant of God, and carelesse of him, of his favour and worship; we neither of our selves seeke him, or so much as aske after him. Such are all men by nature without the Spirit of Christ, as is to be seen in the example of *Paul*, *Acts* 9. and *Zachew*, *Luke* 19. and the Theefe on the Crosse, and by testimonies of Scripture, *Pf.* 14. 1, 2, 3. *Rom.* 5. 7, 8. *Gal.* 4. 8. *Eph.* 4. 18. *Tit.* 3. 3. We do no more think of God before our conversion, then the lost groat on her which lost it, or the lost sheep

findes his shepheard from whom he strayed.

T I M. What use of this point?

S I L. It serveth to humble us in our owne eyes, when we shall meditate upon our old estate, and to cause us to extoll the love and mercies of Christ, freely of his owne goodnesse, calling us to him, and seeking us when we not so much as once minded him, no more then a dead man mindeth the things of this world.

T I M. It is elsewhere written, that such as seek God shall finde, as *Esay* 55. 6. I am found of them that seek me, and *Mat.* 7. 7. Seek and ye shall find; how then is it said here, that he is found of them who sought him not?

S I L. This is understood of the time going before their first conversion; and calling of the elect which seek not God, till he first seek and finde them; but the other places and Texts speake of such as once being converted and moved by the Spirit of Christ, do henceforth seek him, and by seeking finde him. When God inwardly stirreth the elect, then they seeke him, *John* 6. 44. and by seeking find; but before they be first found of God, they no more seek him, then a dead man seekes life, or a sleeping man food.

T I M. What doth the 21 verse contain?

S I L. It doth describe Gods exceeding great mercy towards the Jewes and their wicked ingratitude in despising it, being lovingly and constantly offered; but more particularly it doth set forth two excellent vertues in God, and two notorious vices in the Israelites.

T I M. What be the two vertues in God?

S I L. First, Gods kindnesse, signified in stretching forth the hand, which is a speech borrowed from mothers, who allure their wanton children to them by casting abroad their hands, therein shewing how ready they are to embrace them when they come; in like manner God by benefits, threatnings, exhortations, promises yea by all means, faire or foule, inviteth and calleth to faith and repentance, the obstinate Jewes, that he might reclaime them. The second

vertue

Use.

A doubt.

Solution.

Doctrine.

Reason.

virtue in God, is his patience and perseverance, noted hereby that he stretched out his hands all the day, with great continuance, even all the time of the Law of Moses, ever since they first came out of Egypt, God took special care of that people, and never ceased one way or other to provoke them to come to him, as appeareth in 2 Chron. 36. 15, 16.

Doctrine.

T I M. What is the profit to be made hereby? **S I L.** First, it teacheth, that wicked sinners perish through their own demerit, and the cause of their destruction can at no hand be imputed to God, O Israel thy destruction is of thy selfe, Hos. 13. 9. Secondly, it admonisheth all Christians, but Ministers especially, how to proceed in their rebukes and exhortations, namely with al manner of kinde- nesse, love and continuance, leaving nothing undone which may turne to the amendment of others, doing it constantly without wearinesse, even so long as there is any hope, 2 Tim. 2. 25, 26. also 2 Tim. 4. 2: and while Ministers doe thus men are to consider, that now God doth spread abroad his hands to receive them; the contempt of which kinde- nesse will draw on remediless and most grievous plagues upon whole Churches, as the seven Churches of Asia, Rev. 2. and 3. Chapters; and on whole Countries, as Judah and Israel, and innumerable other Kingdomes, which for contempt of this kinde- nesse, tendred in the Ministry of the word, lie under Paganisme or Papisme; by whose example let us be admonished to beware and learne to come when God calls, to answer when he speakes, to repent when he inviteth us thereunto. Thirdly, we are here admonished, that if we lose our pains and patience, yet not to be discontent, seeing God himselfe had no better speed, and it is well, if the servant be as the Lord.

T I M. But what be the two vices in the Jewes?

S I L. First, rebellion or disobedience in the heart, in refusing to beleeve the promises, and to do the commandments of God. Secondly, their contumacy in gain-saying the Prophets, railing at

them, and speaking against their doctrine with their tongues, whereof we have an example in Ps. 13. 45. and 19. 9.

T I M. What follows hereby?

S I L. That the Jewes for trampling Gods mercie under foot, and turning at his Word, did deserve to be rejected, and without wrong were refused of God: and secondly, that they had no cause at al to be angry, that the Gentiles were adopted, and taken in to be Gods people in their room, seeing they well deserved to be quite cut off.

T I M. What instruction ariseth from hence?

Doctrine.

S I L. First, that unbelier of heart when the word of God cannot persuade us, is like the sinne of Rebellion. For such do in their hearts rise up and resist God, as Rebels their Prince. Secondly, that infidelity doth bring forth and breed contradiction; therefore men are bold with their mouths, to speake against the doctrine of the Scriptures, because they do not understand nor beleeve it: as faith ingendreth reverence of the Word, and causeth us to glorifie it, so incredulity procureth prophane men to speak ill of the word of God, and to raile at the true Ministers thereof: which how grievous and hainous a sin it is, may appeare by the punishment God took on the Jewes whom he cast off for it. Thirdly, we learne that both Ministers and other godly Christians, are to take it patiently when men resist the truth which they utter, seeing the ungodly Jewes did gain-say even God himselfe, speaking to them by his Prophets: And are men better or greater then God? Shall God be gain-sayd, and dost thou so take on and vex, because thy word or counsell is crossed? Learne humility, and be content to be contradicted.

CHAP. XI.

DIALOGUE I.

Verses 1, 2.

I demand then, hath God cast away his people?
God forbid. For I am an Israelite, of the
seed of Abraham, of the tribe of Benjamin.
God hath not cast away his people whom he
knows before.

TIMOTHYUS.



What is the drift of this whole
Chapter?

Scope.

S I L. To prove that the Jewes (howsoever a rebellious people) yet are rejected from being Gods people, neither universally, nor for ever; but that still some of them were converted to Christ, and many more should be towards the end of the world; by which discourse he purposeth to comfort the Jewes against despaire, and to confirme the stableness of Gods promises, which falleth not towards any Jew which was elected of God. And secondly to exhort the Gentiles (which were admitted into the void room of the refused Jewes) to be modest and lowly minded, to take heed of the contempt of the Jewes which were fallen and of security; considering Gods mercies towards them in their free adoption, and Gods severity unto the obstinate Jewes, whom yet he had not so abandoned, but that he could and would gather them againe into the fold of his Church. So as the drift of this Chapter is twofold: one to keep the Jewes from despaire, and the other to preserve the Gentiles from presumption and pride.

Parts.

T I M. *What are the parts of this Chapter?*

S I L. They be foure: First, Doctrinall, wherein he doth three things. First, he teacheth to the comfort of the Jewes that a remainder of them were Gods elect, to verse 7. and thence unto the

11 verse, Paul confirmeth by a double testimony, one out of *Esa*, and another out of *David*; that the most part of the Jewes were rejected. Lastly, he openeth the small cause or end of Gods counsels, in casting off the unbelieving Jewes (to wit) that thereby an occasion of calling the Gentiles might be given, unto verse 17. The second part is exhortatory unto the Gentiles, to verse 25. The third part is Propheticall, foretelling the vocation of the Jewes, unto verse 33. And fourthly, a conclusion consisting of an exclamation, and of a prayer unto the end of the Chapter.

T I M. *What be the parts of this Text?*

S I L. Two: First, an objection. Secondly, an answer thereunto.

T I M. *What is the Objection?*

S I L. This: O *Paul*, if the Jewes be cast off (as thou seemest to asseme out of *Esa*, that for their unthankfulness and contempt of God, they are of him worthily shut out) then are Gods people cast off. For the Jewes were Gods people, and if they be cast off, then what becomes of Gods promises made to that people, and what hope doth there remaine of their salvation? Thus might weak ones reason against that which he wrote in the end of the Chapter: but cavillers will be ready to alledge the adoption of *Abraham* and his seed, whom God took of especiall favour to be his owne people, so as he should be unconstant if he brake his owne covenant. All this is contained in the first words [*I say then, hath God cast away his people?*] that is, I see what you will say upon my former speeches, that Gods people are drawn away from grace and salvation.

Objection.

T I M. *How is this Objection answered?*

S I L. Two ways: First, by denyall [*God forbid,*] that is, I am farre from thinking any such thing, that all all the Jewes

Solution.

Jewes are generally cast out from grace. Secondly, he proveth this his denyall by sufficient and strong arguments: As first, from his own example. Secondly, from the efficient cause. Thirdly, from the example of *Elias* his time, applied to the present time wherein *Paul* wrote.

T I M. How doth he reason from his own example?

Argument to prove that all Jewes were not Reprobate.

S I L. Thus: I *Paul* am a Jew, (not a Proselyte converted to the Faith) but a Jew by nation; not of a base, but of a Noble Tribe, even of *Benjamin*, who was borne not of the hand-maidens of *Jacob*, but of *Rachel* his wife: but though I was a Jew, I am not cast out of Gods favour and covenant; therefore all the Jewes are not rejected from Christ, for then should I be rejected too seeing I am an Israelite?

T I M. What doctrine is to be gathered from the first reason?

S I L. That an elect person which is converted, may be sure of his owne election unto life. *Paul* was an elect man, not cast out, but a chosen vessell: and *Paul* did know himself to be so, as this place sheweth with *Rom.* 8. 35. Therefore the elect may be sure that they are of the elect, and consequently that they shall be saved; for all the elect are to be saved, and all which are to be saved, be elect, these be *Termini convertibiles*.

Doubt.

Solution.

T I M. But *Paul* knew this by some singular and speciall revelation.

S I L. He knew it rather by the certainty and assurance of Faith, which wheresoever it is, it is known to be there (as *Augustine* saith:) and they who know themselves to be believers, do withall assure their hearts of their own election and salvation, because the promise of salvation is made to them which are endowed with Faith, and all such are ordained to life, *John* 13. 16, 18, 36. *Acts* 13. 48.

T I M. What use of this doctrine?

S I L. First, to confute the Papists who teach, that men ought still to doubt and to have only a probable assurance of their owne salvation, and cannot be sure of it, by an ordinary and infallible

certainty. Secondly, to exhort all Christians to endeavour the making sure of their owne election to themselves, according to the counsell, 2 *Pet.* 1. 10. and it is made sure by the fruits of Sanctification, 2 *Pet.* 1. 5, 6, 7.

T I M. What is the second argument to prove the Jewes to be not rejected from salvation by Christ?

S I L. It is taken from the efficient cause, to wit, Gods eternall and unchangeable love, the reason standeth thus: whom God from everlasting loves as his owne, and electeth them, these he never casteth off; (this proposition is in the beginning of the second verse,) but there are some of the Jewes whom God did love and chuse from everlasting: this proposition is not expresse, but insolded in these words, [his people] therefore all the Jewes are not rejected; this must be understood as a consequent necessarily arising of the premises.

T I M. What is meant by [casting away] in the second verse?

S I L. To repell or drive from God and Christ Jesus, and from eternall life in heaven: God hath not done this to every Jew.

T I M. What signifies [foreknowledge?]

S I L. Predestinating, (so *Ambrose* expounds it) or whom he loved or embraced, being elected from the beginning (so *Beza* expounds it,) and Master *Calvin* puts foreknowledge for Gods good pleasure. There is in God a twofold prescience or foreknowledge; the one is a bare speculative foresight, whereby he understandeth all things which be and are done in the world. This belongeth not so much to his will as to his knowledge, and is no cause of things, for things are therefore done, not because they are foreseen, but for that they be decreed. Secondly, foreknowledge is a knowledge in God, with love and approbation, 2 *Timothy* 2. 19. *Romans* 8. 29. this kinde of prescience in God, is the cause of things, and it is all one with election or predestination, which is a knowing of some persons, from ever-

everlasting, and embracing them in his love, as his owne, whom he will save by Christ.

T I M. What doctrine arise from these words?

S I L. These two: First, we are to learne that the first and highest cause of mans election and salvation, is the eternall love, will, or good pleasure of God, as may appeare out of *Matth. 11. 26. Rom. 11. 8. Ephes. 1. 5. Rom. 27. 28. Rom. 9. 15, 18.* For, what can God have out of himselfe, to goe and be before himselfe? and who hath given God first? *Rom. 11. 35.*

T I M. What use of this point?

S I L. First, it confutes the error of such as will have the bare prescience of God to be the cause of election and salvation: this was *Chrysostomes* error, who held that as God foresaw men would beleve and live well, so he chose them; also *Ambrose* was of this minde, so expounding *Romans 9. 15.* and *Augustine* attributed election to foreseen faith, which error he retracted after *Pelagius*, and his followers did erre in this matter grossly.

T I M. How is this error confuted?

S I L. First, because the bare foresight of God is not the cause of the existence of any thing; for he knew before those things, which shall not be, as those which shall be. Secondly, *Jacob* was loved and chosen of God, ere ever he had done any good thing, from Gods purpose, not from his bare prescience; *Rom. 9. 11.* Thirdly, seeing all men were to be alike corrupt through sinne, there was no good thing he could foresee in any; therefore all men should have been reprobate, if his bare foresight had been the ground and cause. Lastly, the Scripture expressly denieth that mans worthiness is any cause of mans election, *Deut. 7. 7.* See the place.

T I M. What other thing learn we from the former doctrine?

S I L. That we do owe all thanks and praise to Gods free love, for electing, calling, and saving us. Thirdly, here is matter of comfort, by assuring us that now we are, God will not refuse

nor destroy us, since he loved so long before we were. And lastly, here is an exhortation to love all the children of God, since they are everlastingly beloved of God; this is cause sufficient to make us take heed how we hate any upon whom God eternally hath set his love, and to repent of our unkindness towards them.

T I M. What other doctrine ariseth from the beginning of this second verse?

S I L. That such as God foresaw, and elected before all worlds, cannot possibly perish. The words of our Text do fully avouch this truth, God casts not off his people whom he knew before; again it is written, *Mat. 24. 24.* that it is not possible the elect should perish, and *Rom. 8. 30.* The predestinate shall be glorified; and lastly, Christ hath prayed for all the elect, that they may have his glory in heaven, *John 17. 24.* Reason also confirmeth this truth, for the love of God is immutable, therefore they cannot perish whom he loves; for then should God alter and be changeable, if the elect could fall from Gods love and be Reprobates; but because God changes not, he that is once loved of God, is ever loved, and therefore cannot be condemned in hell. Hence is the election and foreknowledge of God, compared unto a seale and foundation, which beares things of great stableness, *1 Tim. 1. 17.* Mountaines of brasse are not so strong, as Gods loving purpose and decree is. *I am not as men that I should repent, nor as sinners of men that I should lie: again, I am Jeboab, I change not.*

T I M. What profit of this Doctrine?

S I L. It confuteth the error of such as say the elect may lose Gods love by their owne fault; this is to make God unable, variable, and the Scriptures false. Secondly, it teacheth the estate of the elect to be most stable and permanent, not in respect of their owne strength, but of Gods love and counsell. Thirdly, it comforteth the poore afflicted consciences of Gods children, against the fear of damnation: such as once have perceived their own election, may be assured of it for ever. Fourthly, it is a pre-

Gods love is unchangeable, and his election constant. Prooves from Scripture.

preservative against despaire, and a motive to continuall thankfulness, that God hath set them in such an unmoveable condition. If we bleſſe God for his temporall perishing benefits, what praise doe we owe for the lasting fruites of his eternall love and mercy?

DIALOGUE II.

Verſ. 2, 3.

Know ye not what the Scripture ſaith of Elias, how he makes request unto God againſt Iſrael? ſaying, Lord they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they ſeek my life.

TIMOTHÆUS.

WHat doth this Text contain?

SIL. A third reaſon of his deniall taken from the like example of *Elias* dayes, or from the like eſtate of the old Church in the time of the Prophet *Elias*. The ſumme herof is thus much: That as it was in the time of *Elias*, ſo it is in the times of *Paul* the Apoſtle: then very many Jewes were preſerved in Iſrael from Idolatry, though *Elias* knew not of them, ſo now though *Paul* were ignorant of it, yet God by his Election kept a great company of Jewes from Infidelity. In this third Argument the Apoſtle meeteth with and answereth a ſecret objection. For ſome Jewes hearing *Paul* affirme of himſelfe, that he being a Jew was elect, and not caſt away, might eaſily ſay, And what art thou alone? where then is that ſeed which God promiſeth to *Abraham*, to be as the Starres of heaven, or as the Sand on the ſea ſhore? To which he reaſonably replyeth, that there might be and were many more elect and beleiving Jewes which were hid from him, as Iſrael had innumerable true worſhippers, unknowne to *Elias*. *Argumentum a pari.*

TIM. Upon what parts doth this comparison conſiſt?

Parts.

SIL. Upon two: Firſt a propoſition, or an antecedent, in verſes 2, 3, 4. Secondly,

the reddition, or conſequent, verſe 5. and in the propoſition we are to conſider other two things; firſt the complaint of the Prophet, verſe 3. and ſecondly, the answer of God thereunto, verſe 4.

TIM. What are we to note in this, that *Paul* brings in the example of *Elias* time rather then any other?

SIL. The great diſcretion of *Paul*, becauſe *Elias* was highly eſteemed among the Jewes, ſo that his authority could not be gaineſaid, they would not contradict his witneſſe, it teacheth Miniſters to ſtudy for choiſe and apt proofes and examples.

TIM. But with what cautions or conditions, are examples of Scripture to be alledged in Sermons, or made uſe of in common life?

SIL. Eſpecially with theſe three conditions: Firſt, that the examples alledged be but few, *Paul* contents himſelfe with one. Secondly, that they be well ſuted and ſorted, ſo as the comparison by examples be made as touching like parties, as it was here between the Jewes of *Elias* and *Paul* his time; for their blindneſſe in both dayes was great, yet God ſtill kept his promiſes unto his elect amongſt them, which were ſtill the leaſt number. Thirdly, examples muſt not be repugnant againſt the common Law of Charity to God and man, for good men are to be imitated in good things onely; and we are to follow not every particular act of the Fathers, but to live according to the Law of God. The Apoſtles thinking to call for fire on the Samaritans, Luk. 9. 54. after the example of *Elias*, offended againſt the ſecond caution, for they were not like to *Elias* in ſpirit and zeale: and ſuch breake the third condition, as will defend lying by the example of *Abraham*, and the Midwives, and *Rahab*; or temporizing by the example of *Naaman*, or *Nicodemus*: the infirmities of the Saints are not written to be patterns to follow, but as cautions to make us heedfull.

TIM. Come to the words, and tell us what we learn here by this, that *Paul* ſpeakes of this example as of a famous ſtory well known (wote,

or know ye not, as who should say, you may know it, you ought not to be ignorant of it?

Doctrin.

S I L. It commends to us the diligent knowledge of sacred story, that with all care and endeavour, we seek to have it familiar unto us; because it is a shame for a Christian to be ignorant of Gods word, 1 Cor. 15. 34. to be a member of the Church, and not to know the strength of Gods Church, (both as it was before and since Christ) it is as if an Englishman should be ignorant of the fashions and customes of England. Also our knowledge serveth much to direct our mindes in doubtfull cases, and help others which are perplexed; therefore in any wise be studious searchers, and wise observers, and carefull rememberers of holy Scriptures.

Reason.

T I M. What meaneth this [of Elias?]

S I L. That is [touching Elias] or in the story of Elias.

T I M. What doth this teach us, that the Scripture [saith or speaketh?]

Doctrin.

S I L. That the Scripture is not mute or dumbe; because it is the Word, Voyce, and Speech of God; who were he to speak in his owne person, he would use no other words or voyce, than that we finde in the Scriptures: Wherefore the Jesuites have small reason to refuse the Scriptures to be a Judge of Controversies, upon pretence that it cannot speake and give sentence like a Judge; for the Scripture doth speake, it is no dumbe letter, for God speakes by it, therefore it is as a fit Judge.

Reason.

T I M. What is meant by Elias his making intercession or request against Israel?

S I L. The same word is here which is used, Rom. 8. 26, 27. but it hath not the same signification: for being spoken of the Spirit, verse 26. it signifies to stirre up, or cause us to make request, but being affirmed of Christ, it signifies the perpetuall merit and vertue of his Passion, entreating and pleading with God for favour towards the elect when they sinne of infirmity. But now it noteth out the complaint which Elias made to God, to whom he accused the

malice and obstinacy of the Jewes, as being sorry for it, and grieved at it: not praying for revenge against them: for it was the office of the Prophet to make request for, and not against the people, as did Moses, Exodus 32. and Sam. 12. 23. God forbid that I should cease to pray for you, unlesse in certain cases, where the people were desperate, so as there is left no hope of remedy, and the Prophets were stirred up of God to wish their destruction, whereof we have many examples in the Psalmes of David.

T I M. What instructions arise from this complaint of Elias?

S I L. That the people ought to take heed how they over-grieve the Pastors with their stubbornesse in errors or sinnes: for this will cause them much sorrow to powre out their complaines to God, who will regard the sighes of his servants: he who heares the cries of the poore, will hear his Ministers cries. Again, the Apostle giveth an especiall warning touching this matter, Heb. 13. 17. to make the Ministers doe their office with heaviness, it unprofitable, nay, pernicious and hurtfull to the people.

Doctrin.
Reason.

T I M. What was it that gave Elias occasion of this complaint?

S I L. The killing of the Priests of Baal, at the direction of Elias, so kindled Jezabels rage, as he threatned to slay Elias, who therefore fled and hid himselfe in a denne in the Mountaine Horeb; where God finding him, and expostulating with him, he burst out, into this most grievous complaint, 1 Kings 19. 14.

T I M. Of how many sinnes darst Elias accuse Israel in this complaint?

S I L. Of foure: First, of cruelty toward the Prophets; [They have killed thy Prophets.] Secondly, of impiety towards God, [They digged downe his Alters,] that is, they corrupted his true worship, and set up Idolatry in stead of it. Thirdly, of the paucity or fewnesse of some worshippers, which he thought to have rested in himselfe alone, [And I am left alone.] Lastly, of tyranny to-
wards

words himselfe, whose life they sought to take away, 1 Kings 19. 2. That there might be no more a Prophet in Israel, to teach Gods truth, or to maintain his glory, or to feed his Church, with instructions of the word.

TIM. What things are we to gather for our instruction out of these parts of his complaint?

Doctrine.

SIL. Sondry things; First, the fury and extreme rage of Idolaters, who being unable to defend their cause by Arguments, they will seek to doe it by the sword, putting to death the servants of God, under pretence that they be seditious and hereticall: with this weapon, did the Israelites dispute against the Prophets, and the Pharisees against Christ, whom they would overcome with stones, when they could not possibly overcome with Scripture. Thus they dealt with the Apostles, and now at this day, Antichristian Prelates deal thus with Protestants, whose neckes they get under their girdles. The reason of this their savage proceeding is, because they will do the works of their father the devill; for he is a murderer, and so be his children given to blood, John 8. 44.

Reason.

TIM. What profit serveth this instruction unto?

Use.

SIL. First, to looke for the like bloody measure of our enemies, if they might get the upper hand. Secondly, not to be offended with such fury when it happens, as it were some new and strange thing. Lastly, to powre out our complaints in Gods lap, who can and will righte such wrongs; for he is the revenger of the helpelesse and oppressed.

TIM. What other instructions learn we from his complaint?

SIL. That God suffereth his Church and servants to fall into very great afflictions for tryall of their faith and patience; Thirdly, in the example of Elias we see the infirmity of Gods Saints, how weak they are, and subject to error, even the best of them. For Elias was deceived, in thinking himselfe one by to remaine: for Obadiah had hid a hundred Prophets in a Cave, and Paul

tels us, that a great many (even seven thousand) were reserved by God. Fourthly, that the actions of wicked Princes are imputed to the people oftentimes, when they applaud and consent unto them, as the Israelites did: therefore Paul saith, They killed the Prophets, whereas Jezebell acted the murder, the people onely liked of it, and so made it their owne: as Ahab is said to have killed Naboth, because he agreed to it. All finnes which we give allowance to, being committed or not hindered by us if we may, are ours, as if we committed them. 1 Commander. 2 Abettor. 3 Consenter. 4 Concealer. 5 Counsellor. 6. Not hinderer, 7 and commend each one of these seven will prove an offender.

DIALOGUE III.

Verf. 4.

But wt as saith the answer of God to him, I have reserved to my selfe seven thousand men, that have not bowed their knees to Baal.

TIMOTHYUS.

What doth this Text contain?

SIL. The answer of God unto the accusation and complaint of Elias his Prophet.

TIM. What signifies this word [answer]?

SIL. It hath two significations, one proper and strict, to wit, the Oracle or answer of God, given in the Tabernacle from the Mercy-seat. The other generall and more large for any divine answer, oracle or direction received from God, either in dream, as Matth. 2. 11. or by any other revelation, as Naab is said to be warned of God, Heb. 11. 7. Thus it is taken here.

TIM. Doth Paul rehearse the whole answer of God to Elias?

SIL. No, for the answer had foure parts, as his complaint was foure-fold: for first he complaineth of cruelty, and secondly of impiety; to which God gave this remedy, that Mazar being anointed

anointed King of Syria, and Jehu King of Samaria, they should be revenged on the Idolatrous and cruell Israelites, 1 King. 19. 16, 17. Then he accuseth them of tyranny to himself, whom they meant to kill, that God might have never a Prophet; to which God appointed this remedy, that Elisha should be made Prophet in this place, to maintain Gods worship and glory. Now the last part was touching the small number of true worshippers in Israel: to this part God answereth, that he had reserved many thousands besides Elias, which were not defiled with Idols. This part of the answer because it serveth to Pauls purpose, he setteth it down alone, passing by the rest, as impertinent to his matter.

T I M. But Paul hath left out some words (as every mouth that hath not kissed Baal.)

S I L. It is true: the reason is because he citeth the Scripture as an Interpreter, and therefore may use more or fewer words as he shall see it meet to expresse the sense and drift of the Spirit, from which Paul never taketh any thing or addeth, or altereth; howsoever he use his liberty in alledging the words of the Text, to teach that Scriptures be in sense, and not in syllables.

T I M. Come now to the words, and tell us what is meant by reserving?

S I L. To cause to remain and abide free from, and untouched by Idols.

T I M. What is meant by seven thousand?

S I L. It is a certain number put for an uncertain, and signifieth a multitude or a great number, as five foolish, and five wise Virgins: see the like, Mat. 18. 22. Prov. 24. 16, &c.

T I M. What is meant by men?

S I L. Women also, as well as men, even all that continued the true worshippers of God, the more worthy Sexe being used for the lesse worthy, a thing very usuall in Scripture.

T I M. What signifieth Baal?

S I L. A Lord, or a husband, to shew that image-worshippers, make their Idols their Lords by submission to them, and espouse themselves by love unto them. Hence Idolaters are plain-

ly termed in Scripture fornicators, and Idolatry called Whoredome, because they forsook their faith plight to God, and turned after strange gods. Also they make their Idols their Patrons and Defenders, as is to be seen in the Papacie, where every Countrey and City hath some Saint for their Lord and Defender, as Saint Andrew for Scotland, Saint George for England, Saint James for Spain, Saint Patrick for Ireland, &c.

T I M. What signifies it [to bow to Baal?]

S I L. Thereby is signified all the adoration and worship which is given to that Image, by a Synecdoche of the part for the whole: also it teacheth the behaviour of Idolaters toward their Images whom they bow unto, in token of subjection, and did kisse them in sign of dilection and love: which superstitious gesture, is unto this day observed in Popery, where the Images of the Virgin Mary and Apostles, are honoured with the bending of the knee, and the kisses of the mouth.

T I M. Now what Doctrines do we learn from these words so declared and made plain?

S I L. That when the eye men cannot, yet God knowes and sees many thousand his servants and children which belong to his Church. The reason is, because God knoweth who be his, and nothing can be hid from his eyes. Thus howsoever Elias then, and Paul afterwards, and after them Master Luther, Wickliffe, and Calvin seemed to be alone, yet as in Israel and amongst the Jewes, so in England, Bohemia, France, and Germany, there were even amidst the Papists very many, which misliked the superstition of Rome, and received the true Doctrine of Christ; though they were not for a time known and apparent to the world. Though Elias see much being a Prophet, yet he is blinde where God doth clearly see, for Gods knowledge is infinite. If any shall aske how this may be, seeing either in those times they lacked the publick Ministry, or had it corrupt: the answer is, that they had so much the Doctrine of GOD privately, as was sufficient to instruct them, and save

Doctrine.

Reason.

Does of sinners.

Doubt.

Solution.

through them Gods blessing, who can save by weak and few means, as well as by strong and many. God needs no means, it is man for whose weaknesse sake means be provided.

T 1 M. What profit is to be made of this Doctrine?

S 1 L. It stops the Papists mouths, who aske where was our Church some eighty or a hundred years agoe. Unto whom we say, it was hid amongst themselves, as a little wheat is hid in a great heap of chaffe, and a little gold amongst a great deal of drosse: and howsoever men did not, or could not mark them, yet unto God they were all times seen, and in due time stood up to reprove the great Whore, and to maintain the Gospel.

T 1 M. What other instruction have we to mark?

S 1 L. That not mens merits, nor their own free will, but Gods only grace is the cause why some are sound, when most are corrupt. Therefore, it is not said they are reserved, or they have reserved themselves: but (I have reserved) to exclude all power of will and of merit, and to attribute all wholly unto the grace and free election of God, as *vers. 6.* This confutes the Papists, which say we bring one part, and God another: parting stakes between Nature and Grace; for what have we that we have not received? It is God worketh in us both to will and to do, and both according to his good pleasure, *Phil. 2. 13.*

T 1 M. What learn we hence, that [to himself] he reserveth them?

S 1 L. That Gods children must live to his glory, and be addicted to please and honour him, who alone saveth them. Secondly, that they have much and sound comfort that cleave to God alone, in that he will ever defend them, as he hath reserved them. As Masters defend their servants, Kings their subjects, and Fathers their children which be dear unto them; so will GOD keep his own whom he to himself hath reserved.

T 1 M. What other Doctrine may be

collected from these words?

S 1 L. That howsoever in the invisible Church of the faithfull, there be multitudes perfectly and plainly seen unto that God (who knoweth who be his, and where his be) yet the visible Church of such as are outwardly called, is oftentimes obscured and decayed, in such sort as the publick exercise of Religion faileth; the people of God by persecution being driven into corners as Conies by vermine are chased into their holes; and Doves by the Kite into the cleft of the rock. The Christian Church which is alwaies glorious within or inwardly, as a Queen which sitteth in her chamber cloathed with gold: yet she is not ever glorious and illustrious without to the eye of the world, but is sometime a desolate, solitary, and forsaken widow. For the Church once consisted in two persons *Adam* and *Eve*, and afterwards in the family of *Abraham*, and of *Lot*: also even in *Juda* the visible Church was sometime driven into strait and narrow places, as in the daies of *Idolatrous Abaz*, *2 Kin. 16. 17.* also in the reign of *Amnon* and *Manasses*, *2 King. 25. 4, 5, 22.* when for the most part they fell to Idolatry, and forsook the true God, and broke his covenant. Again, how was the Church visible at the time of Christs passion, when the Virgin *Mary* only, and a few others did appear and professe him openly, the rest being fled away for fear of the Jewes? Also afterward in the reign of the Beast, when Satan was let loose, howsoever there might many be, and no doubt there were many which feared God, and served him in secret, yet there was a time when to the appearance of men there seemed to be but one *Luther* in *Germanie*, one *Husse* in *Bohemia*, one *Calvine* in *Savoy*, one *Zuinglius* in *Helvetia*, and one *Waldus* in *France*, one *Wickliffe* in *England*, and one *Patrick* in *Scotland*: as here in our Text we find, that among all the ten tribes, *Elias* did dream or judge himself to be left alone. Thus as the sea sometimes flowes and sometimes ebbs, and the Moon is sometime in the

Doctrine.

Use.

the Full, sometime in the Wane: so the visible Church is by the dispensation of God, sometimes greater and more copious; and again, otherwhile it is more lesser and more slender, even according as the doctrine of the word is more or lesse clear and pure: for the Doctrine and the Church depend one upon the other, and do shine together, or be darkned together.

T I M. But the Papists write, that the complaint of Elias, touching the fewnesse of true worshippers, is not well applyed by us Protestants unto the decay of Religion; under the Pope at the first reformation by Luther: and to this purpose, sundry exceptions are alledged by Master Stapleton, and the Rhemists in their readings upon this place. The which exception I will here repeat, expecting your answer unto them severally as I shall propound them. First, they say the Nation of the Israelites, was then no part of the Church of God. Secondly, that these seven thousand were at Jerusalem, in the kingdome of Juda; wherein were many more then seven thousand that openly worshipped God. Thirdly, that the Christian Church resteth upon better promises then the Jewish Church did. Fourthly, that not onely seven thousand; but not so many as seven, may not scarce one could be found of Luthers beleefe, at the least not to consent with him in all points of the faith: These are their maine objections: whereas I pray you what answer may be given unto them.

S I L. The Papists have been long observed to be as a very murderous and bloody, so a lying and a very bold generation. If they speak or write any thing in defence of their errours, which seemeth but probable, they care not how little soundnesse and substance of truth there is in it, as will appear in the sifting and scanning of these their exceptions particularly. And therefore this I say to the first, that howsoever the Nation of the Jewes were exceeding corrupt and Apostolicall, having broken their first faith plight unto God: in stead of whom they worshipped Baal, the God of the Sidonians, as sacred story reports: yet God had not given to them a bill of divorce, it remained

still a Synagogue, and part of the visible Church. Had it been otherwise, God would not have given unto them his word, and sent them his Prophets, as Elias, Elizeus, and others to instruct them in his statutes, except there had been in Israel some of that people, which hee had knowne before, and loved from everlasting; and certaine it is that where-soever there is a Preacher, and some to receive the word, there is a Church. The Church may consist in one man that receiveth the word, as Luther writeth of himselfe, that if he were alone, and did alone beleefe, he himselfe were the Church: yea (saith he) if the word of God were in hell, even in hell there would be a Church: likewise there was a Church in Israel so long as they received the word, the having or not having whereof, maketh a Church or no Church. To the second, it is very sure that these seven thousand were not in Juda, but in the back-sliding kingdome of Samaria: for there it was that knees were bowed unto Baal: also there it was that Elias was left alone, and there did Obadiab hide the hundred Prophets of the Lord: as for Juda, Elias had no cause to complaine of it, for he knew very well that there were many true worshippers of God, the very Souldiers amounting to ten hundred thousand, 1 Chron. 17. 14, 15, &c. Now to the third exception I say, that indeed the Christian Church, if we respect the promises of salvation, had better (that is to say) more clearer and full ones, shadowes and types being now ceased, and Christ being now come in the flesh; but touching (continuance) the Jewish Church had no lesse the promise of God to abide till his first comming, then the Church had for her continuance, till his second coming. And concerning the outward estate of the Church, either of the Old or of the New Testament, God did never promise that it should be always visible. To the fourth it is not true, for besides all such as consented unto him in the Kingdomes of Armenia, Græcia, Sclavia, Moravia, where 54 Noble

men wrote to the Councell in behalfe of M. John Hufse, to justifie his opinions and teaching to be Orthodox; there were innumerable in the midst of Popery, which were of *Luthers* mind, both in France, England, Scotland, Calabria, Piemount, &c. (See the French story) who were by nick-name called of the Popish rout, *Waldenses, Wickelivians, Lollards, Pauperes De Lugduno, Leoniske, Picardi*; and this was three hundred years afore *Luther*. There was two hundred years between *Wickliffe* and *Luther*, and very neer so much between *Husse* and *Luther*.

Also *Hierom* of Prague was a professor an hundred yeares before him. One Sir *John Oldcastle* Knight, and Lord *Cobham*, suffered Martyrdome for the truth about an hundred years afore *Luther* preached: So did Sir *Robert Ashton* knight, and *Savonarola*. *Joannes Picus* Earl of *Miramula*, published in Rome the doctrine of the Gospell, certaine yeares ere ever *Luther* appeared. What should I speake and tell you of members of the Popes owne dearest friends and followers, which long before *Luther*, began to distaste Romish superstition, and to foretell by a spirit of prophesie, the reformation which *Luther* by preaching the Gospell of Christ, should bring into the world? as in England one *Grosthead* Bishop of *Lincolne*, and one *Wejaly* to a certaine yong man which came to visit him, said: Thou shalt live to see the day when all Divines in a manner, shall abhorre and biffe at the Romish doctrine. One *Tilemannus Spendeberge* spake thus on a time to his sonnes, saying, Shortly this Religion which now flourisheth, shall come into extreame contempt. Also *Joannes Reiserbergius* a Preacher at *Argentine*. There shall (saith he) come a certaine man stirred up of God, which shall restore Religion. *Joannes Hiten* being cast into prison, for freely rebuking the abuses of Monkes, did thus say to one who repaired to him, That he had done nothing against Monastical life, but there would one arise (in the year one thousand five hundred

and sixteen,) who should overthrow the Monkes, and they should in no wise be able to withstand him; and that very same yeare *Luther* began to preach. A certaine ancient Divine named *Andreas Proles* spake thus to some about him: O brethren, the estate of Christianity hath need of strong and great reformation, which (me thinkes) I see now to approach apace. And to one who demanded of him, why he did not beginne to discover and refute corruptions in doctrine and life? he answered, I am stricken in yeares, weake in strength of body and minde; but GOD shall raise up one of an heroicall spirit, full of courage and strength, industrious and eloquent, which shall mightily oppose himself unto errours, and beginne the reformation of the Church; to whom God shall give such an heart, as he shall be bold to resist even the Potentates of the earth; which thing was afterward fulfilled in Master *Luther*.

Finally, those two fore-named men, *Husse* and *Hierome* of Prague, uttered these Prophetical words of *Luther*. *Hierom* said to the Councell of *Constance*. I cite you all within one hundred yeares, to answer to me before the just Judge, thus in Latine (*Centum revolutis annis mihi & Deo respondebitis*;) and at the end of an hundred yeares, was *Luther* borne. *John Hufse* said at his Martyrdome: This day you doe roste and broile a Goose, (*Hufse* in the Bohemian tongue signifies a Goose) out of whose ashes shall arise an Egge, which you shall not be able to breake, but it shall break you all in peeces. This was verified in *Luther*. Also he said, *Spero que dixit sub testis predicabuntur super testis*. And againe he added, That the Church must be reformed, and all things made new: also, that God would send one after him, that should be more valiant, and that the power of Antichrist should be shortned. Now, whereas Papists doe say, that none were in all points of *Luthers* beleefe, that is a meer cavill: for it was enough that they did agree in the

chiefe

See du Plis
his book of
the mystery
of iniquity.

chiefe matters. Amongst the Fathers, *Irenæus* differed from *Viſtor*, *Anicetus* from *Polycarpus*, *Chryſoſtome* from *Epiphanius*, *Theophilus* from *Cyrill*, *Auguſtine* from *Hierom*: yet they were all counted to be of one Church. At Rome, *Thomists* and *Scotiſts*, *Dominicans* and *Franciscans*, *Prieſts* and *Jefuites*, be knowne to jarre, yet are they ſtill reckoned of one Religion.

T I M. What profit are we Chriſtians to make to our ſelves of this point?

S I L. Firſt, it conſureth the papists, which make univerſality, multitudes, and viſibility, to be markes of the true Church, which may be, and often is in the world without theſe things: nay theſe markes belong to Paganish, and impious prophane Popiſh ſocieties. Secondly, it affords a comfort to God's people, when they are brought to a ſmall contemptible number and eſtate, having people, Prieſt, Princes, and the whole world againſt them; no new or ſtrange matter, often ſo heretofore. Thirdly, an admonition to warne us, that we do nor look ever to have ſuch externall peace as now we enjoy, and ſuch great companies to joyne with us in the profeſſion of Chriſt and his Goſpell, and by their examples and encouragements to whet us on. Laſtly, that we do not thinke the worſe of the truth and doctrine of God; for the few followers of it; not any whit the better of Idolaters for their huge multitudes. Neither that we raſhly cenſure, nor haſtily ſend all to the devill which are not known to us, nor appear to us to be the ſervants of Chriſt, *Rom. 14. 4.* What art thou that condemneſt another mans ſervant: hee ſtandeth or falleth to his owne maſter.

DIALOGUE IV.

Verses 5, 6.

Even ſo then at this preſent time, there is a remnant according to the election of grace: and if by grace, then it is no more by workes, &c.

TIMOTHEUS.

What doth this Text contain?

S I L. An application of the former example unto the time wherein *Paul* himſelfe lived. Secondly, a concluſion, drawne out of the application, (to wit) that if election be free and come of grace, then not of workes; for merit is contrary unto grace, which is not at all free, if it be not all and abſolutely free.

T I M. What is the ſumme of the application?

S I L. This: that as *Elias* was not alone in that corrupt eſtate of *Iſrael*, but even then when all ſeemed to be gone from God, yet there were in ſecret leſt ſeven thouſand true worſhippers: ſo now, when *Paul* alone amongſt all the *Jewes* ſeemed to profeſſe Chriſt (*Phariſaiſme* reigning in *Jury*, and *Paganisme* in all the world beſides) yet no doubt but God had of his favour kept certaine beleevers which were not known to the world.

T I M. Shew us ſome what particularly and more plainly, wherein the times of *Elias* the Prophet, and of *Paul* the Apoſtle were alike: for it ſeemed that this ſhould be no good Reason, that it ſhould be ſo in *Pauls*, becauſe it was ſo in *Elias* dayes. For there is no ſuch neceſſity as that which is once done by ſingular and eſpeciall example, the ſame ought to be done in every time and age.

S I L. This example of *Elias* is very fitly applyed to the times of *Paul*, whether we reſpect the thing it ſelfe, or the circumſtances, or the cauſes. Touching the thing it ſelfe, as *Elias* thought himſelfe alone in *Iſrael*, and yet was not (for there were many more:) ſo *Paul* might take himſelfe of all the *Jewes* to be the onely profeſſor of Chriſt, whereas beſides him there was a remnant. For circumſtances they doe agree: *Elias* the Prophet was raiſed up extraordinarily, ſo was *Paul* miraculoſly called to be an Apoſtle. Againe, as *Elias* alone was zealous for the worſhip of God, ſo *Paul* alone of all the *Jewes*, was an earneſt defender of the doctrine of God: and as very many reſiſted *Elias*, ſo not a few perſecuted *Paul*: and as in *Elias*

time

*Gratia
nullo modo
gratia, niſi
omni modo
gratuita.
Auguſt.*

Summe.

Doubt.

Solution.

time Idolatry had overspread the Kingdome of *Samaria*, so in *Pauls* time Hellenisme and Pharisaisme prevailed in the world. For the cause, it is the same (to wit) Gods free election of grace, which seeing it never faileth nor falleth, therefore it ever calleth and keepeth a certain number unto God in his Church visible, and saveth a remnant in *Pauls* time, as it reserved a company in *Elias* time: election was the cause of reservation of some then, and of a remnant now. Of these likenesses and resemblances there issueth an agreement and similitude, in the very phrased and manner of speech; for in *Elias* story God said, I have left; and in *Pauls* Text it is said, There is a remnant, to make all things alike, both in word and matter. And as the Apostle saith, according to the election of grace, so there is written (I have reserved to my self,) which is all one in effect, that they were not reserved to themselves, but because God chose them in his everlasting love.

T I M. What lesson is it that we learn by this comparing of the estate of the Church according to severall times?

Doctrine.

Reason.

S I L. That it makes much for our comfort, to lay together the old and present estate of the Church, namely in time of afflictions. The reason is, because God is wont for the most part, to use like proceedings in the governing of his Church: therefore in the afflicted state of the Church, it will be very profitable to look back to former times of persecutions, that as *Paul* by considering *Elias* his time, armed himself against the fewnesse of professors; so Gods children by such conference of times, may stay their mindes in patience. For no crosses now happen, but the like or worse have fallen in former ages of the Church. It is usuall with the Papists to boast of multitudes, how many, and how mighty be their friends and followers, the Gentry, the Nobles, Ladies and Lords, Dukes, Archdukes, Princes, Kings, Emperours, Learned men, Cardinals, Popes, are on their side, and walk in their way: where as, for most part, a company of silly Tradesmen, and silly persons, take

part with us. To whom though we may truly say, that our number is greater by a good many, then they would have it, and that if the truth of Religion went by number, then the Turks and other Pagans should be the true Church rather then Papists; which come short in multitude of the Pagans, Jewes, and Turks: Yet let us cast our eye back upon *Elias* and *Pauls* times, concluding that as then the multitude of Idolaters and unbelievers did not prejudice to the truth and worship of God, (which may be preserved and professed by a few as well as by many:) so now the faith of the Gospel, if but one only professed it in the world, (whereas God is to be thanked, many nations and Kings do receive it,) were not the lesse wholesome and sound, though the whole world besides, did go after the great whore, as sometime it did. But come now nearer to the words of our Text, which have two parts, First, that a remnant of beleivers were among the Jewes when *Paul* preached. Secondly, the true cause hereof is the election.

Pars.

T I M. Tell us what is meant by a remnant?

S I L. It signifies the smallnesse of the number of the faithfull, that they were far fewer then such as abode in unbelief and perished therein; yet the number was not so small but it made many thousands. There is the like phrase in *Rom.* 9. 27, 29. It is a Metaphor borrowed from a cloth, or a heap of wheat, whereof a remainder only is left: so but a few in comparison of the rest, durst openly professe the faith of Christ.

T I M. What may we learn from this word for our instruction?

S I L. First, that that part of men which perisheth, is far greater then that part which is saved; as the whole heap of corn, is more then that part which remaineth for seed: and the piece or web of cloth, is greater then the remnant: and thus it is written, *That many are called, few chosen, Mat. 20. 16.* and that few do enter into that narrow way which leads to life, *Mat. 7. 14.*

Doctrine.

T I M. What use hereof?

S I L. First, to strive to be of this little flock, of this poor remnant, where-

Use.

of

of not to be, were better never to have been. Secondly, it moveth to great thankfulness, such as are called to be of this remnant, when such numbers were passed over, which were no worse then they by corruption, and as good as they every way by creation.

T I M. What is the second instruction?

S I L. That the promises of God touching eternall life, are never void, nor ever do fall away. The reason is, because in the Church of God, there are ever some to whom they are effectually performed, howsoever the most neglect and refuse them; yet there is a remnant which receive them still, and are saved by them.

T I M. What profit is to be made of this point?

S I L. That the great number of unbelievers and wicked men should never weaken our account and credit of the promises of the Gospel; which being universally rejected, yet still take place in the elect, to whom they are peculiarly made.

T I M. Tell what is meant by the [election of grace?]

S I L. The gift of predestination, or the grace, whereby men are elected or predestinated; or (by an Hebraisme) a gracious and free election. The meaning is, that such as are kept free from the pollution of idolatry and other sins, they may not thank themselves as if they were worthy of it for their works sake; but are beholding to the good pleasure of God, who hath separated them from others, according to his gracious purpose. Note that election is not here put and taken actively, whereby we chuse grace, but passively, whereby men were chosen of God: for he speaketh of such as were foreknown of God, verf. 2. of Gods election of men, and not of mens election of God.

T I M. What is the Doctrine from hence?

S I L. That election from eternall life proceedeth from the free favour and grace of God. This is the same with that which is written, Rom. 9. 11, 15. Eph. 1. 4, 5. Rom. 15. 19.

T I M. What profit is to be made of this point.

S I L. First, it confuteth the *Pelagians*, who affirm that men chuse Gods mercies, and not that his free mercies chuseth them, whereas this text plainly speaketh not of mans electing God, but of Gods electing men out of his grace, not out of their own merits. Also it overthrowes the conceit of *Origen* and *Chrysostome*, which upon this place imagine some men which beleeve in Christ to be saved by grace, and others which besides faith, have good works, to be saved by the election of grace; dividing things which are conjoynd, to wit, election and grace, faith and works, as if there could be a justifying faith without works. Secondly, it abateth the pride of all flesh, to teach that election cometh not from themselves, but is wholly of grace. Lastly, it stirreth us up to great love and thankfulness towards God, to praise him for his free love.

T I M. What other doctrines will flow from these words?

S I L. That if election be of grace, then our justification, sanctification, and glorification, all be from grace too, as it is written, 2 Tim. 1. 9. Rom. 3. 24. 28. The reason hereof is, *Quicquid est causa cause, est causa causati; & quicquid est causa antecedenti, est causa consequenti.*

T I M. But be grace and works at such variance, as that these blessings and things cannot proceed from both?

S I L. Yes verily; they are as contrary as can be: when the cause of election and salvation is to be searched out, there is no conjunction of grace and works, no more then of light and darkness, as the Text speaketh. If it be of faith, then not of works. The reason hereof is, because merit of works being once put and granted, grace is destroyed, as it is here written, then were grace no grace.

T I M. What is the cause of this consequence, that therefore grace is destroyed if works be admitted as a partner in the cause of election and salvation?

S I L. The reason is, because grace giveth eternall life and whatsoever belongs to it, as a thing not due, but merit of works craves them all as a debt: there-

Use.

therefore election, calling, justification, &c. should not be wholly from grace, but in part also from works, then grace should not remain free, and therefore should not be grace: see Rom. 4. 4, 22. Gal. 3. 18.

T 1 M. *What profit of this point?*

S 4 L. It refuteth such as in the mystery of election, justification, &c. do mingle grace and merit of works together, ascribing somewhat to grace, somewhat to works fore-seen, in matter of election past, or present in matter of justification; whereas these things by God himself, are pronounced, *assistata*, which have no agreement at all together. Secondly, we are taught that it is impossible that the Church of God should fail upon earth, because it doth spring out of the election and grace of God, which cannot at any time utterly fail. Thirdly, it convicteth them of error which here understand by grace infused grace, the habit of Justice powred into mans heart by the Spirit; whereas the Apostle speaketh here of grace, as it is in God (*subje-tive*) as in a subject, and doth oppose it as a thing contrary to the works of righteousness which be in men, as to a contrary; and tels us what he means by grace, to wit, the election of God. Lastly, this must provoke all beleivers to joyfull thankfulness, seeing God when he could not save them by works which they had not, did by his frank grace chuse and save them; which deserves at our hands all possible praise both in word and deed, in life and death. Such as be often mindfull of such a free mercy, to glorifie God for it, it is a good sign, that they be under his grace, and are even the chosen children of God.

DIALOGUE V.

Verf. 6, 7.

And if it be of grace, it is no more of works, or else were grace no more grace; but if it be of work, it is no more grace, or else were works no more works: What then? Israel hath not obtained that he sought; but the election hath obtained it, and the rest have been hardened.

TIMOTHEUS.

What doth this Text contain?

S 1 L. These two things; having set down grace to be the efficient cause of election and effectual calling, now he excludeth works, or denyeth them to be any cause thereof. Secondly, he concludeth the first part of this Chapter, touching the casting away of the Jewes, in the seventh verse; That all which were freely elect amongst them, were certainly saved, none perished but the reprobates, and that through their own default, because they were hardened in their sins, and namely in their disobedience of the Gospell of Christ, which they obstinately and rebelliously refused being graciously & first tendered to them.

T 1 M. *What signifies grace?*

S 1 L. [Grace] signifies Gods free favour, or his everlasting gracious love and mercy; and [Works] do signifie merit of works or meritorious works; for these be contrary to grace, and not works simply considered as duties.

T 1 M. *By what argument doth Paul shut out works, from being any cause of election or vocation, or how proveth he that these come not from merit of works?*

S 1 L. The argument is taken from the opposition or repugnancy of flat contraries, such as in no wise can stand and consist together, being immediate contraries. The argument may thus be framed: If election and calling be of meritorious works, then it is not of grace; but they both come of grace, therefore not of works.

T 1 M. *But why might not the Jewes be elected and reserved to God, both by grace and merit of works?*

Doubt.

S 1 L. That is not possible, for if election were both of grace and works, then works were no works; because what doth proceed of grace, that cometh freely not of debt; but what cometh by merit of works, that cometh by debt; but debt and no debt, that which is free, and by deserving, be most contrary things. Therefore to say, that men are elected and called, partly of grace, partly of the merit of foreseen works, that were

Solution.

were to put together things that cannot agree, to make debt no debt, merit no merit, works no works, grace no grace, and so to affirm and deny one and the same thing; which is a most absurd matter, and utterly not possible to make contradictories to be both true. For as a son that is willed to go on an errand to Rochester on foot, his father promising him a crown or an angell at his coming back; if his Father aske him how he will have his money? suppose that he answer, that he will have it partly by favour, and partly by desert: the reply to him is ready, Thou canst not so have it; for if it be of favour, then it cometh freely, therefore not by desert of the work: and if it be by desert of the work, then not by favour; for it is due that cometh by merit and desert, and there is no being beholding to favour for that.

T I M. *What is the Doctrine to be learned from hence?*

Doctrine.

S I L. That mens works have no place nor stroke at all in the election and calling of sinners, neither is their justification nor salvation. The reason is, because works presuppose merit, and merit presupposeth debt, debt is flat against grace; but men are called and elected of grace, also justified and glorified, as appeareth verl. 5. and Rom. 3. 24. therefore election, calling, and the rest, depend not upon works, which destroy grace, and grace destroyeth them, when the cause of eternall life is disputed and debated.

T I M. *But good works come of grace, how then are they such enemies?*

Reason.

S I L. This is true, grace is the mother and root of every good work, we have no power at all to think or will well naturally, 1 Cor. 3. 5. Job. 15. 5. but grace and works cannot be joynt causes of election and salvation. In this case they fight together, as put and admit the one, and the other is taken away and shut out: affirm the one, and deny the other. This *Antithesis* or opposition, is to be marked against all justiciaries, whose mouth is stopped and sealed up, with this one short sentence.

T I M. *What use is to be made of this Doctrine?*

Use.

S I L. First, it confuteth such as will have grace and works to joyn together, in the justification and salvation of sinners, which they say is partly of Gods grace, partly of mens merits. We say with the Apostle, they be altogether of grace, and therefore not at all by merit.

T I M. *But how can such avoid this conclusion of Paul, If it be of works, then not of grace?*

S I L. The enemies of Gods grace have sundry shifts to avoid the force of this consequence: for sometimes they say the Apostle speaks only of ceremoniall works of the Law, as of Circumcision, Sacrifices, &c. But this cannot be so, because Pauls words be generall, shutting out all works whatsoever, whether naturall, morall, or legall ceremonies. Of them all he saith, that if election to life eternall come of them, then it cometh not of grace. Also Abraham and David had morall works as well as ceremoniall, yet in Chap. 4. vers. 4, 5, 6. Paul denieth that Abraham or David were justified and saved by any works which they had done, but by faith.

Popish variations.

Secondly, they say that the Apostle speaks of the works of Nature, which (say the *Rhemists*) do exclude grace, favour, and mercy, challenging of debt, not of gift: but not of Christian mens works which come from the Spirit and grace of God; these works coming from grace may evidently consist with the same, and be joyned with Gods grace as causes of salvation. This shift cannot be currant, not only for that his words be generall, but because Paul speaks of the election by grace, by which all are saved. Therefore the merits of all works are excluded, by whomsoever they be done, whether by circumcised Jew, or baptized beleiving Christian, or unbeleiving Gentile. Secondly, in Ephes. 1. 4. good works are said not to be the cause of election, but the end and fruit, and effect thereof. Lastly, Ephes. 2. 8, 9. Paul saith expressly, we are saved not of works, but by grace through faith: where note, that grace and faith may well stand together, but

but they do shut out all sort of works from being any moving or meritorious cause of our justification and salvation. Thirdly, they say that good works are shut out from election to the first grace, but not from election to the second grace; that is, they say that the elect are chosen of grace only, and are freely called and illuminated of the holy Ghost, without all works: but the second grace, that is, Justification, also Sanctification, and Glorification, these do admit merit of works to joyn with grace. Unto this shift of theirs; I answer, that that Scripture which saith that the election of grace, and we are called according to grace, 2 Tim. 1. 9. doth also say that we are justified by grace, not by works, Rom. 3. 24. that eternall life is the gift of God, Rom. 6. 23. also justification, & glorification be fetched from Gods eternal love & fore-knowledge, as the first and only efficient cause, as well as election and calling, Rom. 8. 30. Moreover election is not only to the first grace, but to all the means, and to heavenly glory, which is the end, Rom. 9. 11. 23. Lastly, the Pharisee who ascribed righteousness and salvation partly to grace, and partly to his good works, went away unjustified. Whatsoever therefore the Papists can alledge to shake and weaken the credit of this Text, yet it is so strong to overthrow the doctrine of Popish merits, and justification by works, as one of themselves Andreas Proles was wont to say in his publick Readings; My brethren, since holy Scripture attributeth whatsoever we are, or have, all unto grace, whence cometh that horrible darkness and superstition, to ascribe so much to merit of works? Truly the estate of Christianity, needs very great and speedy reformation.

Use. T 1 M. What other use of the former Doctrine?

S 1 L. Here is an admonition to all Christians, that albeit they are bound to do good works of all sorts, and to abound in them, yet it is their duty to renounce the merit of them, and all trust in them, and to stick wholly and only in the grace of God through Jesus

Christ, for all things belonging to their salvation, lest if we put never so little trust in anything done by us, we be found the adversaries of Gods grace. Further, we are taught hereby, that the Romish Synagogue cannot be the true Church of Christ, because most obstinately and impudently they persist to ascribe mans justification and salvation partly to grace, and partly to merit of works; and thereby do overthrow the doctrine of grace, which is the very soul and life of a true Church: for take away the Doctrine of free Election, Justification, and Salvation, and presently the very foundation of all Religion is shaken to pieces; so far it is off that they can be the true Church, having cast down the ground-work whereon it resteth. Lastly, it convicteth such of error, as understand this Text to be meant of grace, infused into mans heart, whereas grace being set against works: therefore as works do stick in men as in their proper subject, so grace here spoken of, hath no other subject, but God.

T 1 M. What Doctrine doth arise out of the seventh verse?

S 1 L. First, that in the Church of God there are sundry which seek for righteousness and salvation, and never obtain it, as Rom. 9. 31.

T 1 M. How comes this to passe, seeing it is promised to such as seek that they shall finde?

S 1 L. The reason is, because they seek amisse, and not as they ought; whereas that promise is made to such as seek aright. Unto which, two things are to be considered: First, the manner, that we seek these things by faith: and secondly, that we intend Gods glory as the end of our seeking: See Rom. 9. 30. Many Israelites failed in both these, for they sought righteousness and life by their own works, and therefore obtained it not, as it is written, Rom. 9. 31. 32. & 10. 3. And they robbed God of the glory of his grace.

T 1 M. What use is to be made of this Doctrine?

S 1 L. It warneth us that it is not enough for us to be justified and saved, unless we take the right course prescribed

Doctrine.

Reason.

Use.

scribed in the word; for many pray and never obtain, because they pray amisse; and many strive to enter and never enter because they strive not aright; so many seek and never finde, because they seek God not for himself but themselves, and for their own benefits, and not for love of his goodnesse, that they may praise his grace, and set forth his glory.

T I M. What other Doctrine from this seventh verse?

S I L. That in the bosome of the Church of God, there have alwayes lived two kinds of people, some elect and called, some reprobate and hardened. This division began in Adams family, in Cain and Abel, whence did spring two Cities (as Augustine observeth) one of God, another of the world; it was continued in the family of Abraham, in Isaac; and Ismael, the one of them being the childe of the flesh, and the other the child of the promise. Also in the house of Isaac, in Esau and Jacob: and Christ saith, That at his coming two shall be in the field, the one taken, and the other refused, Luke 17. 34. And lastly, Paul writeth, That of the same lump of mankinde, there are made some vessels of mercy to honour, others vessels of wrath to destruction. The high and soveraigne cause hereof is the will of God, shewing mercy to whom he will, and hardning whom he will, Romans 9. 17. The subordinate cause and second reason is, that there are two beginnings of mankinde, the seed of the woman Christ Jesus, the head of the Elect; and the Serpent Satan, the Prince of this world, which begetteth children of differing and contrary dispositions and qualities, 1 John 3. 8, 9. and John 15. 19.

T I M. What use are Christians to make of this truth?

S I L. It reproves both such as beleeve all men are elect and shall be saved, and such as live so securely, as if none should perish, and warnes us not to stumble though we see many wicked to be in the world.

T I M. What is the next Doctrine from this verse?

S I L. That all the elect shall certainly be saved, for they attaine what they seek for, (to wit) Christ and his salvation: as it is not possible for the Reprobate to be saved, so it is impossible that any of the elect should perish. The reasons hereof be; first, the election of God, which is unchangeable. Secondly, the promises of God which are un deceiveable. Thirdly, the prayers of Christ which can never be denied. Lastly, the power of Christ, to whose keeping they are committed, which is unrea- listable.

T I M. What use of this point?

S I L. First they are from hence con- futed, which say, the elect may utterly and for ever fall from Gods favour and faith in Christ. Secondly, here is great comfort to such as have the true marks of their own election, to assure unto them their standing in grace unto salvation, in despite of Satan, sin, themselves, and the whole world. For they are by grace of election kept from being hardened to destruction.

DIALOGUE VI.

Verf. 7, 8.

The rest were hardened, as is written, God hath given them the spirit of slumber, eyes that they should not see, &c.

TIMOTHÆUS.

What is the summe of this Text?

S I L. That the rest of the Jews, whom God had not elected, were hardened by the just judgement of God, as he proveth by a testimony and oracle of holy Scripture.

T I M. What be the parts of this Text?

S I L. Two: First, a proposition; The rest were hardened; namely, so many as not being freely chosen of God, did not obtain Christ and his righteousnesse unto salvation, all the rest besides these were blinded. Secondly, a prooffe out of holy Scripture to confirme the hardning of the Jewes: it proveth two things; not onely that many Jewes were hardened, because the Scripture had

Pp foretold

Reasons.

Reason.

Summe.

Parts.

Use.

foretold it; but whence this hardnesse came, or what was the main and highest cause of the blindness and hardnesse of this Jewish people (to wit) the singular or speciall judgement of God, so appointing, so fore-telling, yea, and so working it in time: also it sheweth what this hardnesse is, to wit, a spirituall slumber or senselesse sleep of the soul, or a shutting of eyes and eares, that seeing and hearing; they should neither see nor hear unto their conversion. Lastly, how long this hardnesse did continue upon the Jewes, namely, even from Esay his time, unto the present time wherein the Apostle wrote (unto this day) which must be referred unto the end of verse 7. the rest cited out of Esay, being inclosed in a Parenthesis.

T I M. What signifies the [rest]?

S I L. The other Jewes which did not belong to the election of grace, but were reprobates and rejected of God.

T I M. What is meant by hardning?

S I L. It signifies properly the thicke skin of ones hands or feet, with travell or worke, which is so baked or stified, as if it were pierced or pinched, yet it is not felt: but by translation from the body to the soule, it signifies the stubbornnes or obstinacy of mans heart, resisting in his wit and will the Word of GOD. This stubbornnesse is noted in Scripture by suddry similitudes, as of a stone, of an Iron sinew, of a brasen forehead, of a heart of Adamant, *Ezekiel 11. 19. Esay 48. 4. Zachariah 7. 12.* Here in *Zacharie*, as also in that place of *Esay*, there is a plain description of an hard heart. See verses 11, 12. of *Zacharie*.

T I M. How many kinds of an hard heart be there?

S I L. Two: one Naturall, which all men bring from the wombe, called a stony heart by *Ezekiel* in Chapter, 11. verse 19. for all men from their birth are inclined to the disobedience of God, being sinners and enemies, ungodly, and the Children of Gods wrath. Secondly, there is an habituall hard-

nesse which is gotten by long custome of sinne, which for a time takes away both the fear and feeling of sin. This is common both to elect and reprobate, but with great difference. For hardnesse of heart in the elect, before their conversion is totall and temporary, it wholly possesseth them, but it continueth only untill their calling; after that their hardnesse is partiall, mixt with tenderneffe and softnesse of heart, as in *David* and *Peter*: but in the reprobate it is totall and perpetuall, so as they remain wholly obdurate and obstinate till their death, as did *Gain*, *Esau*, *Pharaoh*, *Judas*, and these refused Jewes, here spoken of. And this last hardnesse is that which is here meant in our Text, which is both of the whole heart, and small, or for ever. For this only is peculiar to such as be not elected, as the nearest and just cause of their destruction; which is inflicted upon them, not so much for sin, as for being hardened in sin, for their impenitency in sin, to the end of their life notwithstanding all means used to soften and cause them to relent and turne to God from their sin.

T I M. But it should seem, that few or no men are wholly hardened, because *Pharaoh* yeelded, and desired *Moses* to pray for him: *Esau* wept, *Ahab* put on sackcloth. Also, of *Judas* it is written that he repented, and that *Felix* trembled, and *Balaam* wished that he might die the death of the righteous?

Doubt.

S I L. These were but sudden motions in the wicked, which lasted not, like unto flashings or lightnings. Secondly, they proceeded not from a soft and broken heart, but from slavish fear and dread, or present smart of divine judgement. Thirdly, that being once over, they returne to their former wickednesse and contempt of Gods will, as *Pharaoh* did, and *Felix* and the rest of them, &c.

Solution.

T I M. What is the doctrine out of these Words?

S I L. That small stubbornnesse in sinne, when a sinner obstinately continueth till his death in one, or more knowne sinnes, is a certaine marke of distinction betweene an elect child of God

Doctrine.

Reasons.

God which shall be saved; and him which shall be for ever condemned, as appeareth, Romans Chapter 9. verse 17, 18. Matth. 13. 15. John 17. 11. 1 John 5. 18. The reasons hereof be, because it is neither sin, nor the number, nor the long continuance in them, that makes the difference. For in all these things, many of the elect reprobates are like; therefore that which doth it, must needs be this universall and small hardnesse of heart, unto which reprobates are given over, and so are not the elect. For whom God elects, into their hearts he puts his Spirit, which changeth their stony hearts into fleshly, being made pliable by his will: but the rest (as our Text is) they are hardened and left in their naturall corruption, to persist in it to death; and this is the second reason of the doctrine, that the elect have their naturall stubbornnesse corrected by the Spirit of Sanctification, which altereth and reneweth them unto the obedience of the word, 1 Pet. 1. 2. 2 Thef. 13.

T I M. What profit are we to make of the knowledge of this doctrine?

Use.

S I L. It may serve to keep us from rash judgements, that we never give finall sentence upon any man, to brand him for a reprobate: for who can tell if a wicked man will so continue unto the end of his life? Some have been called at the ninth hour of the day, some changed at the eleventh, and one (to wit, the Thiefe on the Crosse) converted at the twelfth and last hour. Secondly, here is a warning to all Christians above all things in the world, to strive against hardnesse of heart; and to labour for soft and obedient hearts; Ezek. 11. 19, 20. for as this latter heart (to wit) when it is moved and bowed by God to follow his word, is the greatest blessing, being the peculiar note of the childe of God, and a speciall fruit of the covenant; so the other (to wit) a stiffe and unyeelding heart is the greatest curse, being the marke of castaways and rejected persons: unto which every man is so much the nearer, the nearer he is unto hardnesse of heart,

and so much the farther off, the more soft and contrite his heart is.

This admonition will be found so much the more needfull, if we do duely consider with our selves these two things. First, that we live in times of exceeding great ease, plenty, and prosperity: by which meanes the hearts of men are most usually hardened and made forgetfull of God: as it is written, Deut. 32. 15. of the Israelites, when they were full and well fed, they forgot the strong God that made them, and proved like the ungatesfull horse, that spurneth and kickes at his master that fed him. Secondly, that this judgement of hardnesse of heart, hath generally overspread most men which now profess the Gospell, all places being full of wilfull sinners, which have hearts as hard as the Flint, or the Smithes Anvill, or the Adamant; such as no meanes, faire or foule, either benefits or afflictions, threatnings or promises, can neither break, or so much as bend them. The very word it selfe, which should be the meanes of softning them, through their owne malice, proves a greater means to harden them. Therefore in this generall hardnesse of heart, there is the more cause for all men to take heed to themselves to prevent it in themselves by all good courses: as namely, besides the constant use of the publicke workes of Religion, Prayer, Sacraments, the word read and preached: these foure things following, are to be done of all, which desire to escape an hardened hart. First, in time of any affliction to worke their hearts earnestly to feel Gods displeasure in it, and their owne sinnes wick procured it, alwayes begging that every affliction may be effectually blessed, to the humbling of their hearts: In time of their prosperity, dayly to confesse their known sins particularly unto God, with great grief for the offence of God in them all and every one of them. Then to meditate often and earnestly of Gods judgements against sin in this world and in hell: also to meditate of the passion and death of Christ crucified, of their owne mortalitie and death, of the day of judgement. Lastly,

to inure themselves to mourne as well for their small as great sins, and to avoide diligently the occasion of all sins. In the third place here is an exhortation to stirre up such to give God thanks, as have received a soft and sanctified heart, a sure testimony of their election by grace, when their hearts are so tender, as every word of God can pierce and pricke it, and take place for framing them to the sound obedience of his will, 2 *Thes.* 2. 13. *Akt.* 2. 37.

DIALOGUE VII.

Verse 8.

As it is written, God hath given them the Spirit of slumber, eyes that they should not see, and eares that they should not heare to this day.

TIMOTHYUS.

What doth the Apostle performe here, or how doth he go forwards?

S I L. He now setteth upon the second part of this Chapter, to shew that the most part of the Jewes which then lived, were repelled and cast out of God. This part is so knit to the former, as it containeth the prooffe of that which was said in the latter end of the 7 verse, touching the hardning of reprobate Jewes. The prooffe is a divine testimony: God so appointed it and the Scriptures long before prophesied of their hardnesse. Therefore I have truly said that the rest were hardned. He doth not so much prove the thing, to wit, their hardnesse, as to shew whence it came from God so punishing the contempt of his word, as a most righteous Judge, [God hath given.]

T I M. What be the parts of this Text?

S I L. Two: first, a preface of Paul, (According as it is written.) Secondly, the Text or place of Scripture, which is alledged out of *Esay* 6. 9. and partly out of *Esay* 29. 10. The sense and meaning is retained, though the words be not precisely the same in Paul as in *Esay*; where it is, God hath covered them with a spirit of slumber, and shut their eyes,

Chap. 26. 10. and *Esay* 6. 9. Goe and make their eares heavy, and shut their eyes lest they see, &c.

T I M. What are we to learn out of this Preface?

S I L. One thing generally, and two things particularly.

T I M. What is the general Doctrine?

S I L. That Gods written word is the only perfect rule and direction for all things necessary to be known to mans salvation, as appeareth, *Deu.* 12. 32. 2 *Tim.* 3. 16. *John* 20. 31. Whatsoever is necessary (saith a Father) is plainly set downe in Scripture. The reason of this doctrine is, because the Word is in nature like unto God himself; pure as he is pure, and perfect as he is perfect: God being infinite in wisdom, his Word cannot afford other then absolute direction.

T I M. What use is to be made of this Doctrine?

S I L. It overthrowes unwritten verities, traditions of the Church, as idle and unneedfull. Secondly, it warneth all Christians to give over themselves to be governed by this Word: in will, conscience, affections, words, manners, and conversation.

T I M. What be the two particular instructions from this place?

S I L. A two-fold use of holy Scripture: First, that it alone is sufficient to confirme all Doctrines of godlinesse. Paul and other pen-men of the Word, use no other prooffe of Doctrine; therefore this probation alone is enough, humane testimonies are too weake to prove, (though they be sound and agreeable to the word,) because the conscience in matter of salvation is not satisfied, till it heare and have the voyce and word of God himselfe, whose word is *Autopistos*, worthy of credit for it selfe, and all other men to beleeved for the Words sake; the witnesses of worthy men, serve to bewray their consent with us, and ours with them in the same truth. Therefore we alledge them when need is and cause requires, sparingly; placing them as servants after their Lord, to test, not to Judge; this warnes

Doctrine.

Reason.

Doctrine.

Reason.

us to receive no doctrine which will not admit probation from Scripture, *Quid legimus id credimus*, (saith Hierome) we beleieve so much as we read: we are forbid by *Paul* to be wise above that which is written.

The second use of holy Scripture is, to serve us not only to prove, but to declare and interpret Doctrines. Even as the light of the Sonne sheweth it self and other things, so doth holy Scripture, though the Spirit be the principall Interpreter of Scripture, yet the Scriptures be the soveraign and most certain mean of interpretation, one place which is obscure and hard, being made more easie by some place which is plain. As for the learned Fathers, whatsoever the Councell of *Trent* have attributed to their uniforme consent, as if that were the surest rule of interpretation, yet they are but subordinate and secondary means of exposition; and not that neither, further then they speak and write the truth, and prove their interpretations by the Word. Again, how often are the Fathers found to jarre amongst themselves? Further, how shall we know what is Gods minde, but from God himself, declaring it in his word? for according to it, an exposition is lawfull without danger or blasphemy: as here (hardnesse) is interpreted by [spirit of slumbers] and this declared by eyes which see not, and ears that heare not, and heart which understandeth not. Our senses and enarrations, saith *Irenaeus*, without witness of Scripture have no credit.

T I M. What things are we now to note out of the second part of our Text, namely the place or testimony of *Esay*?

S I L. Three things: First, the description of hardnesse. Secondly, that hardnesse is a great and heaveie judgement as any in the world. Thirdly, that God is the Author or chief cause of this punishment of hardnesse.

T I M. What is the description of hardnesse or hardning?

S I L. It is (not a thicknesse of skin in a mans hands or feet, but) a spirituall slumber possessing, and ruling, and hol-

ding fast lockt up, the eyes, the ears, and hearts of wicked men, lest they hear, and see, and perceive and be saved.

T I M. What is signified by [slumber?]?

S I L. It signifies properly a dead and deep sleep, called (Lethargy,) which so blindeth the senses of men, as they cannot be awaked with pricking and much pinching; such a sleep as *Adam* was cast into, *Gen. 2*. But by a Metaphoric doth imply spirituall senselesnesse or drowfinesse and blockishnesse in divine matters, which pertain to Gods worship and mans salvation; it is called in *Esay* 51.22. a cup of fury and madnesse, by a speech borrowed from such as being made drunk, behave themselves as mad and frantick men. Such a thing is this slumber, it takes from men all sense of godlinesse, and makes them even as furious beasts and drunken men, which feel and fear nothing in the midst of extreme dangers. Whereas some translate that (compunction or pricking) which is here Englished (slumber,) indeed the Greek word signifies so, as *Abd.* 2.37. Then it doth set forth the same thing by a Metalepsis, of the effect for the cause; for they which are overtaken with hardnesse, and the dead sleep of sinne, they are both pricked with grief, and even vexed at the heart with anger, at the word rebuking and threatning them, *Abd.* 7. 54. and yet being thus pricked and vexed they be not awaked out of their slumber to return to God, and forsake their evill wayes, no more then one in an heaveie sleep can be awaked by shaking and pinching, and hollowing or crying, or blowing an horn in his ear.

T I M. What is meant by the [spirit of slumber?]

S I L. Spirit though sometimes it signifies no more then the minde, as *Exr.* 1.1. *Esay* 19.3. yet here it noteth the instrumentall cause of this slumber, to wit, the evill spirit, or Satan, which God is a just Judge sendeth into wicked men in his righteous judgement, to direct and drive their hearts to wicked things, as he sendeth a good Spirit into his Children, to direct and move their hearts

Interpretation.

Holy Scriptures are so tempered, as that is plain in one place, which is dark in another.

Aug.

It is lawfull for us to correct something in mens writings, if they have otherwise written than the truth will bear.

Augusti.

hearts and wills to good things. This is usuall in Scripture, when the word [Spirit] hath put to it epithets good or bad, then it noteth the operations and effects of Gods grace or justice. As Spirit of truth, peace, grace, love, wisdom, prayer, &c. signifieth these good things, and Gods Spirit to be the worker of them. On the other side, the spirit of fury, giddinesse, slumber, fornication, envie, lying, error, &c. noteth these bad effects, and Satan the evill spirit to be the worker and nearest cause of the same.

T I M. What doctrines arise from these words thus opened?

Doctrine.

S I L. First, that wicked men which are under hardnesse of heart, are utterly blockish and senselesse in respect of divine and heavenly things: as a man which is in a great slumber, understandeth nothing of earthly things. This is that which is plainly said in *Esa* 6. 9. and *Mat* 13. 15. and *Act* 28. 27. that though they see his works, and hear his words, yet they neither hear nor see, but are without understanding; even like Horse and Mule, that have no discretion, *Psal* 32. 9. so are the wicked very brutish and stupid in the matters of heaven.

In other matters which belong to this present life, they be (for the most part of them) quick-sighted, very provident and circumspect, one must rise early that would deceive them or go beyond them in bargaining; Nay they have the sight to fetch over others, and he must have both his eyes in his head that shall escape them: but come to the things that belong to God and eternall life; it is a wonder how little understanding and sight, feeling and sense they have herein. An instance hereof we have in *Nicodemus*, *Joh* 3. 4. the Woman of *Samarita*, *Joh* 4. the Scribes and Pharisees, &c. Secondly, from hence we may see why the wicked profit not by the admonitions of the word, even because they are fast asleep in sinne, and inwardly deaf, having their ears stopped, and their eyes shut up, and their hearts hardened. When they that

are lyars, back-biters, promise-breakers, usurers, &c. read and hear that which is written, *Psal* 15. verse 3. 4. 5. When covetous persons, railers, &c. read what is written, *1* *Cor* 6. 9. 10. When such as live in envie, adultery, &c. hear or read what is written, *Gal* 5. 19. 20. 21. When ignorant persons read or hear that which is written *1* *Thes* 1. 8. and proud persons that which is written, *1* *Tim* 5. 5. and worldlings read that which is written, *Ephes* 3. and yet are not reformed, nor once so much as goe about to amend themselves: the reason cannot be, for that they think these things to be fables; (for they know and confesse them to be Gods word) or for that such sayings are dark (for they are so evident, clear, or plain, as any child may understand them,) or because they are never told of these things, for their ears are continually beaten with these sayings. The true reason thereof is, for that they are like the deaf Adder spoken of in the *Psal*, that will not hear the charmer. These sinners are deaf with the worst kinde of deafnesse, for they will not hear and obey; and who is so deaf, as he that will not hear? They are like unto the Jewes spoken of in *Zach* 7. 11, 12, 13. and to such spoken of, *Prov* 1. 24, 25. and to such as God speaketh of in another Prophet, *I have cryed, and they would not answer*: even as it saith with them that are in a Lethargie, though a Trumpet be sounded in their ears, yet they heere not; so it is with these men, though Gods Ministers to awake them do thunder out Gods judgements, lifting up their voices like a trumpet, yet they are no whit moved to Godwards, because the spirit of slumber is upon them. It is written of *Pharaoh*, that he did not hearken to the words of *Moses*, because his heart was hardened. Likewise the ungodly, while their soules be senselesse, cannot but despise all the word, and their teachers which bring it and set it before them; which is a most dreadfull state. For the mouth of the Lord hath spoken it, that when they cry to him in their extremities, he will

will not hear them, *Prov. 1. 26. 27. 28. Zech. 7. 13.* These things howsoever they are matter of grief unto Gods Ministers, yet are they still bound to do their duty with constancy and patience, because it pleaseth God to execute his judgements upon the wicked through their Instructions, which shall be strong evidences against them to convict their obstinacy. Gods word is a sweet smelling savour to God, even when it is a favour to death.

T. M. How may it be proved, that the word is still to be preached, to harden impenitent sinners, to be as a testimony unto them, and against them?

S. I. L. By *Esay 6. 9. Ezech. 2. 5.* The former place proves, that God useth his Ministers by them to harden such as have contemned his word; and the latter proveth, that even unto the already hardened, they are still to speak; that their condemnation may be the more just and dreadfull.

T. M. What is the next instruction from these words?

S. I. L. That such as have forsaken God, are given up unto the wicked spirit Satan, by his working more and more to be blinded and obdurate. This appeareth *Ephes. 2. 2.* The spirit that works in the children of disobedience, *2 Cor. 4. 4. 2 Thes. 2. 10, 11.* For it is very just, that they that will not be governed by the word of God, should be committed over to the government of Satan, as a Judge delivereth a malefactor over to the hangman. As God threatens his people to set Tyrants over them, when they had been unthankfull for good Princes: so he will give the Devill to be their Ruler, that will not be ruled by himself. And such must needs be driven on to all mischief and hell in the end, as have Satan to be their Rider, to hold the reins in his hands; as it hapned to *Judas, Cain, and Esau,* and innumerable others heretofore, and daily.

T. M. What profit is to be made hereof?

S. I. L. It teacheth the miserable condition of such stubborn sinners as hate to be reformed; for they are under the

power of Satan, and held under his snare at his pleasure, whatsoever they think to the contrary. *2 Tim. 2. 26.* Secondly, it warns all Christians greatly to fear God, which hath such fearful executions of his anger. Who would not be afraid to disobey the word of that God which for the cup of mercy, truth, and sound Doctrine being despised, can give men to drink a cup of fury, of error, and madness? Not that he powres into men any naughtinesse, but fills up that which before lay hidden, and which causeth sinners to drink in more sin greedily, and to delight in doing evil, with continuall thirst in such poisonous and deadly cups.

T. M. Proceed now to the second part of the description of a hard heart, and tell us what it is to have eyes wherewith one cannot see, and ears wherewith one cannot hear?

S. I. L. To have eyes and ears unfit to see or hear, or such eyes and ears wherewith they were not able to see and hear, as in *Mat. 13. 15.* ears dull of hearing, and their eyes heavie and shut, as in *Esay 6. 10. & 29. 10.* Men use to say, As good never a whit, as never the better: so as good not to see or to hear, as by hearing & seeing to be never the better. But this is not altogether to be meant of bodily ears and eyes, but by a metaphor which translateth to the soul, that which is proper to the body: and then eyes and ears do signifie here such a minde so blinded with ignorance, as it cannot know the true Doctrine of salvation, and such an heart as cannot obey the Gospell. The sum then hereof is thus much, that the seprobate Jewes, though they had ears and did hear Gods word, and eyes to see Gods works, with the sense of the body (for they heard Christ and his Apostles, and saw their miracles,) yet not all with the assent of the soul; which was so far from taking any profit to amendment and salvation, by that which they saw and heard, as they became rather blinde in their understandings, and in their wils more perverse and obstinate.

T. M. What are the parts of these latter words being thus opened?

S. I. L.

Doctrine.

Reason.

Traditio
nem in sal-
tem consili-
um, deus
Deus tradi-
tio Archi-
in munda-
cium prode-
proprietat.
August.

Use.

S I L. Two parts or things to be observed. First, an undeserved mercy. Secondly, a just and sharp punishment.

T I M. *Wherein did mercy and goodnesse shine forth towards the rejected Jewes?*

S I L. Four waies: First, in this, that their power of hearing and seeing was not taken from them. This mercy though it be contemptible because it is common, yet it is a great mercy, as would be well perceived and felt, were any of us deprived of those corporall faculties. Secondly, there was afforded them the best objects of sight and hearing, to wit, the word of God which the Prophets first, and after Christ declared to them, thereby calling them to repentance and faith. Also many and most excellent miracles, of healing the sick, quickning the dead, restoring sight to the blinde, &c. Besides innumerable works of creation and government, (I say) works both of mercy and justice; ordinary and extraordinary, which were continually before their eyes, to move and stirre them to Godwards. Thirdly, that the things which they did hear and see, were not only wonderfull and singular, but also that oftentimes and not seldome, they did see and hear them, which is signified by the doubling of the verb, Mat. 13. 14. *In hearing they shall hear.* For whensoever a verb is put before, and thereunto is added an infinitive mood, (being turned by a gerund) thereby is signified an often and vehement action. Lastly, that besides these externall means offering grace to them, they had inwardly ingrafted into them, some judgement of conscience, and there was given them some light of understanding; which none can deny but they are the good gift of God.

T I M. *But alas they had no profit by all these but hurt rather?*

S I L. It is true, that they had no profit by them; but it was through their own default: but as the Sun is no lesse glorious and bright, because weak eyes are offended therewith; or a plaister or ointment lesse precious, because it prevails not to health: So Gods good gifts, his good word and works, are not the worfe to be esteemed, because they

did not benefit such as had them? For as the incurablenesse of the wound or disease, may make the Physitian or medicine frustrate without vertue, which yet lose not their value: so obstinate maliciousnesse of the heart in wicked men, make void Gods mercies, which yet in themselves be such as deserve to be loved and praised.

T I M. *What is the Doctrine from hence?*

S I L. That there be no castaways so wretched which do not in some sort taste of Gods mercies, as may appear by Psal. 145. 9. also by Rom. 2. 4. 5. and by Heb. 6. 4, 5, 6. Even such as blaspheme the Spirit by malicious hating and reproaching the known truth of the Gospel, yet have plentifully and diversly felt Gods goodnesse: yea the devils are not without some sense of it, in that they are spared from their full torments, till the time of final judgement. *Art thou (say they to Jesus) come to torment us before the time?* Mat. 8. 29. See Ephes. 2. 2. Also the bodies of the wicked lie in the grave untill the day of judgement, without any pain, which is Gods great mercy. The reason of this doctrine is to take from the wicked which shall perish all excuse; this reason is laid down in Rom. 1. 20. The heathens had some knowledge of God by his creatures, to leave them without defence and apology; lest they should say, We know nothing of God, had we not been ignorant, we would have lived better. And secondly, it serves to commend the very great kindnesse of God to us for our imitation, as in Luk. 6. 35, 36. Mat. 5. 45.

T I M. *What is the use of this doctrine?*

S I L. It doth reprove such as doe evill entreat Gods children, using them without mercy. How far unlike be these to God, who hath mercy even towards such as be not his own, but are ungodly, sinners, yea enemies, and strangers from him?

T I M. *What was the sharp punishment observed in these last words?*

S I L. To take no fruit at all, but harm rather, by that which these men heard and saw, even a farre greater blindness and obstinacy both of minde and

Reason.

Doctrine.
What a
fearfull
heavie
punishment
it is to have
an heart
hardned.

and heart, which are more besotted; dulled, and indurate or hardened by the doctrine and actions of God. And it is so much the greater, because wicked men feel it not, it being such a grievous curse and judgement, as there is none to be matched with it for horror, no not sickness, plague; nor deafness, nor lameness, nor imprisonment, nor banishment, nor dearth, nor languishing death, nor cruell bodily torment, nor any other judgement whatsoever, can be compared with a deafe and blinde soule, (that is to say,) with an hardened heart, when it is the punishment of former disobedience and finnes. My reasons hereof be: First, because this punishment is spirituall, and hath in it the death of the soule by punishing sinne with sinne. Secondly, other punishments have with them desire of release, so hath not this. Thirdly, it is an high ready way to that unpardonable sinne, *Marke. 3. 29.* Fourthly, all other punishments may be and are inflicted though not without paine, yet without sinne: but in this, there is always an addition of sinne, both of greater corruption and guilt, and withall a greater desert of punishment. Fifthly, it is the peculiar marke and note of the childe of perdition, as a broken and a contrite spirit, is a sure note of the Childe of God; *Rom. 11. 5. Psal. 51. 19.* Sixtly, it doth in the end most certainly bring men, not onely to temporall destruction, but to eternall death, *Deut. 2. 30. Rom. 2. 5. 1 Sam. 2. 25. Rom. 9. 17.* Lastly, both some of the heathens have acknowledged the truth of this, as *Sophocles* in *Ajax*, and some of the Jewish Rabbins, as *Rabbi Kimkie* for so much *Master Peter Martyr* testifieth in his Commentary upon this Text.

T I M. What profit is to be made by the knowledge of this truth?

S I L. First, it teacheth, that all good things turne to the hurt and damnation of the wicked. Secondly, it sheweth the strange blockishnesse of those wicked men, which are under such a sharpe and bitter scourge, without all sense and dread of it, like drunken men which are

asleepe in the top of the Mast, when the ship is ready to be thrownd with a great tempest. Moreover, it must move the godly to compassion towards such as they may suspect or see to be stricken with this judgement of blindness and darkenesse. Men pity such malefactors as they see drawn upon hurdles to Tyburne: but to see so many turn to be hardened in unbeleef and sin, deserves much more commiseration. Thirdly, it admonisheth all Christians to beware of this punishment, to feare it long before it come, and to shunne all such meanes and wayes, by which men use to fall into it: as first, ignorance of Gods will revealed in his word, *Ephes. 4. 18. 19.* especially where it is joyned with careless contempt of knowledg, *Prov. 1.* Secondly, ordinary and daily disobedience to the word in such things as are known to men, especially if it grow to a hatred of the Ministers and admonitions by them given: as in *Ahab* and *Hered*, toward *Elias* and *John Baptist*. Thirdly, unbeleef or distrust of Gods promises, *Heb. 3. 12. 13.* Fourthly, covetousnesse and immoderate desire of riches, *Math. 13. 22. Luke 6. 14.* Lastly, pride of heart, which where it reigneth, it ever causeth the sinner to resist God; as is to be seen in the example of *Pharaoh*; and *Nebuchadnezzar*, who would not obey the commandment of God, because they were highminded.

T I M. What profit is to be made of these things?

S I L. First, it must serve to warne us all, that as we tremble at the judgement of a hard heart, so especially we labour against these forenamed sins, even against the very first motion of them, being greatly humbled that we have so far proceeded in them.

T I M. Let me heare some of those signes by which men may know whether they be neer unto, or within this judgement of an hardened and slumbering minde?

S I L. They are principally these foure: First, to be utterly without feeling or fear of this punishment: such as never thought of it to feare and shun it, are undoubtedly caught by it, their

their consciences are benighted and blinded. Secondly, to heare the word without sound affections, as of feare, griefe, joy, hope, love according to the matter. Thirdly, when after plain and often warnings by the word, there followes no amendment, *Psalm* 121. 25. *Zach.* 7. 9. 10. 11. *Psalm* 50. 16, 17. 2 *Chroni* 36. 15, 16. Lastly, when neither Gods severity can terrifie, nor his kindnesse mollifie the heart, being like the fool spoken of by *Solomon*, which though he should be brayed in a Mortar, yet will learne no wisdome; or like restive wel-fed jades which spurne against their feeder, *Deut.* 32. 15.

T I M. How may we apply this to our profit?

S I L. If we be stirred up by it to enter into a serious examination of our owne hearts, whether these tokens belong to us, that we may heartily thanke God if we finde our selves free, and speedily repent, if they have taken any hold of us.

T I M. You have told us what hardnesse of heart is, and also what manner of judgement it is, but now declare from whence it comes, that the wicked are blinded in unbelofe and sinne?

S I L. There be thre maine causes of hardnesse of heart: First, the wicked themselves. Secondly, Satan. Thirdly, God. The wicked harden themselves as authors by wilfull resistance. Satan hardeneth as a tempter, by inspiring unclean thoughts; and God as Judge, by punishing. God when he hardens is author of the punishment or judgement, but not of the sin. The Devill when he hardens is author of the sin, but not of the punishment: but man is author of his own punishment through his sin and contempt of the word.

T I M. How prove ye that the wicked are causes of their owne spirituall blindness and obstinacy?

S I L. First, it is expressly said, that *Pharaoh* hardened his heart, *Exod.* 7. 15. When *Pharaoh* saw that he had rest, he hardened his heart, or made it heavy. Again, it is written in the Prophet *Hosea*, Chap. 13. verse 9. O *Israel*, thy

destruction is of thy selfe; which proveth plainly men to be the proper causes of all the evil that cometh to them, either in this world, or in the next. Lastly, in *Math.* 13. 15, and *Matt.* 23. 17. The blame of hardening is laid upon the ungodly themselves, who winked with their eyes, lest they should see: hereby giving us to understand, that those things which they saw against their wills, they made as though they did not know them, they saw and would not see, they were wilfully blinded, their owne perversenesse and corruption is the cause of their blindness in soule, and of hardnesse of heart, *Mat.* 23. 37. Hereunto accordeth learned *Augustine*; *Pharaoh* (saith he) hardened himself by his owne free will. And again in his book *de predest. & gratia*, Chap. 4. he saith, mans heart being infected from his birth, whatsoever more hardnesse falleth out after that first corruption, he suffereth it righteously and deservedly. And again, whensoever we read that men were hardened, or had their eyes shut, or eares made heavy, let us not doubt (saith he) but that their sinfull deservings were such before, as made them worthy of that punishment which followed, in his book *de lib. & gratia*; This sheweth this ancient Father to have been of this judgement, that evil men were themselves the principall and proper cause and procurers of hardning their owne hearts. As an hot burning coale or fiery Oven and Furnace sendeth forth sparkles, so the corrupt heart of man sendeth out those wicked effects in sinfull thoughts and actions, which causeth and makes his heart more obstinate and repugnant unto God.

T I M. What profit is to be made of this point?

S I L. First, it cleares Gods justice against such as fasten the blame of their destruction upon Gods severity, because he hardeneth and destroyeth none but such as by their owne malice have deserved it. Secondly, it proveth the Papists, slanderers and false accusers; for they are not ashamed to write of the Ministers of the Gospell, that we teach

teach God to be the chiefe author and proper cause of hardnesse, even as it is a sin; whereas with one consent, we all do teach the proper cause of unbeleef and sin (as it is a sin) to lurke in our own nature, and do wholly discharge God of this. God neither willet, approveth, nor worketh sin, saith Philip Melancthon, upon the first Chapter to the Romans. Every one sinneth willingly (saith Peter Martyr,) and no man is compelled of God to sin; upon the 9. Chapter of Judges. The originall of sin is not in God, saith Calvin upon James 1. 13. We hold him for impious and blasphemous (saith Beza contra Castil.) which saith there is iniquity with God; yet both Dureau the Jesuite, and the Rhemish Priests, doe charge us that we do make God the proper author and worker of hardnesse of heart, and the active cause of sin. Yea, hereupon Stapleton the Divinity reader at Doway, inferreth that the God of the Catholickes, and the God of the Protestants is not one. For (saith he) the Catholickes God is not the cause of sin, but the God of the Protestants is so; which is a wicked calumniation, and may be justly retorted, thus; The true God allowes no Masse, Transubstantiation, Purgatory, Prayer for the dead, merits, &c.

T I M. But you said that spirituall blindness and hardnesse proceedeth from Satan; how prove you that?

S I L. First, from the text which maketh the stumber or senselesnesse of the soul in heavenly matters, to be an effect of the evill spirit sent by God into the wicked, to make them more blind and obstinate then they were afore. Also it is written, 2 Cor. 4. 4. that Satan doth blinde the mindes of the wicked; and 1 Kings 22. 22. Satan is sent of God with authority, to leade into error and blindness that wicked King Ahab.

T I M. But how is Satan the cause of hardnesse of heart?

S I L. As a tempter, and instigator, and inspirer, to breath and drop in ungodly and unrighteous cogitations into wicked mens hearts, as liquor is distilled

and dropped into a vessell. Hence he is said to worke in the children of disobedience, Ephes. 2. 2. and to be effectually in the wicked, strongly to delude them, 2 Thes. 2. 9. and to have entred into Judas, by his suggestion to encreate his malice against Christ.

T I M. Is this power given to Satan over any which are borne of God?

S I L. No, over none of them, but over the reprobate only; for it is written that that wicked one toucheth them not, 1 John 5. 18. also by watchfulnesse and prayer they are kept from falling into his snares, though they be sore and often tempted, Matth. 6. 13. and 26. 41. His tyranny is exercised only upon and over them, which are addicted and wholly given to disobedience, over the reprobate in whom he reigneth and worketh even at his pleasure, 2 Thes. 2. 10. The reason hereof is, because wicked men are worthily committed to Satan to be governed by him, because they wantonly and willfully shake off the regiment of God, and will not be led by his word and Spirit, Psal. 2. 3. That which Pharaoh spake with his mouth, the same all wicked men thinke in their hearts, and say in their soules, Who is the Lord that we should obey him? And therefore they have an evill spirit set over them, as it did happen unto Saul, who resisted the good Spirit of God, and had therefore an evill spirit sent to rule and vex him.

T I M. What profit is to be made hereof?

S I L. It should teach all Christians willingly to obey God, labouring to keep his word, and suffering it to governe their wayes, lest after their deservings, he doe put them into the hands and power of Satan; to be by him carried along unto destruction; for there is no remedy, such as cast off the yoke and government of Christ, must be put under Satans rule and domination.

T I M. Why did you affirme that God was the cause of a blinde and hardened heart?

S I L. Because the Scriptures both in this Text, and innumerable other places, do attribute it to God; in Esay 6. 9.

God

God commands *Eſay* to goe and make their hearts fat, and *Eſay* 29. 10. the Lord is ſaid to cover them with the ſpirit of ſlumber, and to ſhut their eyes, and *Eſay* 19. 14. the Lord mingled amongſt them the ſpirit of error; and often in *Exodus* it is affirmed of God, that he hardened *Pharaohs* heart: and of *Sihon* King of *Heſbon*, that the Lord God hardened his ſpirit, and made his heart obſtinate, *Deut.* 2. 31. alſo *Rom.* 1. 24. that God delivered up to vile affections, &c. and 2. *Theſ.* 2. 11. that God ſent ſtrong deluſions that they ſhould believe lies, and *John* 12. 40. God hath blinded their eyes and hardened their hearts. Theſe and many other Texts ſhew, that God hath a hand and a worke in the hardning of ſinners, elſe we ſhould deny the word of God, and take from God more then half the government of the world, if we ſhould deny him to have an operation in the ſinfull workes of the wicked, whoſe ſoules and bodies are ſubject to God who made them, and are to be diſpoſed by him.

T I M. Will not this bring in God to be the author and cauſe of ſin, ſeeing hardneſſe of heart and blindneſſe of minde is a ſin; and if it be of God, then God doth work ſin?

S I L. No, not ſo, this will not follow; he is the author of the judgement, but not of the ſin. There be two things to be conſidered in hardneſſe of heart. The firſt is, *anomia*, the repugnancy or aberration from the will of God: this God neither willēth, approveth, nor worketh; but abhorreth and puniſheth it, as coming from Satan, and from the corruption of mens hearts, & being contrary to his image and word. The other is *antimiſhia*, *Rom.* 1. 27. the recompence or judgement which is executed when a ſinner that was blinde and obſtinate before, is further indurate and blinded, as a reward due to his contempt of God. Of this puniſhment and due recompence, God is the author and cauſe; for it is a juſt thing with God, to puniſh ſin with ſin, leſſer with greater, former with latter ſinnes. All puniſhment being an act of juſtice is good. Therefore ſin, as it is a puniſhment cometh from God,

and not as it is a tranſgreſſion, for ſo it proceeds from Satan and the wicked. Thus *Auguſtine* teacheth: *Pharaoh*, (ſaith he) hardened himſelfe, *libero arbitrio*, and God hardened him, *juſto ſuo judicio*: again God hardeneth not as an evill author, but as a righteous judge, who though he doth not inſtill any ſin into the creature, nor make his heart hard or blind, which before did ſee and was ſoft: yet doth he not tame and ſoften them; and he is ſaid to harden whom he doth not mollifie. Yet he doth not only forſake the ſinner, which had before forſaken him, depriving him of his grace, but alſo delivereth him up to Satan and his own malice, to be ruled thereby: as a malefactor is put over by a Judge into the hands of an executioner; beſides, he both miniſteth occaſion of ſtumbling unto them, by preſenting many objects unto them, and diſpoſeth their ſinfull thoughts and deeds unto the praiſe of his own juſtice, to their deſerved confuſion: for as he worketh in the hearts of the godly, to encline their thoughts to good workes, according to his mercies; ſo he workes in the wils of the wicked, to encline and order them unto evill acts, according to their own merits, either by ſecret or manifeſt, but ever by juſt judgement.

T I M. What uſe is to be made hereof?

S I L. It conſutes ſuch, who to excuſe God, do therefore ſay, that he doth permit and ſuffer the evill of ſin to be done, contrary to the plaine phraſe of Scripture, which aſcribes an active power to God, as a ſovereigne Judge. Secondly, it muſt move all to feare God, who can ſmite the heart ſpiritually and dreadfully, *Quis non contremiſcat ad hæc horrenda Dei judicia?* ſaith *Auguſtine*. Who would not ſhake and tremble at theſe horrible judgements of God? at the due conſideration of them, it might even cauſe our fleſh to quake, and rottenneſſe to enter into our bones, as it is ſaid of *Habakkuk*. He muſt have an heart of flint who is not moved with them.

Sin is of
Gods a
recom-
pence, not
as an of-
fence: as a
retributi-
on, but not
as a tranſ-
greſſion.

DIA.

DIALOGUE VIII.

Verf. 9, 10.

And David saith, Let their table be made a snare and a net, and a stumbling block, even for a recompence unto them; Let their eyes be darkened that they see not, and bow down their backs alwaies.

TIMOTHEUS.

WHat is the drift and end of this Scripture?

Scope.

S I L. To prove the rejection of the Jewes, and their blindness through which they did not receive Christ and his Gospel, but wilfully contemned it, being wholly possessed with a spirit of slumber. And this Paul proves by a testimony out of the *Psal. 69. 22, 23.* wherein David bearing the person of the Messiah (of whom he was a Type) doth complain of the extreme injuries, and oppressions wherewith the Jewes (his own people and countrey men) should vex Christ. Amongst other things, that they should mingle his meat with gall, and vinegar with his drink: and now in this Text, by way of imprecation or curse, he prayeth for Gods horrible wrath and punishment to come upon them; and namely, that their mindes might be spoyled of all judgement and discretion, to discern or choose things; and their bodies of all strength, that they might be able never to attain good things desired, nor to hurt the godly; and their life to be void of all comforts, that all their most pleasant things might be turned to their destruction. Now the holy King David having by a prophetical spirit prayed for such miseries to the Jewes, they must be fulfilled: therefore the general unbelief and hardning of the Jewes, is no incredible thing to be wondred at. Note that though Paul changeth some words, yet he holdeth the sense like an Apostolicall Prophet, keeping and explaining the meaning by alteration of words.

T I M. What things are to be considered in this Text, cited out of the Prophet David?

S I L. Two things: First, the parts or severall kindes of punishment. Secondly, the equity of the punishment wished unto the malicious Jewes, for resisting and refusing Christ the Redeemer of Mankind.

T I M. What is the first kinde of punishment?

S I L. That their Table may be made for a snare.

T I M. What signifies the Table?

S I L. It is a figurative and borrowed speech, signifying all things wherein the Jewes delighted and took pleasure; because men who be rich and great, doe furnish their Table with goodly delicacies, meats, and drinks, pleasant to the taste and sight: also, for that men come to the table to be refreshed and merry. Hence it signifies whatsoever is acceptable and delightful unto us, giving us contentment and comfort in this life; I say, that by a Synecdoche, the Table importeth riches, feasts, prosperity, peace, and publick estate; yea, all their spirituall and temporall blessings, as Scriptures, Sacrifices, Temple, or whatsoever they had which was good, prosperous, and glorious, (as Chrysostome, Calvin, Peter Martyr, and Pareus expounds it:) he prayeth that all this may be turned to their hurt, ruine, and downfall.

T I M. By what comparison is this hurt and ruine set forth in our Text?

S I L. By three similitudes: First, of a snare wherein Birds are taken when they think to feed. Secondly, of a net or trap, such as wilde beasts are caught in. Thirdly, of a stumbling block, or stone, wherewith blinde men or drunkards do stumble and fall. This first punishment, how it is fulfilled in the Jewes, experience of many hundred years, have made it so plain to all men, as it needeth no proof at all. For all men know what was the name, dignity, renown, glory, riches, priviledges, and benefits bestowed on that Nation; and now what calamities of body and soul they are tormented with, being plagued with extreme infamy and indignity, being vagabonds, hatefull to

God and all men: their wealth or whatsoever may make for their welfare, being made their snare to intangle them, whiles they are banished in sundry countreys, and cruelly slain for their riches sake.

T I M. What is our Doctrine to be learned from this first punishment?

Doctrine.

S I L. That unto wicked men which are Gods enemies, the most dear and precious things are made the means of their own destruction: howsoever they lift up their horns, and exalt their heads on high, and flourish like a green Bay-tree, and seem to be rooted in prosperity, as though they should never be removed, yet it is certain, that whatsoever is given for their benefit, shall be converted to their bane and misery. The reason hereof is, because they do abuse Gods gifts by pride, wantonnesse, riot, and excesse: or else by covetousnesse and usury, cruelty and oppression. Hence it is, that God in his judgement will at length destroy them, and bring them to sudden and horrible detolation; as it happened to these Jewes, and to *Balthazar* in *Daniel*, to the rich man in the Gospell: and to *Cesar*, Emperour of *Rome*, who was slain in the Senate, where (his Table) his glory was: and to *Abisalom*, who was hung up in his locks wherein he delighted, as a man doth in his table and dainties.

Reason.

T I M. What profit is to be made of this point?

Use.

S I L. It teacheth the forcible poyson of sinne, when it is continued in, changing the nature of things, making that hurtfull which is healthfull in it self: as the Gospell to be a favour of death, the Sacraments a judgement, *1 Cor. 11. 24.* Christ a rock of offence, *1 Pet. 2. 7.* A Table, a place of safety and security, of mirth and friendship, to be a snare and trap, and an occasion of ruine. Secondly, it teacheth also the condition of such as live in the service of sinne, without turning to God, to be most unhappy: to whom all things, not sins and afflictions only, but Gods gifts and blessings also, shall be turned unto their evill both temporall and eternall.

Thirdly, it serveth as a bridle to restrain the children of God from fretting and repining at the great welfare of the ungodly liver. If *Jeremy*, *Job* and *David* repined and grieved at the prosperity of sinners, let others fear a fall, where such Saints so strong did stumble. See *Psa. 37. 1, 2, 3, &c.* Let God alone with them, and be not troubled about them. Fourthly, it makes much for the consolation of the godly, to whom not only things desireable and good, but even hard, unhappy, bitter, and deadly things, shall turn and become wholesome and good; as sickness, weakness, poverty, imprisonment, banishment, infamy, and death, &c. All things shall work together for good to such as love God, *Rom. 8. 28.* The reason is, because Christ by his Crosse, hath sanctified the crosses of the faithfull, and pronounced them blessed which mourn and suffer, *Mat. 5.* therefore Christ by death was brought to his resurrection and glory, so his Apostles and other professors by most cruell martyrdomes, have had their faith tryed as gold in the furnace, and hath been translated to eternall blisse and glory in heaven. Lastly, it warneth all men to pray God earnestly to blesse his benefits unto them, that as they are good in themselves, so they may prove good to the possessors of them.

T I M. Come now to the second punishment, and tell us what it is?

S I L. The blindness of understanding in heavenly things, [*Let their eyes be darkened.*] This is a speech borrowed from the body, and applyed unto the minde, which is (as it were) the eye unto the soul. The darkning of this eye, signifies the taking away of understanding from the Jewes, making them witleffe and blockish, that they might see no more in the matters of God, and of salvation, then a blinde man can see at noon day in worldly matters.

T I M. What is the Doctrine which doth arise now out of these words thus opened?

S I L. To be deprived of the use of understanding in things pertaining to God, is a dreadfull judgement. The

Doctrine.

proof

prooffe hereof, is from *Deuterom.* 28. 28, 29. where God threatneth the disobedient to his Law, to smite them with blindness and with astonishment of heart, that plaine and easie and familiar matters should be as hard and obscure unto them, as the Sunne is darkesome to him that lacketh his sight. Example of this judgement, we have first in *Pharaoh*, who having disobeyed Gods warnings, bidding him let the people goe; and after many and most sharpe plagues, having hardned his heart against Gods known will, was stricken justly of GOD with such a spirituall madnesse, as he was not able to perceive it to be a sinfull and hurtfull thing unto him, to keep the children of Israel still in his land; but after he had let them goe, he would needs obstinately follow them unto the red Sea, which was the destruction of him and his people. Likewise, the Pharisees had their mindes so darkned of God, as they would not discern any sinne or danger, in putting to death Jesus, though they had often felt that he had done them no hurt at all, but much good; and in their presence had many wayes, and manifestly witnessed (by his life, doctrine, patience, miracles) both the innocency of his manhood, and the truth of his Godhead. A certain shadow of this judgment, we have set forth in the *Sodomites*, *Genes.* 19. 11. who being smit with blindness, did in the day light even grope after the dore of Lot his house. If we do account it a very great evill to have the eyes of our body put out; then to be deprived of the light of understanding, must be a more heavier judgement and calamity, by how much the soule is more excellent then the body, and the benefit of inward understanding, is greater and more necessary then the profit of an outward and fleshy eye.

T I M. How may Christians edifie themselves by the knowledge and meditation of this doctrine?

S I L. First, in respect of themselves, it must stirre them up unto thankfulness, to blesse GOD for clearing their

eye-sight by the Spirit of Wisdome. Also to pray unto God for the continuance and increase of it, and to be delivered from the judgement of a blind heart. Lastly, that to this end they endeavour alwayes to glorifie God by their knowledge, by turning it into practise and actions. Now in respect of others, to take comparison to such as are under this judgement. For if we will pity poor blinde men which cannot see their way, and Idiots or fools which lack the use of naturall reason: much more we ought to grieve for such as have lost the use of spirituall understanding, not being able to see the way unto salvation: and take it for a surety, that he hath a very flinty heart that cannot mourne for such, or at least be grieved, for that his heart is so hard.

T I M. What was the third punishment?

S I L. The bowing of their backes or loines, wherein there is another Metaphor, translating that to the soule and the estate of the Jews which is proper to the body, the strength whereof doth chiefly consist in the backe or loynes, the bowing whereof importeth as much as the weakning or diminishing of this bodily strength: by all which is signified unto us, that the malicious Jews for the contempt of Christ and his Gospel, should lose their whole strength both spirituall, lacking all indeavour to do that which is good; and temporall, having their civil authority and government taken from them.

This judgement began to be executed upon them before the birth of Christ, when *Augustus Cesar* was Emperour of *Rome*; and afterwards was more thoroughly inflicted, when the Emperour *Titus* took the City, burnt the Temple, brake down their walles, put the people to the sword, and laid all waste, so that there was not any more face or forme of a Common-wealth amongst them, being utterly voide of all Lawes and Regiment, and being made vassalls and vagabonds upon the face of the earth, and so have remained now fifteen hundred yeares

and above, which continuance of this judgement is noted in this word [always.] When it had lasted but 3 hundred yeares, *Chrysostome* wondred at this judgement of GOD, how then ought we to be astonished at the consideration of it? Let us learne from it generally the extreame fiercenesse of Gods wrath against unbeleeve, for the which he would so exceedingly and severely plague his own peculiar people: More particularly let us observe that it is a plaine and a sure token of Gods indignation against any Countrey, to have the chiefe props or stayes thereof, either sore shaken or wholly removed, and to become like a tottering wall or broken hedge, for lacke of good lawes, wise governours, the power of the sword, &c. For proof hereof, see *Esay* 2. 2, 3, 4, 5, 6, &c. which should prevaile with us to move us to be thankfull to God both in word and deed, for that little strength that is left unto us, lest if we continue in our unthankfulness and sinfull course, we do worthily thereby provoke God to bow our backs and strike through our loynes, and strip us of all our strength to become not only feeble, stooping, and crooked, but fall down flat till our enemies tread and trample upon us as on mire and dirt in the street. If God did thus unto *Jerusalem* and the *Jewes* which were great among the Nations, even his beloved people, whom he had honoured with fame and renown above all people; yet if he spared not them for their transgressions, but made their strength to fall, so as they are not able to rise up, *Lament.* 1. 14, 15. then judge ye what cause we have to fear the like judgement whose sins are so much the more grievous then theirs, by how much the mercies that we have abused are more and greater then were the mercies bestowed on them. Wherefore let us speedily repent, and turne to the Lord with all our hearts, earnestly praying him to heale our Land, which is sore shaken by the losse of very many worthies in all professions and degrees of men amongst

us: let us beware lest we give God cause to take up that complaint against us, which sometimes he took up against the *Jews* by his Prophet *Esay* 57. 1. *The righteous perishest, and no man considereth, &c.*

T. I. M. We have heard hitherto of the three kindes of punishments wished or prayed for against the *Jewes*, let us hear what is to be said touching the equity of these punishments, how just they be?

S. I. L. That is pointed at, and noted in the word [recompence] in the end of the 9. verse, whereby is signified a retaliation and requital to the wicked *Jews*, that as they had taken pleasure to afflict the righteous and to make all things grievous unto them, and especially had persecuted *Jesus* the Son of God, giving him vinegar to drink, and gall to eat, to vex him withall: So it was but rightfull that God mete home the *Jewes* with their owne measure, paying them with their own coyne, and for a recompence to them should strike them with blindness, for sinning against their knowledge, and should make their most pleasant and prosperous thing to prove bitter and dangerous; and finally, should turne their greatest strength to weaknesse and feeblenesse, because they had abused it unto wickednesse.

T. I. M. What instructions are we to gather from hence?

S. I. L. First, That it is a righteous thing with God, not only to punish sinners but to proportionate the pain and make it like unto the sinne, as it were eye for eye, tooth for tooth, bloud for bloud, spoiling for spoiling, judging for judging, &c. Touching which thing look more upon *Rom.* 1. 25, 26. This ought to awake sinners, which have injured either God or man, that by hearty repentance they may prevent and turne away Gods righteous recompence. Secondly from this word [recompence] we learne another lesson, namely, that blindness and ignorance from God, hath not the nature of sinne simply and only, but of a recompence, when it is inflicted as a due requital for former

former finnes: and in this respect sinne is from God as author, (to wit) as sin hath the condition of a recompence, but not as it hath the quality of a transgression: for so it proceeds from Satans suggestion and mans corruption. In sins mans evill worke in offending God by breaking the Law must be severed in consideration and truth, both from the good work of God, and his judgement by punishing offences righteously: which if the Papists would confesse, (for they cannot but see it) they would cease to slander us Protestants, by speking and writing that we make God the proper cause of sinne (as it is sinne,) whereas we teach that in sinne besides the *anomia*, which is from man himselfe, there is also *antimisthia* which is the proper worke of God.

T I M. We have seen what is to be learned from the parts of this text, is there not something to be learned from it being wholly considered?

S I L. Yes, and namely thus much: that sometime, and in some cases, and from some persons, imprecations and curses be lawfull.

T I M. In whom be imprecations lawfull, and towards whom, in what causes, things, and in what manner?

S I L. First, it is lawfull for God himselfe the Sovereigne and Righteous Author of blessings and curses *Levit. 26. Deut. 28.* For God being himselfe most holy, can neither blesse nor curse no otherwise but holily. Also in the Prophets and Apostles which had the Spirit of Prophecie, and a warrant by a speciall calling to curse others, it was in them absolutely lawfull so to doe. Thirdly, in publick persons, as Magistrates, Ministers, and Parents, it is lawfull conditionally, that the cause of their curse be not private, but publickly (to wit) Gods glory. Secondly, that their affections be not partiall, nor maliciously distempered with desire of revenge. Now for the persons towards whom imprecation must be used, they must be such as shew themselves to be desperate and professed enemies to G O D and godlineffe, such

as was *Ananias*, *Simon Magus*, *Elymas* the Sorcerer, the Traitor *Judas*, the cruell persecuting Jewes. Thirdly, curses must be used onely in such matters as do concerne God or his Church. And fourthly, not in those things that are eternall (for no man without peculiar revelation, may pray for the damnation of any man) but in things which are temporall, so far forth onely as they may tend to the salvation of the parties. Finally, as touching the manner, curses are to be wished no otherwise then with this affection of the conversion of others, expressed or understood if they belong unto God; or otherwise that they may be confounded.

T I M. Whereunto may the knowledge of this doctrine help and further Christians?

S I L. First, to reprove such as rashly out of spleen or choler, doe banne or curse either themselves or others, their children or neighbours: and secondly, to warne them to take care of repenting for that which is past, and hence-forward to take heed how they rush through indiscretion or impatency into such wicked imprecations, lest besides the taking of the sacred Name of God in vain, contrary to the third Commandement, they do pull down upon their own heads these very curses which they have pronounced with their own mouthes, as it is threatned in that very precept: and as it happened unto one *Charles Duke of Burbon*, who was slaine with a Gun-shot in the assault of a Towne, at he had wished unto himselfe: and unto one *Henry an Earle of Sehuartzbourg*, who miserably perished, being drowned in a Jakes, according to his usuall imprecations; and unto two women in *Germany*: whereof the one to get credit unto her words, did pray that if it were not true which she had spoken, that she might never speake, and she was made dumbe. And the other out of choler praying that the devill would take her sonne, was presently possessed. And lastly unto the Jewes, who by imprecation cursing them-

Lutherans
also do
much wrong
in this
matter.

These be
sundry pre-
dications,
which are
no maledic-
tions.

themselves and their children, *Mat. 27. 29.* they doe most woefully lye under it unto this present houre: which should be of force to admonish all men to avoide profane cursing; for such as love cursing shall be cloathed with it, and blessing shall be far from them, as it is written in one of the Psalmes.

DIALOGUE XI.

Verse 11.

I demand then, have they stumbled that they should fall? God forbid? but through their fall salvation cometh unto the Gentiles, to provoke them to follow them.

TIMOTHÆUS.

What doth the Apostle now performe in these words, and so following?

S I L. Now, he prepareth himselfe a way to exhort the beleevving Gentiles to modesty (not to insult over the cast-away Jewes) and to comfort the unbeleevving abject Jewes, not to despaire for their fall, as if they were never to rise and be restored. And this he doth unto verse 33. So as here the Apostle set upon the other two parts of the Chapter, the one Parzeneticall, containing exhortations unto humility: the other, Prophetically, foretelling the revocation of the Jewes to their great comfort.

T I M. How doth Paul passe forwards to this exhortatory part?

S I L. By a double *Prolepsis*, or pre-occupation, where he meeteth with, and answereth two objections, which a perverse cavilling Jew might make against his former matter. The first of them is in this 11 verse, to this purpose. What, shall the rejected Jew always remain in unbeleef, and so perish? Or hath God cast off so many Jewes to this end, that he might utterly destroy them? This question ariseth out of the former part of the Chapter, wherein Paul had taught two things: First, that some Jewes then living, were elect by grace, and shall be saved. Secondly, that the most part of

them were left in unbeleef, and should perish and be destroyed. This latter part was proved by testimony of Scripture out of *Esaie* and *David*, which told before that God would give them the spirit of slumber, and darken their eyes, and lay a stumbling block before them, hereupon one might say unto Paul, Did God this to the Jewes that they might stumble and fall, that is, come to utter ruine and destruction? Which question, doth not inquire into the intention of the wicked Jewes, what they meant by refusing of Christ, but into the ends of Gods counsell, delivering them to be hardened, that they might be cast out from Christ and his salvation. What God did respect herein, is now demanded.

T I M. What doe we learne from this objection?

S I L. That carnall reason thinketh mans destruction to be the only and main end of Gods reprobation; as if a Tyrant should put out anothers eye, and then lay a block in his way to make him stumble and fall, that so he might dash himselfe in peeces. Let us not marvel then, if Gods counsell be charged now with cruelty and injustice, seeing it was so then even in the Apostles time.

T I M. How doth the Apostle answer this objection?

S I L. Two ways: First, negatively, denying this false end of Gods counsell, [God forbid,] shewing that it was not their downfall which God intended. Secondly, affirmatively, putting down the true ends of the same, as first the salvation of the Gentiles; and secondly, the conversion of the Jewes by their example [But rather, &c.]

T I M. What learne we from the Apostles denying of the thing objected?

S I L. That though the perdition of the unbeleevving Jewes, and other enemies of God be the events which followeth upon their eternall reprobation, (for they cannot be saved whom God would not choose unto salvation, and it is a thing decreed of God, otherwise it could not be) yet it is not the end which

Two ends
of Gods
counsel in
rejecting
the Jewes.

Doctrine.

Reason.

which God propounded onely or chiefly to himselfe, or at all for it selfe; My reasons be, first it is against the nature of God, that he being a most gracious Creatour, should delight in the overthrow of his creature. Secondly, it is against the plaine word of God, which saith, *That he delighteth not in the death of a sinner*, Ezek. 18. 31, 32. God forbiddeth under a curse, to lay a block in the way of the blinde, to make them stumble and fall; therefore it cannot be that God should take pleasure in the stumbling and fall of the Jewes, and to that end should blinde and harden them.

T I M. But Paul saith, that God appointeth some to wrath, 1 Thes. 5. 9. and of old ordaineth men unto damnation, Jude 4.

S I L. Destruction is no end of Gods counsell for it selfe, and as it is such, (to wit) the ruine and hurt of the creature, but with relation to some other thing, and as it hath in it respect of good, (to wit) as it serveth to the manifestation of his high Justice, and of his power, Rom. 9. 22. For though there be a supream good, which is so good as at no hand it becometh evill, (to wit) God himselfe; yet there is no extreame evill which hath not some consideration of good, and so it is willed and ordained of God, and none otherwise.

T I M. What use hereof?

Use.

S I L. It cleares God of tyranny and unrighteousnesse, and his Ministers from teaching him to be so, when they teach his predestination to hang upon his owne will as the soveraigne cause, before and beyond which there is no other: therefore let iniquity stop her mouth, and let God be confessed to be holy in all his wayes.

T I M. Come now to the ends for which God rejected the Jew, and tell us what is meant by Gentiles?

S I L. All people saving the Jewes, the world being divided into Jew and Gentile.

T I M. What is meant by salvation?

S I L. The doctrine which worketh faith and salvation, or which calleth

unto salvation.

T I M. What is meant by fall?

S I L. The losse of Christ his grace and glory: a most grievous fall.

T I M. What is meant by jealousie?

S I L. An envy towards the Gentiles, with an earnest desire and longing to be like them, by recovering their lost estate.

T I M. What learn ye hereby?

S I L. First, seeing the ends of Gods decree, touching the reprobating so many Jewes, were so holy and good (as the calling of the Gentiles, and the receiving in of the Jewes,) therefore his decree ought not to be blamed but extolled rather, because it aimed at most worthy marks. Secondly, we learn, that out of things most evill, God can draw much good. As the unbeleef of the Jewes, and their fall from salvation, is a most grievous evill; yet by Gods providence, there did spring out of it two very good things, the vocation of the Gentiles, and the conversion of the Jewes; which were not merely executed by Gods bare permission, as if he onely suffered these things (as a beholder or looker on) whereas nothing happened without his will, but are the happy effects of Gods gracious providence, so wisely ordering and disposing their contumacy, as it gave occasion of opening a dore of grace unto the Gentiles, that they might come in, and thereby at last provoke the Jewes to seek their own restitution unto their former condition. Thus in the administration of the world, Gods providence and goodness draweth lite out of the death, and grace out of sin, and good out of evill, as in the creation he made light spring out of darknesse.

T I M. What profit is to be made of this point of doctrine?

S I L. That Christians must study how to convert their own sins, and the fall of others to their benefit; for seeing God purposeth good to some, by the sin and fall of others, it becometh us to consider wisely, how to convert our own falls, and other mens oversights to our spirituall welfare.

Doctrine.

Use.

How to
reap bene-
fit by sin.

T I M.

T I M. *What good may we take of our own sins, and the sins of others? shew us this more fully and distinctly?*

S I L. First, our own sinnes should be a meanes to humble us. Secondly, to cause us to be more watchfull. Thirdly, to stirre us up more to prayer against them. Fourthly, to a greater strife against sinne, that it prevaile not nor foil us. And lastly to a greater compassion towards our neighbours which have false by feeling our infirmities. The sinnes of others should stir us up to more heedfulness that we do not the like; also to take occasion of exercising charity in prayer for them, and admonishing of them. We had need to have skill to know how to reap some good of sinne, for we have had a great deale of harm by it, even the offence and displeasure of a good God, the wounding and defiling of our conscience, hurt to our name and estate, danger of perishing to our persons, many miseries, and death in the end; which should cause us to feare before sinne, and after sinne to be made wary and wise by our owne, and other mens faults.

T I M. *What other things are to be learned from hence?*

Doctrine.

S I L. That there is great difference between God and men in their manner of governing; his wayes and our wayes are not alike; for he may use all occasions, meanes, and instruments of doing good, because he is a most free agent, and cannot be defiled by partaking with evil; but men are bound to doe good things by good means, *Rom. 3. 5. We may not doe evil that good may come of it.* Moreover we learn, that where the Gospell is, there cometh salvation; for it is both a message of salvation to sinners, and the power of God unto salvation, *Luke 2. 10. Rom. 1. 16.* Therefore called Gospell, (that is) a glad some tidings, and so it is to all afflicted sinners which feel the burden of sin and groan under it. Lastly, we learn that the prosperity of others, it is the cause of jealousy, and envy in our selves: the Gentiles good is the Jewes griefe; which

though it be a sin, yet God can and will make good to come of it; but though God in his providence can dispose faults to very good ends: this must not be an encouraging to offend.

DIALOGUE X.

Verf. 12.

Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

T I M O T H E U S.

What doth this Scripture containe in it?

S I L. An illustration or larger setting forth of the two ends of the fall of the Jewes, mentioned in verse 11. viz. the adoption of the Gentiles, and the repentance and conversion of the Jewes; this latter he beginneth within this 12. ver. and the former he illustrateth in the 13. and 14. verses. The reason why he first dealeth with the latter end of Gods consell by an *hyperosis*, it is because it seemeth to be contrary to the former, and therefore he is carefull to reconcile them.

T I M. *How may these two ends seeme to fight one with another, as mutuall enemies?*

S I L. Thus: as if the Jewes were cast out of the Covenant and Church, to make roome for the Gentiles to come in; hereof the Gentiles might surmise, that the receiving of the Jewes should be their rejection and cutting off. For it was likely and might be feared, that as the falling away of the Jewes, was the occasion of the conversion of the Gentiles, so the conversion of the Jew, should occasion the falling away of the Gentile. Unto which objection, the Apostle answereth negatively, denying the objection; he strengthneth his argument from the lesse to the more, thus: If the diminishing and poverty of the Jewes, be the riches of the Gentiles, much more shall their plentiful calling be: if their fall do further the salvation of the

the Gentile, their restoring shall not hinder but further it more. For if God can do that which is lesse likely, to draw good out of evill; much more he can turne that which is good, to the good of the Gentile. Again, a thing which is good (as the restoring of the Jew) hath a proper inbred vertue, to bring forth that which is good; but a thing which is evill (as the fall of the Jew) bringeth forth good accidentally, not as a cause, but as an occasion only.

T I M. *Expound the words, and tell us what is meant by [fall?]*

Interpret.

S I L. The casting off of the Jewes from Christ in part, and not wholly; therefore called (diminution, or minishing) by which word we are not to understand the Apostles, which were but few and abject, yet enriched the Gentiles by their preaching: but the falling away of the Jew unto a few and small number: for the most of them refusing Christ by unbelief, the residue were but a few; and therefore fitly called a minishing, or a diminution, which is not an excision or cutting off the whole, but a decision or cutting a part from the whole.

T I M. *What is meant by [world and their riches?]*

S I L. [World] signifieth the Gentiles, so expounded in the words following; and the riches of the Gentiles implyeth both the great multitude of the Gentiles called to Christ by the Gospell, and the thing wherewith they were enriched, even the plentiful knowledge of Christ, and the abundant graces of the Spirit.

T I M. *What signifies abundance?*

S I L. Two things: First, the great company of the Jewes which shall be called, towards the end of the world. And secondly, the encrease of spirituall graces bestowed on the Jewes in their generall conversion. So as this is the summe of this whole verse; Seeing the Jewes being fallen away from God, and brought to a litle number, did occasion the plentiful and generall vocation of the Gentiles unto grace, therefore the Jewes themselves being generally

Summe.

called, and abundantly blessed with the riches of Christ, there shall most certainly thereby come great good to the Gentiles.

T I M. *Let us now see what Doctrines doe arise out of this 12. verse thus expounded?*

S I L. First, we learn the exceeding great severity and most sharpe wrath of God, in the great fall and misery of the Jewes, his own and only people, for many thousand years endowed with innumerable priviledges, as in Rom. 9. 5, 6, 7. yet the greatest part of the whole Nation was fallen from God into extreme desolation. The reason hereof, is the malice and infidelity the Jewes, striving against Christ the Son of God, and his Gospell preached by himselfe and his Apostles, and calling them sweetly unto salvation, see ver. 20.

Doctrine.

T I M. *What use is to be made of this doctrine?*

S I L. It warneth all men to stand in awe of Gods severity, and to keep from sin, through fear of his justice, Psal. 4. 5. How will he spare thee, when he did not spare a whole Nation? how will he pity a wilde branch, which did cut off the true Olive? Therefore fear him all ye people, because he judgeth without respect of persons, 1 Pet. 2. 17. The second use is to exhort us to beware as of all sin, so chiefly of unbelief, which thrust Adam out of paradise, the Jewes out of the Church, and out of heaven too, and tumbled them down to hell, Revel. 21. 8. Unbelief most dishonoureth God, most hurteth men, being the root of all sins, and cause of all temporall and eternall torments: therefore we ought much to dislike it, and mightily strive against it.

Use.

T I M. *What is the second doctrine?*

S I L. That the Jewes shall be restored to grace towards the end of the world, and that not by two or three, or a few, but by great companies. As the whole Nation in a manner departed from Christ, so in a manner shall the whole Nation return to him: the proof hereof is in this verse, in the word [abundance] and in verse 26.

Doctrine.

T I M.

T I M. *What profit is to be made hereof?*

S I L. It commends the immeasurable mercy of God in delivering such a rebellious and forlorn people. Secondly, his incredible power, being able to call unto Christ a people that despised and strongly resisted him, as if he should raise the dead out of the grave. Lastly, seeing God is willing to pity them, it behoves us so to doe, and earnestly to pray to God for their recovery, and not to despaire either of our selves or others, being very grievous sinners before God.

T I M. *What is the third Doctrine?*

Doctrine.

S I L. That the true riches of a Christian is not in gold or silver, &c. but in the multitude of the faithfull, and plentifulnesse of Gods graces in them, 1 Cor. 1. 5. Ephes. 3. 16. Revel. 3. 18. The reason is, because all other riches are earthly and vanishing, but these are from heaven, and therefore everlasting.

Reason.

T I M. *What is the use of this doctrine?*

Use.

S I L. It serves to call our minds from corruptible riches, to fixe them upon incorruptible, to labour to be rich in Christ, not to the world, as Christ counselleth, Matth. 6. 19. Lay not up treasure, &c. Secondly, to strengthen those in their good resolution, which for the riches of Christ have learned to contemne the world; for they have with Mary chosen the better part, which shall never be taken from them.

T I M. *What is the fourth doctrine?*

Doctrine.

S I L. That the conversion of one hindreth not the conversion of another, but rather much furthereth the same; as it is written of the Gentiles; that it should much help their salvation, to see the Jews generally converted. In the state of this world, the preferring of one often crosseth the preferment of another; but it is contrary in the state of grace. The reason is, because the more be converted, and the more full the body of the Church is, they do the more abound in mutuall help. As in an army amongst many Souldiers, one succoureth another; and amongst ma-

ny travellers, one encourageth another.

T I M. *What fruit may we reap by the knowledge of this truth?*

S I L. It serves to provoke all Christians to pray and seek for the turning many unto God, that they may be the stronger. Secondly, to praise God heartily for such as be called out of darknesse to light; as Paul often doth for the Gentiles, whereof see the proof in his Epistles to the Philippians and Colossians. Lastly, to take heed we envy not the repentance of any, but rather to rejoyce at it, after the Angels example, who were glad of the conversion of a sinner, Luke 15. 10.

Use.

DIALOGUE XI.

[Vers. 13, 14.]

For in that I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office, to try if by any meanes I might provoke them of my flesh, to follow them, and might save some of them.

TIMOTHÆUS.

What doth Paul performe in this Text?

S I L. First, he proveth the sentence which he put forth before, touching the salvation of the Jewes, by their emulation of the believing Gentiles, verses 13, 14. Secondly, he comforteth the Jewes, by giving them hope of being restored to Christ, before the end of the world.

T I M. By what argument doth Paul prove, that the conversion of the Gentiles, shall turne to the salvation of the Jewes?

S I L. By a reason taken from his own example, or from the end of his own Ministry among the Gentiles, which was, by converting the Gentiles, to provoke many of the Israelites to follow them. The reason standeth thus: The end which God propounded to his own counsell in rejecting the Jewes, and which I set before mine eyes in my Ministry and preaching, must needs be attained unto; but as God in his counsell,

Proposition.

Assump-
tion.

fell, so I in my Doctrine have propounded this end, that the Jewes might be brought at last to desire grace, and be saved by means of that grace given to the Gentiles: Therefore it is certain, that at the last many Jewes shall be saved: Otherwise the end both of Gods decree, and my doctrine, should be frustrate, which cannot be.

Conclu-
sion.

T I M. Upon what grounds doth Paul comfort the Jewes in the 14. verse?

S I L. Upon this ground, that seeing reconciliation came to the world of the Gentiles by their fall, therefore howsoever their case seems to be desperate, as of dead men, yet God will quicken them, that they may be partakers of the common reconciliation.

T I M. Why doth Paul call himself the [Apostle of the Gentiles?]

Interpre-
tation.

S I L. Because he was of God, appointed to be a preacher to the Gentiles, as Peter was to the Jewes, Gal. 2. 7, 8. 1 Tim. 2. 7.

T I M. Wherefore doth Paul direct his speech to the Gentiles in this sort?

S I L. By this insinuation to creep into their mindes, and the more to knit their heart to him, as one that was ordained to set forwards their salvation.

T I M. What is the Doctrine from hence?

Doctrine.

S I L. That Ministers of the word must take all occasions to witnesse their love to their flock. And secondly, that it behoves the people to be perswaded of the good affection of their Teachers towards them. The reason hereof is, because the Doctrine of godlinesse will more easily pierce the mindes of the hearers, if they be well affected towards their teachers: which made the Spirit of God in the Scriptures, to charge both Ministers to behave themselves mildly, as Pastors, Fathers, and Nurses amongst the people; and their people to have their teachers in singular love for their works sake.

T I M. What use of this doctrine?

Use.

S I L. It serves to warn Christians to beware, lest by Satans suggestions, their own corruption, or counsell of the wicked, any sinister bad conceit be either dropped into, or entertained in the

mindes concerning their Teachers: for by this means their doctrine will become of none effect, and their salvation will be greatly hindered. These things, God, Christ, Gospell, Teachers, Salvation are so linked together, as to despise one, is to despise all: honour one, and honour all.

T I M. What doth this word [magnifie] import?

Interpre-
tation.

S I L. Sometimes it signifies to make known the greatnesse and glory of another, Luk 1. 46. but here it is to honour, or to make glorious his office, that is, his Ministry of Apostleship. The doctrine is, that it behoveth a Minister to honour his function.

T I M. Wherein doth stand the honour and glory of the Ministry?

How the
Ministry it
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S I L. In sundry things: First, in faithfulness, when Ministers both live and teach well, 1 Cor. 4. 2. It is the credit of Stewards to be faithfull and trusty. Secondly, in patient suffering tribulations for the Gospell, 2 Cor. 6. 4, 5, &c. Thirdly, by diligence in preaching the Ministry is much adorned, 1 Cor. 9. Lastly, by the good successe of preaching, when thereby many are converted unto Christ. This last is meant here, as appears by the words of the next verse, that Pauls meaning is, that this would be the honour of his Ministry, that he might so preach to the Gentiles, as he might win some of the Jewes also: as the glory and strength of a King consists in the number of worthy subjects, so the number of good Scholars is the honour of their Teachers: that made the holy Ghost to say in the Acts, that the word of God grew and was glorified, when many were turned to the Faith by the preaching of it; for to convert sinners to righteousness, is a greater matter then to work wonders, nay then to make a world: therefore both the word and the preachers of it are not a little honoured; when by sound preaching, many are brought to repentance and amendment of life.

T I M. What profit may we take to our selves by this Doctrine?

Use.

S I L. It confutes such men as place

the honour of the Ministry in pomp, worldly wealth, riches, and glory, stately ornaments, and precious garments; in which things, the false Prophets most excell. See Rev. 18. Also they be but accidentall and sophisticall Ornaments, they do not appertain to the nature and substance of the Ministry, which consists in preaching and doctrine, and converting souls thereby to Christ. Such as do not this, whatsoever they have or doe, they bring no dignity to the Ministry, which is magnified not by titles and shewes, but by doing the work belonging to it. Secondly, it warneth Ministers to keep their office from contempt, by flying licentiousnesse, idleness, covetousnesse, &c. by preaching painfully, and living honestly. Thirdly, it rebukes such hearers as will not be reformed by preaching, for they are a blot and blemish to the Word and the Ministry thereof, as much as in them is, as it were of no might, to save. Fourthly, it exhorts all men; even as they tender the credit and honour of Gods blessed Ministry, to submit unto the doctrine taught them: by this means they shall magnifie the Gospell, and cause it to be highly esteemed of.

T. I. M. What are we to learn from hence, that Paul being sent to the Gentiles, yet laboured to save the Jewes too?

S. I. L. That Pastors and Parents, having first and chiefly looked to their own charge, may lawfully endeavour the salvation of many others, by publick and private teaching, provided it be no prejudice to them, over whom we are specially set.

T. I. M. But will not this example serve to justify such as commonly leave their own charge, to teach others abroad?

S. I. L. No, it will not; for these Jewes whom Paul taught were mixed with the Gentiles, so as in teaching them, he neglected not his own charge; and his commission was to teach all Nations.

T. I. M. But seeing it is God only that can save, how doth Paul write that he will save some?

S. I. L. God saveth otherwise then Ministers do, he as efficient; chief working

cause of salvation, being both author and bleſſer of the ministry. Ministers save as his voluntary instruments, whom he useth not of need, but because he will, and to whom that is communicated which is proper to the chief agent: to teach all men to reverence the ministry, and to see the great necessity of it, 1 Tim. 4. 16. Jam. 5. 20. Rom. 1. 19.

T. I. M. What else learn we here?

S. I. L. That in seeking to save, our greatest care must be for friends & kinsmen, Luk. 22. 32. Act. 10. 24. For charity is limited and ruled, it beginneth at our selves and those next to us, and so stretcheth it self to others both in temporal matters, and in spiritual, 1 Tim. 5. 4, 8.

DIALOGUE XII.

Verſ. 15.

For if the casting away of them be the reconciling of the world, what shall their receiving be but life from the dead?

TIMOTHEUS.

What doth this 15. verse contain?

S. I. L. The second argument whereby the believing Gentiles are exhorted from insulting or proud disdainning of the unbelieving Jewes: it is taken from the hope of the restoring of the Jewes to the Church of God, who therefore ought not to be contemned. The first argument was from the end of Gods counsell, in the rejection of the Jewes, whereof we heard out of verſ. 11, 12.

T. I. M. Of what parts doth this Text consist?

S. I. L. Of two parts: The first is a proposition. The second is a proof: the proposition or matter propounded is this: The Jewes which be now as dead men by their unbelief, shall be revived and quickned again by grace. This proposition is illustrated and set forth by the similitude of the last and generall resurrection, when the dead which lie buried in their graves, shall arise again: even as possible it is for God to raise the Jewes

Parts.

Jewes out of the grave of their fins. This proposition is confirmed by an argument *a minori*, from that which is lesse likely, to that which is more likely, as thus: If the calamity of the Jewes brought forth so great a good to the world of the Gentiles, as reconciliation with God, then what shall their felicity be, but a reviving of the whole world, when both Jewes and Gentiles shall receive the Gospell; then not Jew alone shall be restored to life, but the whole world shall be totally received to Godwards.

T I M. Now expound the words of the first part of this sentence.

Interpretation.

S I L. [Casting away] signifieth the same with fall and diminishing, as before verse 14. [World] by a Synecdoche, signifies the Gentiles which be the greatest part of the world. And reconciliation is put for salvation, whereof our atonement with God by Christ is chiefest part, because a sinner entreth then into the state of salvation, when fins are pardoned through Christ.

Doubt.

T I M. But how may the casting away of some, be the reconciling and saving of others, seeing evil must not be done that good may come of it?

Solution.

S I L. First, the casting away of the Jewes, as it comes from God, had the nature not of an evil but of a good work, because it was the execution of his justice upon them for their unbelief. Secondly, it was not properly the cause of the Gentiles salvation, but accidentally; inasmuch as the Jewes being cast out, by that occasion the Gentiles were called to Christ; who could not be called till they were rejected, by reason that the Jewes malice was such as made them to contemn the grace of Christ, and to envie that the Gentile should be partakers of it. Neither would they enter, nor suffer others: as a Dog in a manger, which neither eateth the Hay, nor suffereth the Oxe to eat it, therefore, as by tumbling down the Dog, the beast comes unto the food, so by casting off the stubborn Jewes the Gentiles found entrance both into the estate of Grace, and reconciliation with God.

T I M. What instructions have we from the former part of this verse?

S I L. First, that God can turn the greatest evil to much good for his children: the reason is, his most admirable wisdom and goodnesse; even as Satan by his very great malice and subtilty, can so poyson the best things, as they prove hurtfull to the wicked.

T I M. What is the use to be made of this point?

Use.

S I L. First, to move us to love, praise and admire the most singular love and wisdom of God. Secondly, to labour after Gods example, to make benefit of all evils which happen to our selves or others, even of our own fins, and of the transgressions of other men, to make us more humble and watchfull thereby, for the time to come.

T I M. What other lesson learn we from the beginning of this verse?

Doctrine.

S I L. That the sum of the Gospell is to preach reconciliation with God (to wit) that of sinners, enemies, and ungodly, being without God and true life, subject to wrath and death for sin, we are received to favour and become friends, children, and heirs of life through Jesus Christ beleaved in. See 2 Cor. 5. what Paul saith of God, in verf. 18. 19. and of the Apostles and other Ministers, verf. 20.

T I M. What be the parts of reconciliation?

S I L. Two: First, remission of sins, or not imputing our faults, with imputation of Christ his perfect justice in keeping the Law unto believing sinners. Secondly, Sanctification, in killing the strength of sin, and quickning the soul by works of righteousness in the Spirit, Rom. 6. 2, 3, 4. Remission takes away the guilt and pain of sin: Sanctification removes the dominion and kingdome of sin that it raige not, Rom. 6. 12. and is a necessary companion of remission, and fruit of reconciliation with God, 1 Cor. 1. 30.

T I M. What profit is to be made of this point?

S I L. That preachers ought diligent-

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ly to teach this doctrine of reconciliation, and the people to learn it, that they may be thoroughly acquainted with Gods mercies, to their comforting after heaviness for sin, and their own miseries; and to their humbling after grace bestowed on them. For as nothing will so cheer up a troubled spirit, as the declaration of the sweet and sure mercies of Christ, unto firm and full atonement with God; so nothing is more available to humble them then the remembrance of their unhappy condition, in being strangers from God.

T I M. Come to the latter part of this verse, and tell us what is meant by [receiving,] as also, by [life?]

S I L. Here the effect or consequent, is put for the cause or antecedent, which is an effectuall calling or receiving of the Jewes into the Christian Church; and by [life] is meant the quickning by grace to live to God, being before dead in trespasses. Thus *Oecumenius* expounds this place: What (saith he) shal be their assumption but this, that we may say of him that assumeth or receiveth, that he reviveth them being dead in sins? This speech is borrowed from the last great resurrection of the body, whereunto the Scriptures do often resemble the restitution of the Jewes, both from their bodily and spirituall calamities, See *Esay* 26. 19. *Hos.* 13. 14. *Ezek.* 37. 11, 12, &c. *Rev.* 20. 13, 14. to teach us, that the restitution of the Jewes (being spiritually dead) to the faith of Christ, toward the end of the world, shall be as certain and sure, as that the corporally dead shall be raised out of their graves at the last day; which is an Article of our faith.

T I M. What else are we taught from hence?

S I L. That in all men naturally, there is no more strength to do a good work (no not to think a good thought) pleasing God, then there is force in a dead man to do any worldly work, *Joh.* 15. 5. 2 *Cor.* 3. 4. 1 *Cor.* 2. 14. This confuteth the councill of Trent, which teacheth, that we have power (if we will) to receive grace offered, to beleeve and repent when we are exhorted. Session 6. But this is false, because

God must draw us to Christ, *Joh.* 6. 44. also, work in us both the will and deed, *Phil.* 2. 13. and because of our will being dead, God is not only to help it, but to revive us by putting (as it were) a new soul of grace into us. This must stir us up to give the whole praise of our new birth to God, as *Col.* 1. 21. *Ephes.* 1. 3, 2, 3. Again, from hence we may learn, that we may not despair of the salvation of any either others or our own, how hopelesse soever. For if God can revive the Jewes, now sixteen Ages rotten in the grave of sin, then how much more others also? See *Iob.* 5. 25, 28.

T I M. What use of this last point?

S I L. This must nourish a charitable opinion of the greatest sinners, and preserve men in hope of themselves, so they do not deserve, but betimes endeavour to turn from sin, and seek to God, who is rich in mercy and power: whose example should teach us not to be cruell and rigorous (as many Christians are,) being farre unlike to God, who enclineth to pity, pardon, and to save even most forlorn offenders: Whereas many (through hard heartednesse) be so implacable, as nothing will appease them; no submission and confession after crimes; yea, sundry parents be herein worthy to be blamed, that as some are too indulgent, so others are too too severe, refusing to take to favour their relenting and repenting children. Oh, what would become of themselves, if God so deal with them! But there is much mercy with God, and plentifull compassions, so ought there also to be with men.

DIALOGUE XIII.

Verf. 16.

For if the first fruits be holy, so is the whole lump; and if the root be holy; so are the branches.

TIMOTHEUS.

What do these words performe?

S I L. A proot of the former

mer reason touching the universall restoring of the Jewes unto grace, before the end of the world, where Paul meant both to comfort the Jewes, and to warn the Gentiles that they doe not proudly contemn the Jewes. This proof is taken from force of the league, and promises made to *Abraham*, and to other ancestors of the Jewes, who be here compared unto the first fruits and root, and the Jewes who came of these antecessors, unto the lump and branches. The proof standeth thus; The Jewes are an holy Nation by the promises made to their Fathers, therefore God will not cast them away: but as the first fruits and root being holy, do make the lump and branches holy, so *Abraham* and the fore-fathers of the Jewes, being holy by vertue of Gods covenant to be their God, will cause holinesse in Gods good time to be derived to their posterity; for there is like condition of causes and effects, of root and branches.

T I M. Upon what parts doth this Text consist?

S I L. Upon two comparisons: the first whereof is taken from the observation of the Mosaicall Law, touching first-fruits: the other, from naturall experience of the root and branches. It is the nature of the root to draw good sap out of the ground, and to disperse it into the stock and branches to make them fruitfull. Therefore what the root is, such will be the branches; if the root be sappy, and full of good juyce, it will cause good nourishment to the tree, and plentifulnesse of good fruits.

T I M. What was the Law to be observed by the Jew, touching first-fruits?

S I L. This: of all the increase of the earth, God commanded the first-fruits to be given him, as *Numb. 15. 20. Lev. 23. 10, 11.* Also, when they made a masse of dore, there was a part for God, whereof were sweet cakes or Shew-bread made, to be set before the Arke: and this done, the rest of their fruit and bread was sanctified unto them, (that is) the use and eating of their fruit and bread became holy and wholesome.

T I M. For what causes did God ordain the Law of first-fruits?

S I L. For sundry good purposes and causes: First, that by such a ceremony, the Jewes might know and acknowledge that it is God to whom they owe thanks for all their fruits, as being his free gift; as worldly Princes will have their servants to pay some penny a year for some great Lordship bestowed on them, only to testifie their dependance upon their Sovereign, and not to enrich themselves; so it is here. Secondly, by such oblations the holy Ministry of Priests, and Levites with their families were maintained: and there is such necessary use of the ministry of the word, as men are to uphold that, though unto their great cost, *Gal 6. 6. 1 Cor. 9. 5, 6, 7, 8, 9.* Thirdly, in all their first-fruits were represented Christ, the first-born of every creature, and the first fruits of them which rise again from the dead, whereby all the faithfull are sanctified to an happy resurrection, *1 Cor. 15. 20.* Lastly, the first-fruits were a type and figure of the estate of the Jewish Church: wherein the Patriarchs, *Abraham, Isaac, Jacob,* and other godly Fathers, were like unto the first fruits, to convey the holinesse of the covenant made with them, to the remainder of the Jewes which came of them. And also in this respect they were resembled by a root, which imparteth all the sap it hath to branches; so the godly Patriarchs impart the grace of Gods covenant unto their off-spring, whereupon it is not to be doubted, but the Jewes which lie now as men dead, abject, and without hope to see to, yet shall be received to be Gods people, and revived; albeit they are as it may seem desperate, as men laid in the grave and buried.

T I M. Now that we have seen to what purpose Paul used these two Metaphors and similitudes, passe forwards to the Doctrines, and tell us what they be?

L I L. First, we learn that whensoever we reap the fruits of the earth, we ought to shew thankfulness to God, by giving the first to him; that is, to our

teachers, and to the poor in his name: for the equity of the Law is perpetuall, although the ceremony be ceased. Secondly, from hence we learn that the covenant graces of the parents, belong to such children as are born of them.

T I M. But how may this be, since the Patriarchs were holy, but many of the Jewes were rebellious? and experience teacheth, that of the best parents come the worse children? In one people some be called only, some be elect and belevers also?

S I L. It is true, that the personall and inherent holinesse of the Parents (to wit) the godly habit of their minds, as faith and hope, do not passe from the parents into the children, as if vertuous and beleeving parents should alwaies bring forth such children; for these qualities come not by generation, but by regeneration. Howbeit many outward priviledges and qualities do descend from Father to children, as free-men beget free-men, Jewes beget Jewes, Christians, Christians, by the blessing of the covenant which is made both to parents and their children.

T I M. But if we be all conceived in sin, how doth the holy root make the branches holy?

S I L. The Jewes are spoken of as they come from Abraham, and not as they came from God: howsoever naturall corruption be contradictory to the grace of regeneration, which doth qualifie and take it away, yet it may well agree and stand with the grace of the covenant. For as one may be born leprous, and yet be a free man, when the Parents be such; so one may be born a sinner by Adam, and yet be born a Christian and a member of the visible Church too, because he and his parents be within the covenant of grace; which covenant though it bring with it, forgiveness of that sin which we draw from our first Father Adam, yet when it shall have force we are ignorant. And Scripture doth not teach us whether originall sin is forgiven to the infant in the womb, or at birth, or presently after, or at Baptisme, or afterward; for it is not given to all men at one time,

as they teach which tye grace and forgiveness unto the Sacraments. But for that Infants belong to the covenant of mercy and forgiveness, we do verily beleeve that they are holy, and shall be pardoned; so many are elected, howsoever they come sinners from Adam.

T I M. If only such branches be holy as come from an holy root, what is this unto us Gentiles, which are no branches of this root?

S I L. The Gentiles be branches grafted in, though not naturall; therefore the blessing and virtue of the covenant reacheth unto us, though not by hereditary right, yet by free infusion & planting in; which made the Apostle say of the Corinthians, that their children were holy, because themselves were holy: holy by a covenant-holinesse, so as to be reckoned Gods people, and to have the seal.

T I M. What profit are we to make of this Doctrine to our selves?

S I L. First, it teacheth us what a great worthinesse it is to descend from Christian parents, because to such, all the prerogatives of the covenant, all the immunities & priviledges of the Church belong unto them: even as the children of the Jewes had right by Gods covenant unto circumcision and other sacraments, to the sacrifices and promises. Likewise now such as be born of Christian parents, have title to Baptisme, the Lords Supper, to the word of Law and Gospell, and all other priviledges of the Church; which is a favour wherein in no wise do partake either Turke, Pagans, or Jewes, as they stand at this present. And in this confidence it is that we offer our children to be baptized, being branches of an holy root, by blessing of the covenant. Secondly, this serves to confute the Anabaptists, which deny unto Christian children the benefit of baptisme, as if our condition were worse under the New Testament, then the Jewes under the Old, or as though the sign must be holden from them, to whom the covenant it self appertains. Thirdly, it affords matter of great comfort unto all such Christians as at any time shall be afflicted in minde
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for their sins, to remember that they are under the covenant which promisseth remission of sins, to parents and their children. With this very argument did *Peter* cheer the hearts of the *Jewes* when they were pricked with sorrow, for the killing of the Lord of glory, *Act. 2. 38, 39.*

Fourthly, it confirmeth our faith and perswasion touching this main mystery and truth of the restoring of the *Jewes*, in as much as they springing from *Abraham* and *Jacob*, as from an holy root, and from the other Patriarchs, as first-fruits sanctified to *GOD*; it is therefore without al doubt, and a thing of certainty, that the blessing and prerogatives of the Covenant made with the parents, shall flow and break forth at last to the making of very many of them true members of the invisible Church, as now it causeth all our children to become members of the outward visible Church, for whom is *GOD* to be prayed, that they may not only assent firmly unto, and lay hold upon the promises of eternall life by faith, and bring forth also the fruits of good works by love, without the which the parents piety will but little profit the children.

DIALOGUE XIII.

Verf. 17.

And though some of the branches be broken off, and thou being a wilde Olive tree wast grafted in for them, and made partaker of the root and fatnesse of the Olive tree: boast not thy self, &c.

TIMOTHEUS.

How doth the Apostle Paul proceed?

SIL. He bringeth forth a third argument to dehort the beleieving Gentile from despising and reproaching the rejected and unbeleiving Jew. He had first said that their casting off was to the great commodity of the Gentiles, namely the vocation of them to *GOD* by the Gospel. Secondly, he gave hope to the Jew of their repairing, because they were an holy people, and separated from

all other Nations, by the promises and covenant of life which was given them. Now thirdly he reasoneth from the condition of the Gentiles, both that which is past (they were a wilde Olive,) and that, which is present, (they were grafted into the true Olive :) whereupon dependeth a double grace; one, that the Gentiles are made partakers of the root of the Olive: and secondly, that they do enjoy the fatnesse that cometh of the root, that is, they have communion with *Christ*, the Church and the Gospel. The summe of the Argument is thus much: Ye Gentiles being once like a wilde Olive, are now planted into the true Olive; therefore do not proudly boast your selves with the reproach of the *Jewes*. This argument is wholly contained in the Text, and hath two parts both expressed. One is the antecedent part in verse 17. The other is the consequent in verse 18. which is enforced by a new reason drawn from that which is absurd or dishonest, because we Gentiles bear not the *Jewes*, but their root doth bear and sustain us; now it were an unthankfull and dishonest part to disdain that which doth support us.

TIM. But how is this Scripture knit and coupled to the former?

SIL. By a prolepsis or preoccupation, thus; The Gentiles might say, What did it profit the *Jewes* to come of an honest root, seeing they are cut off from the stock of the holy Patriarchs? To which *Paul* answereth, What though they were once holy branches, and now indeed broke off? yet not all but some only; whereas you Gentiles were a long time unholy, a wilde Olive, strangers from *GOD*, and now of free favour are grafted into their place; therefore be not proud, but modest and humble.

TIM. What is meant by [broken branches?]

SIL. The Israelites, which were like unto branches broken off from a tree, &c. are good for nothing but to perish and wither: So the *Jewes* were cast out from grace and salvation as rotten branches.

Rr 3

TIM.

T I M. Why doth he say [some] and not many or all seeing the greatest number of Jews were refused in Pauls time?

S I L. Paul speaks not of one age of them, but of the whole nation in all ages, ever since they were separated in *Abraham* to be Gods own peculiar people, and so from thence to the end of the world: and then who perceiveth not that the Apostle might well say [some] seeing so very great a part were saved? for there were many Patriarchs, Kings, Prophets, Priests, and innumerable private men and women, all dear to God, and we read of five thousand converted at the beginning of the Gospell by *Peter* and other Apostles, *Act. 2. & 4.* And towards the consummation of the world, in great heaps they shall be drawn to Christ: So as *Paul* did well to say, a certain number only were broken off.

* **T I M.** But many of the branches 'be broken off, it may seem the elect may perish, for what are the branches but Gods own elected people?

S I L. It is impossible that the elect should perish, Christ hath said it, *Mat. 24. 24.* For the gifts of election, faith, and justification, &c. are without repentance, such as God never changeth and taketh away, but if the elect perish, then must God change, *Rom. 11. 29.* *Paul* therefore speaketh not here of right and true branches, such as elect and faithfull persons be, which cannot be cut off, but of counterfeit seeming branches, who be such in their own opinion, and in the account of the Church, but not being indeed elected and called to Christ; and these may and do fall away. The ground and proof of this difference we have in *Job. 15. 2, 3, 4.* also *Rom. 9. 7.* where is a plain odds between the children of *Abraham*, and *Rom. 2. 31.* where is mention made of Jews inward, and Jews outward, in the Spirit and in the letter. And *1 Job. 2. 19.* it is said that some were of us, and some were among us; the former remained in the Church, the other did not, but plaid Apostates and revolvers, running to the enemies camp.

T I M.

T I M. The knots being loosed, shew us the instructions we have from these first words?

S I L. The doctrines from them be two; first, the promise of grace and salvation is not fixed or tyed to fleshly generation: the reason is, because grace cometh by regeneration at the pleasure of God, and not by generation at the will of man, *Job. 1. 12, 13.* Godly parents do convey their corrupt seed to their children, but not their sanctifying Spirit: else all that descend of faithfull parents should be saved, which is not so, as in *Ishmael, Esau, Cain, Absalom, &c.*

T I M. What profit is to be made of this doctrine?

S I L. It warneth all children which come of godly parents, to strive to be like them in faith and vertue; as Christ exhorteth the Jewes, *Job. 8. 36.* to doe the works of *Abraham*, and *Paul*, *Rom. 4. 12.* to tread in the steps of his faith: otherwise the piety of progenitors will not help: for, not springing from good parents, but being like them, makes us happy; the Jewes were of *Abraham*, and yet were broken off.

T I M. What is the second Doctrine?

S I L. This breacking the branches teacheth us that it is not enough to professe God, for so did these Jewes; nor to know him and have the Sacraments, for so had they; but to labour to be well grounded and rooted in Christ by a lively faith working by love. For all they that be not thus, seem they never so holy and glorious, may and shall fall and be broken off, either at death, or when the winds of temptation blow, *Mat. 7. 25.*

T I M. What use of this instruction?

S I L. It serves to reprove such as rest in externall things, never trying themselves: their end is to be deceived at last; as they which trust in a crackt tittle, or lean on a broken staffe.

T I M. What is meant by the wilde Olive-tree?

S I L. The wilde Olive is put for a branch or grift: for whole trees use not to be grafted, but branches; and these branches of the wilde Olive, signi-

Reason.

Use.

Interpretation.

fic

fie all the Gentiles which served Idols for the living God; because they were as the wilde Olives, namely herein, that as the wilde Olive, though it have the form and shape of a true Olive, yet lacks the generous and fruitful juice of a true Olive, and therefore yeelds no pleasant fruit: so the Gentiles being without the faith and profession of Christ, and true pity, and shadowes of many Vertues, and shewes of goodnesse, yet indeed were very unclean and accursed, as *Ephes. 2. 1, 12. & 4. 17, 18, 19.*

T I M. What do we learn from hence?

Doctrine.

S I L. The miserable condition of us all without Christ, that howsoever we may be commended for very honest men, and have some appearance of the Image of God, and some shew of faith and godlinesse, yet before our incorporation into Christ, we lack his spirit utterly, and bring forth fruit which is bitter, even fruit to death, such as be reckoned up, *Gal. 5. 19, 20, 21.* The reason is, because all is sin and death, which is estranged from Christ.

Reason.

T I M. What profit is to be made by the knowledge and meditation of this condition?

Use.

S I L. It serveth to instruct and stir us up unto modesty and humility, unto which end it is here presented to the Gentiles, even to suppress their pride and arrogancy. Also it provoketh us to thankfulness for the benefit of deliverance from it, when it is compared to the contrary condition wherein men did lie before such deliverance, as *Ephes. 2. 4, 5.* And the benefit when it is perceived in the worthinesse of it (which without such comparison cannot be) causeth an higher esteem and sweeter sense of it; and that kindleth the more love towards the giver GOD, and more rejoycing in his bounty, whence floweth all Christian and true gratitude.

T I M. What other matter do we observe here?

Doctrine.

S I L. The difference which is between natural and spiritual grafting. For in naturall grafting a good and sweet scion or branch, is grafted to a sowre crabbed stock, by slitting and pricking the same: the bad sap where-

of, is changed into the good juice of the good branch: but in the spiritual ingrafting, it is quite contrary; for then wilde branches (which are wicked unnatural men) are grafted and joyned to the good and noble stock Christ, by whose Spirit and grace, they are altered and made new creatures like himself, *Ephes. 4. 24.* otherwise both kinds of planting agree in this; that they make the branch and stock to be one.

T I M. What is this root into which they were grafted?

Interpretation.

S I L. It is Abraham in regard of the covenant made with him, and as he was joyned to Christ, and to be grafted into this root, is to become one people of God with the Jewes, growing up into one Church with them, as it they had been derived from Abraham by carnal generation, and so to be made parts and members of the body of Christ, which is the fellowship of all faithful people.

T I M. What is meant by Olive?

S I L. The Church of the Jewes, whereof Abraham was the root and father: so called for resemblance sake unto an Olive. Which Metaphor, we finde in *Jer. 11. 16.* and *Psal. 52. 8.* and *Judg. 9. 9.* And it is like those other Metaphors of a Vine, *Joh. 15. 1.* and of a Fig-tree: all which fitly represent the estate of the true Church of God, in respect of the conjunction which is between the root and the stock; and in regard of their great fruitfulness, and sweet pleasantnesse.

T I M. What is meant by the fatnesse of the Olive?

S I L. The Doctrine of the Gospel, all the benefits of Christ, all the graces of the Spirit, with the priviledges of the Church, called in the *Psalme*, the marrow and fatnesse of Gods house, *Psal. 63. 3.*

T I M. What learn we hence?

S I L. That we bring no merits to our own justification, no more then a branch can help a graffe it self, or a man to beget himself. Secondly, it is a great excellency to be a true member of Gods Church: for such be united with

with Christ, as the branch and the Olive be. Thirdly, that they which are such, ought to abound in all the fruits of the Spirit, mentioned *Gal. 5. 22, 23.* Fourthly, the Jewes before Christ, and the Gentiles which now do beleve in Christ, have the same root, the same Spirit and Faith, the same Church and Sacraments, with some difference in outward signs and rites. Contrary to their wicked Doctrine, who teach, that the Jewes had but the figures only of that, whereof we have the truth and substance; a Popish fantastick conceit, crossed by many hundred places of Scripture.

DIALOGUE XV.

Verf. 18.

Boast not thy self against the branches: but if thou boast, thou bearest not the root, but the root thee.

TIMOTHEUS.

What is the drift of this Text?

SIL. The same which was of the former, even to exhort the Gentiles unto modesty, and to suppress their pride, lest they insult over the Jewes, as over broken branches.

TIM. What be the parts of this Text?

SIL. Two: First, the consequent or latter part of the former reason, taken from the condition of the Gentiles. Secondly, a new reason drawn from that which is absurd and dishonest [but if thou boast.]

TIM. Return to the interpretation of the words, and tell us what is signified by [boasting?]

SIL. To strut or to stretch out the neck, which is proper to all proud persons to look high and lift up their necks: the meaning is, they should not proudly contemn or reproach the out-cast Jewes, rejoycing in their sins and miseries.

TIM. What is meant by [thy self?]

SIL. It is an Apostrophe or turning of his speech unto the Gentiles, whom he speaks unto in the singular number,

as if they were but one man.

TIM. What are we to learn from these first words [boast not?]

SIL. That it is not lawfull for Christians to rejoyce for the sins and calamities of others, and to reproach them being saln. The reasons hereof be, first, it is a thing displeasing unto God, who hath forbid us to joy in, other mens evils. Secondly, it is contrary to the example of Christ, who wept over Jerusalem, and prayed for his persecutors, *Luk. 19. 41. & 23. 34.* and of the godly who lament the sins and harms of others, as *Job 31. 29.* and *Paul, Phil. 3. 18.* Thirdly, it is against charity, which is pitifull, and rejoyceth not in iniquity, *1 Cor. 13. 6.* Fourthly, it is against common experience, which telleth us that the evill which happeneth to one, may, and oftentimes doth happen to another. Therefore we should in much meeknesse pity others, considering our selves, *Gal. 6. 1.* A certain godly person hearing his Christian brother had committed adultery, mourned, and said, He fell to day, I may fall to morrow. Lastly, it is against piety to rejoyce for any mans sin, seeing it kills the soul of thy brother, which caused Christ to shed his blood, and grieveth the holy Spirit of God; also breedeth scandal in the Church, bringeth plagues upon whole Nations and Churches. What a wickednesse were it to take delight and insult for that which causeth such things?

TIM. What profit are we to make of this instruction?

SIL. It reproveth such as are glad because they see others offend and take hurt by sin, making it their sport and Table-talk, to prattle of other mens faults and losses, either speaking of it without all grief for their brethren, and fear for themselves, or glorying in their fall, and boasting proudly against them; which men, do shew hereby, that not only all Christianity is quencht in them, but are without any drop of humanity, by which one man should relieve another, even because he is a man. Many heathen which with grief have felt the evils

evils of other men, as *Act. 28. 2. 10.* shall condemn such Christians which scornfully look upon and speak of their neighbours evils.

T I M. *What may we learn from this, that Paul speaking to many yet useth the singular number [thyself?]*

S I L. It may teach us two things: First, that it is the office of the Minister particularly to apply the word to every one, because things generally spoken may instruct, but doth not so much affect and move, as when it is fitted to every person; like a plaister laid to the sore, or a portion of meat meet for him that eateth it. Secondly, we learn that when the word of God is preached, every one ought to attend and think all that is spoken is spoken to himself; for while we posit it off to others, it makes the word of God unfruitfull to us. Godly *David* went into the Temple to hear what *GOD* would say unto himself, *Psal 85. 8. Act. 10. 33.* The word is compared to medicines, meat, wine, &c. which will not at all profit us except they be of every one received.

T I M. *Proceed to the second part, and shew us what is meant by [the root] and how the root bears the Gentiles?*

S I L. By the root is meant *Abraham* the Father of the faithfull, who is said to bear the Gentiles, because their salvation depends upon the covenant which was made with *Abraham* and his seed. The summe is, that salvation came from the Jews to the Gentiles, who conferred no dignity at all upon the Jews, but received all from them. Therefore it were very absurd and unwholesome to boast against the Jews, which were to insult against *Abraham*, the Father and root of the Jews; for in despising that by which a thing stands, that thing must needs fall, and it is a very wicked unthankfulness to insult over them, from whom we take so much good.

T I M. *What is our doctrine from these words?*

S I L. That it is a very unreasonable thing for Christians to deride the Jews; for that is even as ridiculous as

if an house should boast against the wals that bear it up, or the wals against the foundation which upholds them, or as a mans head or arms against the legs which carry them, or the Coach against the wheel that supports it. Secondly, we learn that unthankfulness against Benefactors, is a very uncomely and filthy thing. The reasons hereof be, first we cannot abuse and scorn them by whom God hath done us good, but that we must needs scorn and deride God himself. Secondly, it is a blockish thing not to acknowledge them from whom we take good, and a wicked thing to requite them evill for good. Thirdly, it is a dangerous thing so to do, for God hath threatned that evill shall never depart from the house of such. *GOD* will certainly plague unthankfull persons, as he did the Jewes for their ungratefull doings to the house of *Gideon*, and towards the Prophets, Christ and the Apostles; and *Pharaoh* for forgetting *Josephs* kindnesse. Lastly, it makes men worse then beasts, for the Stork will nourish her Dam, and the Dog will fight for his master which feeds him.

T I M. *What use is to be made of this point?*

S I L. First, it reproves such as either forget their Benefactors, or fore-slow to render due and meet recompence, if they may and be able. Secondly, it exhorts all Christians to be careful, thankfully to repay good for good: such as be otherwise affected, it makes them worthy to lose all the good they have. But on the contrary, God is well pleased with gratefull persons, and doth ever blesse them; whereof we have a notable example in *Joseph*, whose thankfulness to his parents God much allowed and prospered; as he did also the Israelites for using kindly the posterity of *Jethro*, who met them as they came out of the wilderness; the like was done to *Rahab*, who entertained the spies: also in *David* for the kindnesse to *Jonathan*, and *Paul* to *Onesiphorus*, &c. Wherefore as we desire it should go well with us, let us remember and consider them, by whom God hath at any time shewed

Use.

shewed any mercy either on our souls or bodies; name or goods; for he can never be truly thankfull to God who is unthankfull to the means by whom God doth him good.

DIALOGUE XVI.

Verf. 19, 20.

Thou wilt say then, the branches are broken off, that thou mightest be grafted in; well because of unbelief they were broken off, and thou standest by faith.

TIMOTHEUS.

What doth this Text contain?
SIL. Two things: First, an objection on the behalf of the Gentiles, why they ought to boast, *vers. 19.* Secondly, the answer of the Apostle thereunto *vers. 20.*

TIM. What do the Gentiles object and alledge for themselves?

SIL. That they might boast and rejoyce against the Jew, because they were more worthy then they; for, for their sakes (that they might be called to be Gods people) the Jewes were broken off and destroyed: as if they should say, The Jewes are broken off and cast out for my sake, they give place unto me; but the lesse worthy doe give place to the more worthy: therefore I excell them and may glory against them, for he is of more worthinesse for whose sake a thing is done, then is that which is done for his sake.

TIM. What doth this objection teach us?

SIL. This lesson, that humane reason is exceeding prone to pride and arrogancy; which appeareth hereby, that not only no argument can be so sound and strong as to call it back from pride unto modesty, but it will rather take occasion to strengthen it self in arrogancy, by that which is brought in to humble and take it down. This happened here unto Paul the Apostle, using this firm reason to prove the Gentiles ought not to be proud, for that they had been once as a wilde Olive, strangers from Christ, but were now planted into

the true Olive, and become Gods people in stead of the Jewes

This reason doth but the more lift up the Gentiles in pride, who attribute it to their own worthinesse, that the Jewes were rejected and they received. This shewes the wicked pride of man, (to wit) how hard it is to reclaim it and bring it unto humility: for as other sinners have their defence, the covetous pretend thrift, care of wife and children; the drunkard good fellowship, the wanton youthfulness, the revenger injuries of others provoking; so the proud person pleads his own excellent parts and worthinesse. And hence it cometh to passe, that few proud wits are reformed and cured, because they are drunken with opinion of their own worth and goodnesse; which must be denied and renounced, ere they be pleasing to God who loves the humble.

TIM. What other things do ye observe in the words of the objection?

SIL. The great difference which is between worldly grafting, and that which is spirituall, whereof Paul now speaketh: they are both like in this, that there is in both an uniting and conjunction between the stock and that which is grafted into it, they become one and have a communion, the root and branches. Christ and his Church be most nearly conjoynd, so as the Church hath the appellation and name of Christ put upon it for his union sake: see 1 Cor. 12. 12. howbeit these two kinds of grafting do disagree in these two things. First, in the manner of grafting, a good scion and graft is taken and set in a wilde and barren stock, as a pippin or a pearmain, on a crab-tree: but in the spirituall it is clean contrary; for the branches of the wilde Olive tree (as the Gentiles were,) are taken and grafted into the true tree, the body of the Church and society of the godly, this is good: but the grafts are unfruitfull, barren, and wilde Olive trees, (that is) wicked and unclean men: and indeed it cannot be otherwise, for whosoever is found without Christ and his Church, (his body) he can be no other

other but ungodly and accursed. Secondly, in naturall grafting the branch communicates sap to the tree, that by the fat and fruitfull sap of the good graft, the barrennesse and wildenesse of the tree might be amended: but in the spirituall planting, the branch and graft give not, but receive juice from the tree. So clefť sinners, by the grace of Christ to whom they are grafted, be changed to be like to himself, holy and righteous as he is: and this to be the end of their incorporation into Christ, namely, to be converted and bear his Image, is proved by *Ephes. 4. 23, 24. Col. 3. 10.*

T 1 M. But were all the Gentiles that were grafted into the tree of Christ and his Church, transformed into his Image?

S 1 L. No verily: some were grafted into the Church of Christ, by profession of the mouth only: some also were planted ino it by faith of the heart; which distinction is proved plainly by *Rom. 2. 28. by Mat. 7. 21. 2 Tim. 3. 5.* The former be not altered from their wilde and barren nature by Christ, and therefore may be broken off and perish; but the latter not so, because they passe in to Christ, and by his Spirit are renewed to his own glorious likeness, *2 Cor. 3. 18.*

T 1 M. What be the parts of Paul his answer?

S 1 L. Two: first, a concession granting the thing objected so far as it was true; Wells saith he, it is true, the branches (that is, the Jewes) be broken off in great number, and this was done, not because God delighted simply in their fall, but he useth their rejection as a means to further the grafting in, and calling of the Gentiles; this I deny not, saith Paul.

The second part of his answer is a negation, wherein he doth deny that the worthinesse of the Gentiles was the true cause why the Jewes were rejected; and the Gentiles planted in, but infidelity (because of unbelief) as if he should say, not for thee nor for thy sake, but for their unbelief are they cut off, even because they proudly refused the faith of the promises and of the Go-

spell, (seeking to be justified by their own merits of works, and not by the faith of Christ,) as before *Rom. 9. 31, 32. & 10. 3.* And the cause why the Gentiles were ingrafted into the body of the Church, was not any dignity of their own, but their faith whereby they rested upon Christ alone for righteousness and salvation, as it is said of them, *Rom. 9. 30.* and here [*Thou standest by faith.*] Thus in few and plain words are laid down the right causes of the destruction of the Jewes, and of the vocation of the Gentiles; where of the one (to wit, unbelief) is naturall and might befall both Jew and Gentile, being both born in sin and unbelief. The other, to wit [*faith.*] is a free gift of God, depending upon mercy alone, and from the hand of mercy given to the Gentiles, who therefore had no cause to be high minded, but to fear and be humble.

T 1 M. What is the Doctrine which ye gather from the former part of this answer, they are broken off through unbelief?

S 1 L. First, that God is just and most righteous in condemning and casting away the reprobate, because howsoever no man in Gods eternall counsell is refused for sin, yet God in time doth not destroy men but by reason of their ignorance, unbelief, and sins; so as man beareth in his own bosome the root of his own ruine, he may blame nothing but his own unbelieving heart rejecting Gods promises most wickedly. Secondly, we learn, that unbelief is a sin most odious unto God, and dangerous unto men in whom it reigneth. For as it cast Adam out of Paradise, and kept Moser from entering into the promised Land: so it deprived the Jewes of the covenant and promises of salvation. The reason why God doth so detest it, is first, because it robbeth him of his glory, quite taking from him the praise of his truth, power, and mercy, which in effect is to make no God at all, but an Idoll. Secondly, unbelief doth reproach God, and maketh him a lyar, which is to make him not a God but a Devill, who is the father of lyes, *1 Job. 5. 10.* Thirdly, because as faith is the mother of all good

good works, so infidelity is the mother of all evill: for from thence it is that we run into all evill, because we do not beleeve the word of God; whereas other sins spoil God of his authority, the unbelief strips him of his essence and very being. Lastly, unbelief is such a sin as doth violate and deface the whole doctrine of the Gospell, whereas other sins are committed but against some one part or parcell of the word of God.

TIM. *What profit are Christians to receive from the knowledge and meditation of this doctrine?*

SIL. It serves to inform us in what miserable case the members of the Church of Rome live and dye in; in so much as they do flie to the merit of their own works for life and salvation before God, rejecting the grace of Christ by unbelief, even as these Jewes did. Secondly, it serveth to exhort us Christians, that we never seek otherwise to be justified and saved, then by the faith of Jesus Christ. For if the Jewes fell from the covenant of God, and lost all their dignity temporall and eternall, because they set up their own righteousness by works, and would not seek to be justified by beleeving in Jesus Christ; how may we look to keep our dignity, degree, and standing, if we shall refuse Christ through infidelity, and trust in our own merits? Lastly, it warneth us above all other sins, to strive against an unbelieving heart: for whatsoever sins we have, yet they destroy us not, so we have faith to beleeve the remission of them; and wicked men are damned not so much for committing sin, as for unbelief, because they refuse mercy and pardon offered. Not but that the least sin hath in it the merit of eternall death, *Rom. 6. verse last*: much more the greatest. But as the smallest sin shall be imputed to him, which is an unbeliever, so not the foulest shall be laid to his charge, which truly repenteth and beleeveth in Christ; as we learn from *Mar. 16. 16. Job. 3. 16, 18, 35. Ait. 10. 43.*

DIALOGUE XVII.

Verf. 20, 21.

And thou standest by faith, be not high minded but fear, for if God feared not the naturall branches, &c.

TIMOTHÆUS.

OF what kinde be these words?

SIL. They be extraordinary, stirring up the beleeving *Romans* unto Christian humility and godly fear: and they be dehortatory, dehorting them from pride, arrogancy, and security.

TIM. *What be the parts of these words?*

SIL. Two: first a proposition, [*be not high minded*] set forth by the contrary [*humble reverence of God, or reverent humility.*] Secondly, the rendering of reasons to confirm the duty propounded. These be two, the one is taken from their present good condition, to wit, their free infusion, or ingrafting into Christ by faith, [*thou standest by faith.*] The second is drawn from their future danger, if they should grow proud and carnally secure, then they should be broken off as the Jewes are. This reason should be thus amplified by an argument (*a minori*), for it is less likely that God would cast away and cut off the naturall branches and true Olive (the Jewes, his first and peculiar people,) then the wilde branches the Gentiles, which were afterwards planted in. Therefore if he have done that, he will also do this, except they fear the offence of God, and be humbled by the due sight of their unworthinesse. The sum and scope then of this Scripture is, to perswade the beleeving Gentiles, in regard of Gods free and great mercies, also in respect of very great perill, that they be not puffed up with Gods benefits, and so wax proud and carelesse; but rather be carefull, labouring day and night in godly fear to preserve their faith, and to keep themselves in that gracious estate wherein they are settled by the faith of Christ.

TIM. *Come to the words and tell*

us what is meant by [thou?]

S I L. The whole body and congregation of the Gentiles, of what Countrey (soever, and namely, the Christian Romans) which had received the religion of Christ; which are here spoken unto, as if they were but one man; that every person might thinke himself spoken unto, and so apply it.

T I M. What signifies [standing?]

S I L. Sometimes the certainty of faith and grace, Rom. 5. 2. sometimes constancy, 1 Cor. 15. 1. and 16. 13. but here it signifies the state and condition of a Christian, or of a member of a Christian Church: [standing] is the same with grafting, ver. 19.

T I M. What signifies [faith?]

S I L. Either the profession of faith in the mouth, if we referre this unto such as be hypocrites (which are known to God only,) or the gift of true and lively faith in the heart, freely apprehending Gods grace in Christ, if we refer it to true believers. The summary meaning is thus much, that our condition and estate, as we are Christians and members of Gods Church, doth consist wholly and onely by the merces of God embraced by faith in Christ, either seemingly, as by counterfeit Christians, or truly and indeed, as by right Christians, which are so indeed as they be named.

T I M. What is the doctrine out of these first words?

Doctrine.

S I L. That the estate and very being of a Christian dependeth on faith. For as before Paul layed down [infidelity] to be the true and proper cause of the breaking off and destruction of the Jewes, so now he signifieth faith to be the very cause of ingrafting the Gentiles into Christ. Faith it is then that makes us to be Christians and members of Gods Church, Gal. 3. 26. Wee are made the sonnes of God by faith in Christ, and againe, We are made righteous by faith. And herein is a maine difference between faith and all other graces and workes of the Spirit, as hope, love, repentance, &c. that those doe not make us, but declare us to be the

children of God, as it is said of love, that thereby we are knowne to be Christs Disciples, John 13. 35. 1 John 3. 23. but by faith we are made and constituted members of Christ, and are planted into the tree of his Church, and become branches thereof. As good fruit causeth not a tree to be good, but is a witness of the goodnesse of the tree: So good workes, and all other good gifts do testifie us to be Christians, but faith only makes us to be such, For we live by faith, Gal. 2. 20. Rom. 1. 12. Whereas both our English Divines, and others, doe write, that we are ingrafted into Christ by baptisme, it must be meant that it is a Sacrament and a seale of that faith, which regenerateth and ingrafteth into Christ; Rom. 4. 11: for which purpose read M. Fuller on Act. 26. 17. and Rom. 6. 4.

T I M. What reasons are there to prove this, that faith onely makes us to be Christians?

S I L. First, we are Christians by that which quickens us unto God; but it is faith alone by which we are quickened to Godward; for before faith be come, we were dead in sin, Ephes. 2. 1, 2, 3, 5, 8. Secondly, we are not the members of Christ, till we be united to him as to our head: but this union is wrought by faith, Eph. 4. 3. 17. Till we be adopted by grace, to be made the sons of God, and have Christs righteousness imputed to us, we are none of Christs: but both our adoption and justification are done by faith, Rom. 3. 28. Gal. 3. 26. therefore it is by faith that we are branches of the true Olive, and do please God.

T I M. What profit are Christians to make to themselves of this doctrine?

S I L. It confutes both Papists, who teach that the very Act of Baptisme makes us to become Gods children, and so doth justify, regenerate, and sanctifie us: as also the phantasticall spirits, which taught that we are the sonnes of God before we believe. Secondly, it warneth us of the miserable estate, that the Pagans, Turkes, Jewes, and all infidels which be without the Church, do live in; as also

Sf all

Reasons.

all wicked men and hypocrites which are within the Church; who having no faith rightly to ingraffe them into Christ and his body, therefore they parrake not in the roote nor fatnesse of the Olive, but wholly want Christ with his Spirit, grace, and salvation; in which regard they are much to be pitied of us, and God is earnestly to be prayed, that such among them as belong unto him, he would ingraffe them into his Sonne by faith. Thirdly, it exhorts all men that have not the blessing of a beleeving heart, above all things to labour for it, that they may be made one with Christ, and be blessed by beleeving, *Gal. 3. 9.* For albeit faith be a gift freely bestowed out of Gods mercy to whom he will, yet God useth not to give it to the snorting Christian, but to such as labour and seek for it. Lastly, we are by this doctrine called from pride and arrogancy, unto humility of heart: for seeing we become Christians and Gods children by faith, and faith comes not from our selves, but it is the gift of God; we ought not to boast as if it were not freely given us, *Ephes. 2. 8. & 1 Cor. 4. 7.* If faith both doe spring from and wholly rely upon mercy, then the faithfull have no cause of glorying, but to joyce rather in this, that they know God to be mercifull, *Jerem. 9. 24.* Further, seeing faith findes nothing in man to make him accepted to God, (but sin and death) and both send men out of themselves to fetch righteousness and life from another: Therefore the faithfull have great reason to walke humbly before God and men, *Rom. 3. 28. Rom. 4. 1, 2.*

T I M. Proceed and tell us what is meant by [high minded?]

S I L. Some refer this to the wisdom of the minde, and expound it thus: Be not wise in your selves, or be not wise in your own conceits; whereupon the Papists build their absurd implicate faith, against Scripture and reason. But they do much better which refer it to the affections of the heart; expounding it thus: Be not haughty in heart, nor be not proud in your thoughts. The word

[fear] which signifies humble reverence of God, shewes that thus we ought to take the word [high minded].

T I M. What is our doctrine from hence?

S I L. That pride of heart and high mindednesse ought to be far from such as be professed Christians. The reasons hereof be these: First, it is forbidden of God, and maketh us odious to God and men. Secondly, it takes Gods glory from him, and gives it to men; and this is an abomination, to give his glory to any. Thirdly, it is an absurd thing to be proud of that which is none of ours; for we have nothing at all, no not a crumme of bread nor a drop of water, but of free gift, *Matth. 6. 11. James 1. 17.* If it be a senselesse thing that a Stage-player should be proud of anothers apparell which is borrowed, and must by and by put it off; how void of sense should we be to be proud of such things as come without us, nay for such things as God might condemne in us, and us for them? because we either abuse or corrupt Gods gifts, and thereby have cause to be humbled in our best estate. Lastly, pride is a very dangerous thing; for it pulled down Gods judgements upon Angels and upon Kings, (as *Nebuchadnezzar* and *Herod*;) upon Nations, (as the *Romans* and *Jewes*;) upon Apostles, (as *Peter*:) therefore pride is by all means to be checked and striven against, both by good meditation, and earnest prayer, to have it mortified by grace, if we will please God, and prosper now and for ever.

T I M. Have we here any present need of this admonition?

S I L. Yea very much and greatly, because all manner of pride abounds among us, it was never more rife, both outward and inward pride, and in all sorts and degrees; as our apparell, words, looks, gate, title, hunting after dignities, striving for precedency, our boasting in our knowledg, and disdain of others; all this doth testifie to our faces, that we are proud, and therefore have need to repent, lest we do perish.

T I M. Tell us what is here meant by [fear?]

Interpret.

S I L. It is set as contrary to high mindednesse, and signifies humble reverence of God, or reverence of God joyned with humility; for as pride and presumption of heart stirred up by Gods gifts, hath for companion carnall security, which is the greatest enemy to grace and faith: So humility arising from the sight of our great unworthinesse and manifold infirmities, is ever coupled with a reverent awe of Gods displeasure, which is a speciall conserver of faith, or of a Christian in the estate of faith.

Doubt.

T I M. But how agreeth this precept of Paul [but fear] with that commandment of Moses, Exod. 20. 20. Fear not; and with that of Christ, Luke 12. 4. Also that of John, 1 Joh. 4. 18. Charity casteth out fear?

Solution.

S I L. The fear forbid in these places is either the immoderate fear of mighty men driving others to forsake true religion and their duty to God, or else a slavish fear of Gods terrible justice and vengeance because of sin, driving men to perplexity of minde, and despair of Gods mercies. Both these kindes of fear be evill in their own nature, howsoever the latter is oftentimes occasion of good to Gods children, through the wisdom and mercy of their heavenly Father, making it a meanes to prepare their soules for grace; like as a needle or a bristle makes way for the thread to enter and goe through, and then the bristle is cast away: so is this servill fear expelled where faith and charity towards God hath once found entrance.

T I M. What [fear] then is it which is here commanded?

S I L. An ingenuous, godly, and humble fear, breeding continuall care not to offend God by any sinne, as much and as far as frailty will suffer; and to deserve to lose his favour, and to be deprived of our faith, and other his graces bestowed on us. Such a fear as useth to be in good children towards their parents, whom they are very loath to displease for their love and kindnesse shewed unto them: So this filiall fear of God, causeth the faithfull

to avoyd [the offence of God, not so much for punishment, as because of his mercies and goodnesse, and for love of righteousness].

Oderunt peccare mali formidine pene.

Oderunt peccare boni virtutis amore.

An example to illustrate these two sorts of fear, good and bad, may be this, in the Son of a Judge, and a malefactor, both at once standing in the Judges presence, sitting on the seat of justice, they both are afraid: the malefactor hating the Judge feareth him, because he hath a sword and power to punish him: the child out of a love of his Father, doth reverence his presence, and dare not by any mis-behaviour provoke his Father to wrath. Of this latter fear, Paul speaketh here; and also all other texts which containe commendation of fear, are thus to be understood; as Exod. 20. 20. Deut. 6. 13. Psal. 112. 1. Job 1. 1. Ab. 10. 2. 35. Psal. 25. 14.

T I M. Whence ariseth this good and child-like fear, whereby the breach of the law is more feared than the curse?

S I L. From a particular and due knowledge of our own naturall weaknesse and pronenesse to fall into sin, Matt. 26. 41. *The flesh is weak.* As young children through feeling their owne weaknesse, and readinesse to stumble, are afraid and become more carefull to get them a stay; so it fareth with Gods children. Secondly, from the malice and strength of Satan, who as a roaring Lyon, goeth about seeking whom he may devour, 1 Pet. 5. 8. Therefore we have great need to be sober and watchfull; as many fear him too much, so we may do it too little. Thirdly, from the often and earnest consideration of Gods presence, whose eye is ever over us. Also of his great power, being able to kill body and soul, and to cast them into hell, Luke 12. 5. and of his most terrible wrath and upright justice, judging and chastening sinners, without respect of persons, 1 Pet. 1. 17. Lastly, from sense of Gods sweet mercies in Christ. Psal. 130. 4.

T I M. What reasons are there to enforce

Sf 2

force

force this exhortation, and to perswade Christians to have God alwayes in fear?

S 1 L. Very many and strong reasons: First the commandment of God, very often enjoinning us to fear him; as here, so in many other places. Secondly, the great praise which God himself giveth to this grace, as that it is the beginning of wisdom, *Prov. 9. 10.* and *1. 7.* The well-spring of life, *Prov. 14. 27.* Our Treasure, The instruction of wisdom, *Prov. 15. 33.* See *Prov. 14. 26.* and *16. 6.* and *9. 23.* and *28. 14.* Thirdly, the precious promises made to them which fear to sinne against God, That they shall be blessed, that they shall be preserved, See *Psal. 112. 1,* *2, 3,* &c. Also *Psalme 128. 1, 2, 3,* &c. Fourthly, such also are pleasing and accepted of God, *Act. 10. 31.* Fifthly, great profit comes by the fear of God, it constraineth to good, it restraineth from evill: example in *Joseph, Gen. 39. 9.* and the Midwives, *Exod. 1. 13.* Also by means of this fear, Christians stand in the faith, escape breaking off and destruction; whereas proud and secure Christians lose that faith which they have and their other graces, and at length the happinesse. For from him which hath not, shall be taken away even that which he hath. Such as live awfully, and in lowly reverence of God, do maintaine their faith, and preserve themselves unto celestiall blessednesse, as *Paul* here not obscurely telleth the *Romans*, that unlesse they did fear, they should be broken off (which indeed is come to passe) as all the world now perceiveth) as the *Jews* for their proud contempt of Grace.

T 1 M. But seeing Gods Children are bold Lyons, *Prov. 28. 1.* and blessed with confidence through Faith, *Ephel. 3. 12.* How is it that they fear?

S 1 L. Gods faithfull children consist of a spirituall regenerate part, and of a carnall unregenerate part. In the inward regenerate part, there is good confidence, by reason of Gods goodnesse in Christ apprehended by Faith, yet the flesh or unregenerate part, suggesteth continually doubtfull or fear-

full thoughts and carnall infirmity, putting the godly in dread and trembling, which yet is subdued by the strength of faith. For, as a little child which is set aloft on horseback behind or before his father, when he looks towards the ground and remembreth his owne weaknesse, is made afraid of falling; but yet he overcometh this fear, and is in good heart, when he thinks that his loving father hath him fast tied to him by a Towell, or holdeth him in his hands: Or as a man set on the top of an high Tower, whiles his minde runneth upon nothing but the height of the Tower, or what a deep way he may fall, and that his fall will be with certaine danger of death, it is not possible but his minde being upon these things, must be smitten with horror. But when his eyes are turned towards the barres and battlements which firmly stayeth him, then he takes spirit to him, and puts away fear: even so likewise the true Believers, when they consider with themselves how weake they are, being very prone to evill; and also doe thinke upon the naughtinesse of their bad works, and the imperfection of their best workes, and the severity of Gods Law, requiring their uttermost obedience, threatening destruction to the least disobedience; finally how irresistible the power, and horrible wrath of God is against sin: these considerations being vehement, cannot but deject the minde, and cast it down with feare. But on the other side, when they cast their eyes upon the mercies and exceeding clemency of God, his most constant promises, and the infinite merites of Christ, communicated with them by faith; then their fear is either laid aside or lessened, and they are much comforted and wax bold in God.

T 1 M. But seeing a true faith brings with it assurance, and an infallible perswasion of Gods love; and it being once had, can never bee lost againe, in respect of Gods power, and Christs intercession, how is there any place for feare at all in the faithfull? Or, if believers must

Doubt.

must feare, then how is there any certainty in Faith, for there is nothing so contrary to Faith, as fear and doubting?

Solution.

S I L. Feare, and perplexed doubting, comes from the weakenesse of faith; Faith in its owne nature, being a most certain perswasion: but wee are to note that this is not spoken to this or that true beleever, for whom it is impossible that they should lose their faith wholly. For it is a gift whereof God repenteth not: also, God never tempteth his above their power: But this is spoken of whole congregations, wherein some do falsely perswade themselves to be true beleivers, and bee not so indeed. Thirdly, howsoever that fear that engendreth perplexity of minde, and breedeth despaire of Gods goodnesse, cannot consist together with Faith, the one destroying the other; yet that fear which breeds a reverence of God, may well stand with the assurance of faith, being a means ordained of God, both to continue and encrease faith, because it moveth us to earnest constant Prayer, by the which faith is nourished and strengthened. Howsoever then, a beleiving person need not fear condemnation, yet he may and must fear transgression, *Psalm* 4. 4. He cannot fear falling away into perdition, but he ought to fear falling into sin: he must have the fear of humility to make him watchfull, but not the fear which arises out of infidelity, which makes him distrustfull.

T I M. What profit is to be made of this instruction touching the fear of God?

Use.

S I L. It acquits us from the slander of the Papists, who accuse us that we do teach men that they may live securely, and need not fear God. Secondly, It convicts them of error, which say we cannot be certain of forgiveness of sinnes, because we must fear; whereas fear being a fruit of sanctification and a marke of our adoption, *Acts* 10. 35. the more we doe fear God and his word, the more we are sure to be blessed, which is every where promised to such as fear God. Lastly, it exhorts all Christians which lack this fear, to seek it, and those

which have it to be thankfull for it, and grow up in it. For blessed is he that feareth continually: Therefore if ye call God Father, passe the time of your dwelling in fear.

T I M. Come now to the 21. verse, and tell us what is meant by the [naturall branches.]

S I L. The Jewes, Gods owne people, who because they were borne of an holy root and beleiving parents, (who by a free covenant were of God separated from other people) are therefore called naturall branches, though they were conceived in sinne as all others are, and by nature had no more holinesse then others. And whereas it is said of God that he spared not them, the meaning is, that he punished them and brake them, as it is expounded, *verse* 17, 19. See also *Rom.* 8. 32. Lesse is spoken then is meant, which is usuall in the Scripture, see *1 Cor.* 15. 58. *Heb.* 6. 10.

T I M. What is the lesson to be learned from hence?

S I L. The unpartiall severity of God against the obstinate unbelievers, which are contemners of his word; in that his ancient people which had stood so many yeares under his covenant, and were so long before us in possession of religion, and had so many great promises and favours done them; yet when they despised and abused Gods goodnesse so farre, as publickly to deny and reject his Sonne, they must be no longer borne with, at any hand. How then may we which are branches by grafting in, descended of infidels and heathenish parents, and but adopted children, looke to escape Gods heere wrath if we contemne his word? when the very naturall branches and such as come of the holy Patriarchs were disinherited and cast out, but not before God had chastned them with rods, and sometimes sent them into captivity. This may therefore serve as a pattern for parents, how to proceed to disinherit their children: and for superiours, how to deale with inferiours, with much patience and long suffering, waiting

Doctrine.

ting long, being ready to receive with their Father in the Gospell, lost and returning children; and resolving not to shake off and use extremity, till there be no remedy, and that all hope be gone.

DIALOGUE XVIII.

Verf. 22.

Behold therefore the bountifulnesse and severity of God; on them which have saine, severity: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or else thou shalt also be cut off.

TIMOTHEUS.

Shew us what these words import and mean.

SIL. The Apostle goeth forward in his exhortation of the Gentiles to Christian humility; and drawing towards the conclusion of it, heapeth up many reasons in a small room, which he would have all beleivers ever to have before their eyes; this one verse containeth four motives unto modesty and lowlineffe of minde. First, from the example of Gods severity in cutting off the Jewes. Secondly, from the efficient cause of the vocation of the Gentiles, (to wit) Gods bounty and goodnesse. Thirdly, from the condition upon which they hold this bounty, namely, if they continue in this estate wherein his goodnesse hath set them. Fourthly, from a commination of destruction, if through pride and security they forsake the Gospell and lose their faith; which is spoken to the whole nation, not to any singular person, which cannot be cut off, yet this caution is profitable.

TIM. *Now to the interpretation, and tell what doth [bounty and severity] signifie?*

SIL. Bounty signifies the clemency of God, and his great readinesse to do good unto, and to pleasure men. Severity signifies that extreme rigour in God, whereby he dealeth with his enemies precisely and exactly according to their deservings, or the cutting off of his enemies according to extremity of justice.

TIM. *What may be meant by [behold?]*

SIL. It is as much as to muse upon and diligently to consider in our minds, till they be so plain and clear to us, as things which we do see with our eyes.

TIM. *What doctrine are we to learn from these words thus declared?*

SIL. That goodnesse and justice, mercy and severity, are both to be found in one God: see *Exod. 20. 5, 6. & 34. 6, 7. Rom. 2. 4, 5.*

TIM. *But are not mercy and severity contrary qualities, how then can they fall into the nature of God? Is God contrary to himself?*

SIL. These qualities agree together, and are not repugnant in God, but are contrary only in their effects upon men. One and the self-same God is mercifull and severe in respect of divers persons upon whom he worketh, but he is not contrary to himself, no more then a good Governour is contrary to himself, when he severely punisheth evill doers, and praiseth and extolleth such as do well: also one and the self-same Sun softneth the waxe, but hardneth the clay, yet hath in it no repugnant qualities, though it bring forth contrary effects, according to the nature of the subject, or matter on which it worketh.

TIM. *What use are we to make of this Doctrine?*

SIL. First, it confutes those ancient Hereticks the Manichees, which fained two Gods, the one good and the Author of blessings; the other severe, and the author of punishment; whereas Paul calleth one self-same God both good and rigorous. Secondly, it warnes all which have any authority publick or private, to bear this image of God in their government, neither to be altogether remisse or wholly rigorous, but to mixe kindnesse with extremity, according to the condition of persons and crimes.

TIM. *What is the next doctrine?*

SIL. Out of the word (behold) we learn that Christians are bound to bend their mindes to think and meditate upon, both the goodnesse and wrath of God. For God doth here enjoyne it as

Use.

a duty [*Behold.*] Again, *Moses* in *Deut* 32. and *David* in *Pfal.* 78. 11, 12, &c. rebuke the Jewes, because they let Gods goodnesse slip out of minde. So doth *Ezra* in *Nehem.* 9. 35. and in *Hag.* 1. 5. the people are charged to set their hearts upon Gods severity, and elsewhere often. Moreover, the consideration of Gods goodnesse and rigour, is many wayes beneficiall to Christians, which are carefully and religiously occupied therein. For this consideration will provoke and stir us up to faith, to put our trust in God, whom by good and long experience, we have found most good and faithfull in his promises, *Pfal.* 4. 1. 2 *Tim.* 4. 17, 18. Secondly, to praise God and to be thankfull for his gracious favour, which is a thing of God much set by. For he loveth thankfulness and praise, *Heb.* 13. 15, 16. Thirdly, to love him again, who hath done us good, and to labour to render much obedience unto him of whom we receive much, *Pfal.* 116. 1, 2. Fourthly, to walk in reverence and awe of offending him, because of his mercies, *Pfal.* 130. 4. Lastly, to be humble, seeing we are beholding to his bounty for all, receiving of his goodnesse whatsoever good we have.

T I M. What commodity cometh to us by thinking on the severity of God?

S I L. It may make us to pity others which are fallen into misery. Secondly, to be watchfull, and to take good heed to our selves, striving continually against carnal presumption, and worldly security; yea, and to leave every sin which kindleth Gods anger and draweth down his severe judgements, and to hold us in a constant course of welding, that we may escape his sharp rods.

T I M. Let us proceed to look a little further in his severity first, and afterwards into his benignity towards them which felt severity: tell me who be they which be meant by fallen?

S I L. The Jewes, which for their unbelief were cut off from the Church and kingdome of Christ, as verse 20. This severity towards them, appeareth two wayes: First, in the good which they lost, whereof read *Rom.* 3. 2. and

9. 4, 5. they lost the covenant and all the benefits thereof, even temporall and eternall happiness. Secondly, it appeared in the extreme evils under which they now so long (that is, a thousand six hundred years) have lien. These evils are bodily; as banishment from their own Land; also infamy and reproach intolerable, and spirituall. As the Israelites being in *Babylon*, complain in the Lamentations of *Jeremy*, chap. 1. 12. That there was no sorrow to their sorrow; so may I say, that there was no severity like to this severity, so long to forsake a people, that so long time had been his people, and so much blessed by him, and renowned before the world, to be made now a by-word, a Proverb, a gazing and looking stock to all the world, so as the name of the Jewes, which was once a glorious name, *Rom.* 2. 17. is now grown to be most odious. Let all men behold and consider this severity with astonishment and fear.

T I M. What doctrine are we to learn from this part of this our Text?

S I L. That God never inflicteth and sheweth forth his extreme rigour, but upon desperate enemies, which by obstinacy in their unbelief and sin, make themselves worthy of it. God indeed was very secure, but towards whom? Even towards such as fell by infidelity, and had long despised his corrections and goodnesse, and at last openly defied and murdered his only Son which came to work their redemption. Generally thorough the whole Scripture, where the severity of God is menaced, or any effect of it is mentioned, there is withall the cause set down, (to wit) the rebellion of ungodly sinners: See *Pfal.* 1. 1. & 2. 12. & *Pfal.* 11. & 37. Also *Exod.* 20. 5, 6. & *Jer.* 5. 9. & 7. 14, 15. And in very many other places Gods vengeance is limited and restrained unto the impulsive and meritorious cause, even mans iniquity: to teach us, that God strikes not blindly at all adventure (as Poets feign of Fortune) but with justice, wisdom, and great patience.

T I M. What profit should Christians make

make by the meditation of this Doctrine?

SIL. First, it must serve to prove such as are too severe, or cruell rather, grievously punishing without any desert at all, as *Jesabel*, who slew innocent *Naboth*, *Herod* who beheaded *John Baptist*, the *Jewes* who killed *Christ*, the *Apostles*, and *Stephen*, &c. the *Papists* who burned the godly for confession of their faith, and constancy in it. Secondly, such as punish for a fault, but are more severe then the fault merits, using utmost rigour, whereas pain would be inflicted with moderation: many *Parents*, *Masters*, and *Rulers*, are overseen in stretching the smart beyond the harme. Thirdly, them who doe justifie great offenders whom they ought to condemn: they which thus proceed, are unlike the most righteous *God*, who as he will not destroy the good with the bad, so he will not let the transgressors goe free, nor hold them innocent; *Exod.* 34. 7. Let all such repent and flee to *Christ* for pardon. Secondly, it serves to exhort all *Rulers*, as they desire to tread in the steps of *God* (the just Judge of all the world) so they look earnestly to it, to draw out the sword against such as do ill, *Rom.* 13. 2, 3. remembering *His* lenity, and what end it had yet so, as they never exceed to extreame and last punishments, (such as be excommunication in the Church, death in the common-wealth, disinheriting in a family) but as *Chirurgions* doe proceed to cut off a member (as an arme or leg) when there is no other remedy, and all other means be unavailleable; so these capitall and grievous pains would not be inflicted and laid on men, but when the great good of the weale publique, and incurable naughtinesse of the delinquents do require it. This is to be just as *God* is just for quality; for no creature can be so for equality, an endeavour to come as neere him as we may, is all we are to doe. Lastly, an admonition we have, as we would not drinke of the dregs of his wrath, and feel his bitter severity, to be very careful not to drinke in sinne with greed-

nesse, going on in evil with contempt of *God* and his Word.

DIALOGUE XIX.

Veres 23, 24.

And they also if they abide not still in unbelief shall be grafted in, for *God* is able to graffe them in again. For if thou wast cut out of the *Olive tree*, which wilde by nature, &c.

TIMOTHEUS.

How doth *Paul* proceed?

SIL. Now he addeth a new argument, to beat down the pride of the believing *Romans*, and to teach them humility. It is taken from the hope of the *Jewes* reparation, whose restoring to *Christ* (how desperate and forlorne their case may seem to be,) he proveth to be possible in *vers.* 23. also to be probable and very likely, *vers.* 24.

TIM. Upon what condition is it possible, and by what reason is it confirmed to be so?

SIL. By a reason taken from the power of *God*, who by his Almighty power is able to engraft them into the Church on this condition, that they did not remain in their unbelief. As the *Gentiles*, if they fall from their faith, may be cut off, so the *Jew*, may be planted in, and recover their dignity of being *Gods* people, if they did not still continue unbelievers and contemners of the grace of *Christ*. Whereof it doth not follow, that to do so, in their own liberty, but it must come from *God*, who worketh both the will and deed.

TIM. What are we to learn from these conditional words, [if they abide not in unbelief?]

SIL. First, the sin of unbelief, (in the obstinate refusing of *Christ* and his grace offered so kindly and freely) was the true cause why the *Jews* were cast out from being *Gods* people; which shewes what an horrible sin unbelief is, of which a certain *Divine* hath truly written, that it is the grand-witch which worketh all evill and mischief both to the body and soul of men in this life, and

M. Perkins.

and in the world to come. For it shutteth the hands of Gods bounty, that he cannot give good things; as it is written in the Gospell, that Christ could not do any great work because of their unbelief, *Mat. 13. 58.* Also it openeth the hand of his Justice, and draweth down even eternall vengeance as well as temporall; as it is said afore, *ver. 20.* Because of unbelief they are broken off, and *Revel. 21. 8.* which must cause men to hate this sin, as they abhorre a witch or a Serpent, and to strive against the same as against death, hell, and destruction. Secondly, we learn that though the Jews being very grievous offenders, as also very sore and very long plagued, yet their conversion is not to be despised of; so they returne, repent and believe, they may be saved, though through unbelief they crucified the Lord of life. And withall we are taught generally, that we ought not to cast away hope, either of our own, or of the salvation of other, (howsoever great transgressors, and of a great time and standing in sin,) so we do not abide still in our iniquity. The reasons hereof be, first, because Gods mercies, and Christs merits, do far exceed mens trespasses, for they be absolutely infinite, so be not our finnes. Secondly, God hath promised grace and salvation to such as returne to him, without exception, either of the kinde of sin, or of the number, or of the time, but at what time soever, as the Prophet Ezekiel speaketh, *Echap. 18.* Also, *O house of Israel returne and thou shalt live, Eze. 18. 20.* Repent that your finnes may be done away, *Acts 3. 19.* Lastly, if the Jews were the greatest offenders that ever were, (for they killed that just one, and desired a murderer to be given them) are not left without hope, so they return: what good hope may other conceive whose sins are not comparable to the Jewes, if they will repent of that is past, and henceforth live godlily.

T I M. What use to be made of this knowledge?

S I L. It confutes the Novatians and other like Heretickes, who denyed re-

pentance unto such as after baptisme did fall into any gross crime, though it were of fear or other infirmities. Secondly, it serveth to teach and instruct us touching the largenesse of Gods kindnesse and love, that it is exceeding rich and deep, even as a bottomlesse sea, being indeed without either bottom or banks. And thirdly, it giveth comfort against finall despair, to such as are out of heart with conceit and horrör of their finnes, because they may be many and manifold being also most ugly; or for that they have long lived in them; whereas the Jews after abiding in their infidelity now a thousand years and a halfe, yet are raised up to a comfortable hope. Lastly, here is an admonition to such as have either committed some great notorious sin, and doe live in ignorance, unbelief, security, hypocrisie, profanesse, wordlynnesse, &c. that they make hatt to repent and get out of their sin, (as a man would with speed leap out of a quagmire, or out of a deep dungeon, or hot furnace) for it is not the filthines of their sin that shall be able to condemne them, so they do not abide in it. Sinne damnth a man when it is abiden in and lived in without remorse or hatred against it, or eschewing occasions, and purpose of amendment: but such as turne unto the Lord with all their heart, shall not die in their sins: the mouth of the Lord hath said it.

T I M. But it seemeth impossible that ever the unbelieving Jewes should be grafted in and restored to Christ and his Church: for how can they leave their infirmity, no more then an Ethiopian can change his skinne, or a Leopard his spots? or how can they give to themselves faith, no more then an evill tree can againe make it selfe good, or a bow broken off graffe it selfe into the tree, no more can unbelievers convert themselves and become faithfull ones?

S I L. It is true, yet that which is impossible both to our selves and others, it is possible with God. God that by his own power could make the world of nothing by his word, which could divide the sea and make it stand by his power as a wall, and stay the course of the

Solution.

Reasons.

Use.

the Sunne, and open the earth, and overwhelm the world with water, and cause the deaf to hear; the lame to goe, the blinde to see, the dumbe to speak, the dead to live: which could cast out devils and dispossesse unclean spirits by his commandment; why should not he be mighty enough to make an unbelieving Jew to become a beleeving Christian? did he not make Paul of a bloody persecutor and a raging Wolfe, to become a sheep, yea a shepherd and teacher of the flocke? and why then can he not change a blinde obstinate Jew being an enemy to Christ, into a faithfull member of Christ? for God is able to graff them.

Doubt.

T I M. *Tea, but there be many things which might be done of God in respect of his absolute power, and never were done nor shall be done. God could of stones raise up children to Abraham, and have sent legions of Angels to his Son to deliver him from the hands of the Jewes, yet did neither the one nor the other. Do we not finde fault with the Papists for reasoning a posse ad esse, in the matter of the Sacrament, because there be sundry things which God never will do, nor doth though he could do them?*

Solution.

S I L. It is true indeed: from the power of God severed from his will, we cannot firmly reason: for so we might conclude, that there be many worlds, that the world should last alway, that men should not die, that a man hath two souls, &c. because God can doe such things. Therefore it is foolish in the Papists to inferre, that Christ his naturall body is locally present in the Sacrament, because God is able to do it: unlesse they could prove that it were his will to have it so. We doubt not of Gods power, if once we see any sure evidence of his will out of his word. It followeth by good consequence, God is willing to doe this or that, therefore can do it, and it shall be done indeed. We have then to consider Gods Almightyesse, not simply in it self, as it is infinite and unlimited, but as it is limited and bounded by his word and will. The Apostle then reasoneth well, that seeing God by his power could convert the Jewes to the faith of

Christ, therefore it should be so, because Paul was assured by the propheties of the Word (see ver. 26, 27.) and by godd sound reason, that it was the wil of God to have it so, ver. 24.

T I M. *What is then our lesson from hence?*

S I L. That in those things that God willeth and promiseth, we must strengthen our faith by the meditation of Gods power and might, after the example of Abraham, Rom. 4. 21. also of Paul, 2 Tim. 1. 12. 1 Pet. 1. 5. Job. 10. 29, 30. Gods power is the main prop of his childrens faith. Secondly, seeing the conversion of the Jewes is attributed to the power of God, hence we learn that to repent lyeth not in our hands. Therefore they do erre which ascribe it to the powre of their own wil, in whole or in part: also such as be converted, owe all praise unto God for such a wonderfull worke: and such as be not, to their own endeavour must joyn prayer earnest and constant, and wait upon God in reverent and diligent use of all good means.

T I M. *But how may it appear to be a likely matter, that God is willing the Jewes should be restored to Christianity?*

S I L. Thus; God did graff the Gentiles being wild Olives, into the true Olive: therefore it is more then likely, that he will plant in againe the Jewes, being naturall branches: (the Jewes being so called, because they came and were borne of parents to whom the promises did belong, and so were not the Gentiles.) Now in reason it is an harder matter to graff in a wilde branch then that which was once a true branch, because that is beside and against nature, but this is agreeable unto the order of nature, therefore more easie. Also there is more agreement between a graff or sciens which was broken off, and his own stocke, then between a strange branch and the tree. Lastly, if we regard Gods connsell, there was nothing in the wild Olive amiable, which might induce God to graff it in, or to take such paines and to be at such cost (as I may speak) as to take boughs from the wild Olive, to

to knit them to the true Olive; that is, the holy Church of Christ. If then he did this, why may we not judge that he is willing to replant the Jews into their own Olive? Let all Christians then heartily pray to God, that he will hasten this happy work; and take heed lest by their dissolute and wicked lives, they be an hinderance unto it: woe to us: it will be so.

DIALOGUE XX.

Verf. 25, 26.

For I would not Brethren, that ye should be ignorant of this mystery (lest ye should be arrogant in your selves,) that partly obstinacie is come to Israel, untill the fulnesse of the Gentiles be come, so Israel shall be saved.

TIMOTHÆUS.

How doth this Text agree with the former?

S 1. It hath the same selfe, namely, to keep the beleev'ing Gentiles from despising the unbelieving Jewes; touching whom, Paul having already taught that their conversion to the faith of the Gospell is both possible and easie, such as may be, and also easie enough: now he telleth us, that their grafting in, and joyning to the Christian Church, is not only credible, and probable, but that indeed it certainly shall be: it being a thing which God will have to be, and none can resist his will, for it is unchangeable and omnipotent: and this he doth prove by sundry reasons, as first by an Apostolical Oracle, or by his own testimony, or rather by the testimony of God manifested to him, which is gravely set down in vers. 25. Secondly, by a prophetical authority, or by two Scriptures cited out of the Prophet Esay ver. 26. 27. Thirdly, from the dignity of the Jewes, being borne Gods dear and chosen people, vers. 28. also from the nature and condition of Gods gifts and calling, vers. 29. Lastly, from comparison of Jewes and Gentiles and from the common end of their

misericie, wherein through sin both were plunged, that God might have occasion of bestowing mercy to the Elect of both people, vers. 30, 31, 32. &c.

T 1. M. What is the summe of the first reason, in vers. 25?

S 1. This: Paul, an Apostle of Jesus Christ, (by the inspiration of the Holy Ghost, being himselfe first taught, that the Jewes should in great number turne to Christ before the end of the world,) doth affirm and propound it to be knowne of the Church; therefore certainly and without all fail it must be so. For whatsoever the Apostle wrote or speak to the Churches, by the direction of the Spirit, is the word of God, 1 Thess. 2. 13. and one tittle thereof shall not fall to the ground, or be unfulfilled.

T 1. M. Why doth he call them brethren?

S 1. That by declaring his love, he might draw them to attention: for the same purpose he calleth and commendeth this truth for a (mystery:) now men doe willingly hear and mark secrets or hidden matters. Of which mystery the Apostle setteth down the end or use (lest they be also wise in themselves,) see Rom. 3. 7. Rom. 12. 3. In which places (wise) is used in the worst part for proud or arrogant: for arrogancy is an effect arising from a great opinion of a mans own wisdom and gifts, as if they were gotten by themselves, and their own strength.

T 1. M. Rehearse the parts and members of this mystery?

S 1. First, that blindness is happened to Israel in part only. Secondly, that it shall last till the fulnesse of the Gentiles come in. Thirdly, that at length all Israel shall be saved.

T 1. M. What are we to learn by this, that Paul would have them to know this truth, touching the revocation of the Jewes?

S 1. The duty of Gods Ministers not only to teach the people that they may know still more and more, but to do it with affection and desire to free them from ignorance, and still to make them wiser. To this end, God giveth them knowledge to shew others the way. Secondly,

condly, the duty of Christians, to be carefull still to learn and know more, adding knowledge unto knowledge, as men heap riches and goods together, Col. 3. 16. 2 Pet. 1. 5, 6, 7. As plants grow to be trees, Lambes to be Ewes, and Infants to be men: so Christians, of babes in knowledge, must increase still more and more to perfection.

T. 1 M. What doth this word [Mystery] signifie?

S. 1 L. It cometh of a word, which signifieth to shut or close the mouth or eyes: and so it signifieth a thing kept secret, or not commonly known, or which cannot be known, or which exceeds humane reason, and is contrary to humane hope.

T. 2 M. How many things do you find in Scripture to be called Mysteries?

S. 1 L. First, the Union of two Natures in Christ, his humane and divine Nature united in one person, 1 Tim. 3. 16. Secondly, the conjunction between Christ the head, and Christians the members, Eph. 5. 31, 32. These two are wonderfull great secrets, for reason cannot comprehend them, either how the divine Nature of Christ being immortall and infinite, and the humane nature of Christ being finite and mortall, should be joynted together to make but one person, without any mixture of substances; or how Christ and the faithfull should be so knit together, as to be truly one body, flesh of flesh, bone of bone; there being so much distance betwixt them as between heaven and earth, and yet we believe both these secrets, because the word teacheth us so. Thirdly, the Gospel is called a Mystery, because in whole it is hid from the naturall man, and in part it is hid from the regenerate man; 1 Cor. 7. 9. Fourthly, the vocation of the Gentiles, Rom. 16. 25. and the resurrection from the dead, how they which live at Christs coming shall dye, 1 Cor. 15. 51 are called secrets, because they cannot be knowne untill the events declare them. In the same sense, and to the same purpose is the reprobation of the Jewes in this place called a secret, because howsoever the

word hath now revealed it, yet till then it was secret. And thus what manner they shall be restored, in what state, in what numbers, these things are hid, till by the event they be manifested.

T. 3 M. What profit are we to make of this, the reprobation of the Jewes in this Mystery?

S. 1 L. First, to teach us, that therein nothing shall fall out by chance, but all things shall be ordered by Gods providence. Secondly, to stirre up Christians to thankfulness towards God, in that he will manifest to them the very secrets of his heart, as Kings open their secrets to few but such as be beloved and trusted. Thirdly, to reprove curiosity, and keep men from searching the reasons of Gods counsell and doings, contenting our selves with so much as God will have us to know, not desiring to learn, when God will not teach. Lastly, to bridle the arrogance of the Gentiles, lest they should insult over the Jewes rejected, rejoycing immoderately in their own election; and in the Jewes rejection. A better remedy of this pride there cannot be, then to know and consider this secret, that even the Jewes shall again in mercy be visited and converted to God, and therefore are at no hand to be despised, but pitied rather, and prayed for.

T. 4 M. What is the first member of this mystery?

S. 1 L. That blindness hath happened unto Israel in part.

T. 5 M. What is meant by Israel?

S. 1 L. Israel is put for those which come of Israel, or Jacob, that is, the Israelites or Jewes. Here it meant not spiritual, but naturall or literall Israel, the Church collected out of Jewes and Gentiles, but only Jewes for whose peculiar consolation, this was written by Paul.

T. 6 M. What is meant by blindness?

S. 1 L. Their hardness of heart, or their hearts hardened, obstinately refusing, yea, and rejecting Christ and his grace out of deep ignorance and unbelief; which is as a vail to hinder, that they

they cannot see into the Doctrine of the Gospell: this is called unbelieve, verse 30, 31, 32. This happened unto them by the just judgements of God, inflicting it as a punishment for their former sinnes, as was before written, verses 8, 9, 10.

T I M. What meaneth this [in part?]

S I L. It doth signifie, either that obstinacy in their unbelieve was not totall of all Jewes, but particular, there being ever and every where, now and then, some of the Nation that believed in Christ; or else that it should not be perpetuall, but for a time onely, at length to have an end. And this latter seemeth better to agree with the word [Mystery,] for it was no secret, that some Jewes were faithfull, and received the Gospell, Paul before had taught that by his own example, verse 1. and by the prophesie of Elias, as verses 4, 5. and had said that the Jewes were diminished only, not abolished, verse 12. that is, a few of them onely were elect and believers. But that of their generall and great blindnesse there should be once a tearme, end, and conclusion: this was not untill now that Paul shewed it to be a secret, having himselfe first learned it of God.

T I M. We have seen that the Jewes shall be called in at length, declare now unto us at what time they shall be called, and how long it will be before it be?

S I L. Even untill the fulnesse of the Gentiles shall be come in.

T I M. Tell us the meaning of these words?

S I L. [Coming in] signifies the Gentiles, free access or entrance into the house of the living God, which is the Church of Christ; and by (fulnesse) is signified the whole body of the Gentiles, or an appointed multitude of Nations, which are here called fulnesse; (as before verse 12. the Jewes are called abundance) because the number of believers among the Gentiles should arise to a great company, so that publickly among the Gentiles there should be gathered a great company unto Christ, there being no Nati-

on or habitable countrey past by, which should not imbrace the Gospell, at least for a time, according to that prophesie in Psalm 19. 4. and that of our Saviour, Marke 15. 16. and that testimony of Paul, Col. 1. 6. and that Oracle of Christ, Mat. 24. 17.

T I M. But shall there be any time wherein the Gentiles shall be so universally called, so as every one shall be saved?

S I L. Not so, for then the Church of God should want enemies, and the prophesies of Antichrist should be untrue: but hereby their abundant access to the Church in greater heapes then ever since the Apostles time, is noted; which when it comes to passe, then the blindnesse of the Jewes shall cease, that they may believe and be all taken unto Christ: as both Ambrose, and the Greeke Scholia doe declare upon this place, and as the Apostle saith plain in the next words, that all Israel may be saved, which is a third part of this mystery.

T I M. What is here meant by [Israel?]

S I L. Not spirituall Israel, the whole people of God, consisting of Jewes and Gentiles, as the word is used Psalm 124. 1 and Gal. 6. 16. for then were it no mystery, (for it is well knowne that the Church shall ever consist of both these peoples,) neither were it any consolation to the Jewes; which Paul here intendeth to give them from the hope of their future and full conversion, but according to the letter it signifieth the Nation of the Jewes, as in the former verse.

T I M. What is meant by [all Israel?]

S I L. Not every particular amongst them, but a great determinate number, namely, the better and greater part of them, as 1 Tim. 3. 2 John 8. 45. It is usuall in Scripture by this particule [all] to signifie sometime the better, and sometime the greater sort.

T I M. What is the doctrine from hence?

S I L. That towards the end of the world, the Nation of the Jewes shall be converted unto Christ, that they may believe in Christ, be justified by

T. c. faith,

faith, and be saved. This appeareth first by the testimony which *Paul* cites in the two next verses, which plainly fore-tell it. Secondly, by *Revelation* 7. 4, 5. &c. Which prophesie is literally to be understood of the Jewish conversion, after *Chrysostomes* minde, because they are distinguished from the other Nations mentioned *verse* 9. And this prophesie is of things not already done, but to be fulfilled afterward, as yee finde it written, *Chap.* 4. *verse* 1. Thirdly, hereunto wee may joyne that other prophesie in *Revelation* 21. which would be expounded of that most pure Church that towards the end shall be gathered of Jews and Gentiles, joyned in a most sincere profession of doctrine, and excelling in such piety and vertue, as if the world were to be created anew: and not of the celestiall blessednesse of the Saints in the world to come, as may appeare by these reasons drawne from the circumstances of the Text. First, he speakes of *Jerusalem*, (not glorified in heaven) but coming downe from God, and by his grace mightily purified in earth. Secondly, she is likened not to a wife whose marriage is already accomplished, as it must be in heaven, but to a Bride preparing and addressing her self to meet her husband, as it useth to be in earth. Thirdly, tabernacles belong not to blessed Saints, which have ended their warfare, but to Pilgrimes, which as strangers, are to abide a certaine time the combats with such lusts as fight against the soul. These reasons are taken from *verse* 2. and 3. now the *verses* 6. 7. and 24. afford us more demonstrations, for in *verse* 6. there is a promise to the members of this New *Jerusalem*, which are athirst. Now the Jewes indeed being converted shall have a very fervent desire after the sweetnesse of Christ, in whom they shall beleve: but in heaven where all fulnesse and rest shall be enjoyed; How can there be any thirsting, or yet any fighting, where all shall be crowned with victory and triumph? And how shall Kings bring their riches unto heaven? as *verse*

24. These with sundry other the like arguments out of the Text, doe sufficiently convince (in my opinion) that this Chapter is not to be construed of the glorious condition of the godly in heaven, but of a Church which for doctrine and manners shall be illustrious in earth; not infected with such errors and corruptions in life, as was under Antichrists reigne, nor so molested with persecutions and torments which caused sorrow, and cryings, and teares, and death, as in *verse* 4. of which there shall be a cessation in the dayes of this renewed Church, being blessed with great purity and happy peace. The consideration and beleefe of this doctrine, should move all Christians to help forward this glorious worke, especially by earnest prayer to God for it; and speedy repentance for those their sinnes, which hitherto have been barres and obstacles to hinder it. For as the execrable and most palpable idolatry of the superstitious Romanists, crouching and bowing most basely before the workes of their owne hands, adoring dead stockes, Images, bread in the Sacrament, have caused the Jewes to abhorre our religion and faith; the rather for that the Papists being neerer to them, and the greater number, they measuring the whole by that large part, thinke us all to be as great idoll-servers as they be: So the most lewd, and loose manners of Protestants abounding in schismes, factions, heresies in religion, being miserably rent one from another in matter of faith, and in matter of fact, being full of murders, thefts, rapines, rapes, adulteries, perjuries, usuries, oppressions, inhumanity, tyrannies towards them; and among themselves; prove great stumbling blocks to keep them backe. For which scandals very many have an heavy account to make.

DIALOGUE XXI.

Verſes 26, 27.

As it is written, there ſhall come a deliverer out of Sion, and ſhall turne away ungodlineſſe from Jacob; for this is my covenant with them, when I ſhall take away their ſinnes.

TIMOTHY.

What doth Paul performe in theſe words?

S. L. After his owne teſtimony or prophetic touching the vocation of the fulneſſe of the Jewes towards the end of the world; he now prooveth it by a double teſtimony of the Prophet Eſay; whence ariſeth a ſecond argument, to confirme that ſecret of the Jewes conversion; even by Prophetical authority, which is a moſt ſure word that cannot fail nor deceive. The Prophets have foretold the Jewes conversion; before the reſtoring of all things, therefore certainly it muſt be ſo.

T. M. Here are two hints to be looſed, firſt ſhow us how Paul calleth that a ſecret, verſe 25. which here in theſe verſes he ſaith was written before by the Prophet? if it were written and revealed; then it is no ſecret.

S. L. Doctrines of the word are ſecrets to ſome when they are not to others which know them; alſo they be ſecrets in part, when in the whole they be not ſecrets. So it ſaith with this particular doctrine, touching the future and full reſtauration of the unbeleeving Jewes: though it was written in the Scripture of the Prophets, yet it remained as to others, ſo to Paul himſelf a ſecret and hidden thing, till it was taught him, yea and after he had learned it, yet ſtill to others which knew it not, it did abide a myſtery; yea and to himſelfe in ſome ſort, as in what manner, at what particular time, and by what means this vocation ſhould be fulfilled. Thus what is not abſolutely a ſecret, may yet be called a myſtery in ſome reſpects.

T. M. But was it not ſufficient for the credit of this myſtery, that Paul had affirmed

it from the inſpiration of the holy Ghoſt? who needeth he to bring Scripture to confirme it; his own aſſertion being an Apoſtle was abundantly enough?

S. L. It is true, Paul his owne aſſertion might have ſufficiently authorized this doctrine, but for two or three ſpeciall reaſons, he doth now (as often heretofore) appeale unto Scripture, repeating his wonted words (as in the written.) His reaſons be theſe: Firſt, to maniſeſt and make good that which in his defence againſt King Agrippa he had ſpoken; that he did wiſſeſſe no other things then thoſe which the Prophets did ſay ſhould come, Acts 26. 22. Secondly, to prevent and take away the offence of the Jewes, that they might not be ſcandalized and grieved with the doctrine of the Goſpell; wherein they ſhould apparently behold a great and full agreement between it and the Goſpell. Thirdly, to commend the uſe of the Scriptures, that it alone is a perfect rule of faith and manners, and alſufficient alone to demonſtrate and prove all doctrines touching ſalvation; ſo as we need not for this purpoſe, authority humane, or traditions of the Church; and unwritten word.

T. M. What are we then to learn from this conſtant cuſtome of Paul; ſtill pointing to the authority of the old Teſtament; for proof of points and articles of religion?

S. L. Firſt, the great proportion and harmony or conſent which is between the Prophetical and Apoſtoli- call writings. Nothing in the new Teſtament is taught to be beleevd unto ſalvation, which is not foretold and ſhewed in the old; nothing promiſed in the old, which hath not the accompliſhment in the new, ſo that the bookes of Evangelists and Apoſtles, be as it were Commentaries of the Prophets, as the Prophets be interpreters of Moſes. The new Teſtament is the illuſtration of the old, as the old is the ſhadowing of the new: both be but one word, and one Scripture, as there is but one faith, one Church; whatſoever fanaticall and fantaſticall men, as Marcionites, Manichees, and others do dreame. Secondly,

Reasons why the Apoſtles do prove their doctrine by Scripture of the old Teſtament.

we learn, that neither Preachers publicly, for doctrine and matter of faith, do teach ought which they cannot avouch and make good by authority of Scripture; nor the people embrace as truth of God unto their salvation ought, which cannot be shewed them to be contained in the written word, either for words expressly, or for matter of meaning. If any thing in the matter of faith and salvation be said or alledged without authority of Scripture, it may be rejected with the same facility as it was alledged, saith an ancient Father. Whatsoever is necessary, is manifest (saith *Austine*.) Again, If I read it not in the Canonically Scripture, I will not believe it.

T. 11. From what Chapters of Esay, are these two authorities drawn and fetched? and how are they fitted unto Paul his purpose?

Interpret.

S. 1. 1. Here be two Oracles of Esay the Prophet contracted into one, as was done before in verse 8. The former Text or sentence, taken out of the Prophet Esay, Chap. 59. ver. 20. Yet here is a little alteration in the words, for in Esay it is, [The deliverer shall come to Sion:] in Paul (following the translation of the *Septuagint*) it is, [Shall come out of Sion.] This difference may thus be reconciled, either as is by the Notaries and Copies fault, crept into the Text for honour, as the *Septuagint* rendred it, [For Sion sake:] or if we read [out of Sion,] then it hath relation unto the progresse of the Gospell: as if Paul (doing the office of an Interpreter) should say, that out of Sion (that is, the Church of God, signified by Sion, where the Tribes assemble to worship) should come the Gospell, which should convert the Jewes to Christ: whereas Esay respecting the very time and instant of the first coming of the Messias, said [Unto Sion.]

There is another alteration in the words, though no change in the sense; for whereas Esay saith [unto them which turne from iniquity] which implyeth repentance, Paul rising higher, nameth the very cause of their repentance, name-

ly, remission of sinnes by faith in Christ. For none can turne away from sinne by repentance, except God turn sin from them by free remission; Or else, with Master *Junius* we may say, that for his coming (whereof Esay makes mention) Paul setteth down a benefitfull consequent of his coming, which is remission of sinnes.

The second authority is fetched, the one part of it, [This shall be my covenant] out of Esay 59. 21. and the other part out of Esay 27. 9. This is all the fruite, the taking away of sinne. Some thinke it an allusion to the words of the covenant, *Jer.* 31. 43. The Apostle applieth this place to his purpose after this sort. Seeing God meaneth by free covenant to be reconciled to the Jewes, (forgiving them their sinnes) and hath foretold it by his Prophet, therefore there is no doubt of it, but it should be: in which regard, the Gentiles have no cause proudly to despise and insult over the Jewes, but in fear and humility to preserve themselves in the state of grace. If we will hear the application of these Scriptures more at large, thus it is: What God hath promised by covenant, the same must be fulfilled, because God is faithfull, and cannot lye or deny himself, 1 *Tim.* 1. 2. Shall he promise, and not do? But by promise he covenanted to give a deliverance, not temporall from *Babylonish* captivity, but spirituall unto remission of sinnes, and eternall life: which covenant, he hath made not with Gentiles onely, but with Jewes; not with one or with a few, but with the whole people signified by [Jehovah] opposed against [In part] verse 25. This Covenant of sending Christ, who is the deliverer here spoken of, to convert the whole Nation of the Jewes, and save them by forgiveness of sinne, is not yet accomplished. Therefore in time to come, even before the conclusion of the world, it must be fulfilled: for one tittle or jot of Gods word, may not fall to the ground. This is like the prophecies of *Matth.* 1. 21. *Micb.* 4. 7. *Luke* 1. 33. which are not yet done, therefore must be. For the Jewes bring the

We must
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the chief part of the people, are but in small number, yet called to the kingdom of Christ.

T 1 M. *What is now the generall doctrine of these two Verses? What is taught out of them?*

Explanation
of the
doctrine.

S 1 L. That there shall be a generall calling of the Jews to the faith of the Gospell, before the second coming of Christ, as the Prophets have foretold it. It is not meant that every one shall be saved, so as there shall not be any one beleever in the whole nation, but as the fulnesse of the Gentiles are said to come into the Church because the most and greatest number shall embrace Christ; so all *Israel* must be saved, and whole *Jacob* shall have sinne forgiven them, because this shall be done to the chiefest part, whereof the whole useth to take denomination.

For further proof hereof, see the 21 chap. of the *Revelations*, which is a prophesie of this last and great vocation of the Jewes, as hath been proved before. Unto which we may joyne *Ezekiels* vision, touching the restoring (by certain degrees) unto life, strength, beauty, and proportion, the dry bones which he saw scattered in the field; *Ezek. 37. 1, 2, 3, 4, &c.* which howsoever some by allusion do apply to the resurrection of the dead at the generall judgement, yet it is plain by the text to be meant of *Israelites* being (in respect of spirituall life and grace, like dry bones and dead bodies,) unable through unbeleeve to stirre toward God, but through the great and rich goodnesse of God to be raised again by the Gospell, and made alive to God through Christ; not all at once, but by some degrees, whereof their coming out of their desparte captivity of *Babylon* might be a type and figure. For it is Gods manner in types of temporall deliverances, to teach spirituall and heavenly things concerning eternall redemption by Christ. Besides these things the counsell of the most wise and Almighty God in the wonderfull preservation of the Jewes, ought diligently to be considered and weighed of the god-

ly; whereas sundry very ancient people and famous, as *Persians, Ebaldeans, Assyrians, Trojans, Vandales, Lombards, Goibes, Saxons, Picts, Hunnes, &c.* are either quite extinct and destroyed, or else being severed and scattered, have not so held their owne, as to keep still their own ordinances, and to be able to shew their originall and history in sure record, and preserve themselves, for their civill life and religion, unmixed with other people whither they came: (yet behold a strange thing and remarkable) the Jewes only, notwithstanding their great and long disperisions, and manifold calamities, desolations, and death in sundry countries, where they have been butchered like sheep, as in *England* here at *London*, and *York* (by hundreds and thousands, and elsewhere in other Countries, knocked down by heapes, and others cruelly spoiled,) do for all this not onely remain in very innumerable multitudes, chiefly in *Asia* and *Africa*, (as *M. Beza*, and *M. Grunus* upon certaine knowledge do report) but do keepe their Tribes distinct and unconfounded, and their religion, all without commixtion as much as they may, reading and searching the Scriptures, but with very corrupt construction, yet with this fruit and commodity, that both their pedigree and descent from *Abraham* and the Patriarchs may appear, and eke by their witness of our bookes, (out of which we derive our holy Christian faith,) may be justified and cleared from suspicion of impossiture and fraud, which the heathenish Philosophers and other profane Atheist-like persons cannot now charge us with, seeing that people still remain as preservers of those Oracles of God, which be the founders of our religion. Of all which what other thing are we to deem and judge, but that they are reserved thus miraculously of God against the time of their conversion and salvation to come hereafter, in Gods determinate season. Of this judgement and opinion finally are many both moderne writers, *M. Calvine, Beza, Peter Martyr, Junius, Piscator,*

Peter, and our learned industrious countryman, M. Doctor *Wiles*, who hath written an whole tract of this argument; and divers of the ancient Fathers and Schoolemen, as namely *Hilary*, and *Chrysostome*, and *Thomas Aquinas*, whose words are these: *Universi Iudei, &c.* all the Jews shall come to the Faith, not particularly some, but universally all; as many beleeved in the beginning when the Gospell first was published, so very many shall beleeve hereafter. The meditation whereof, should warn us 1. of courtesie and charity towards the Jewes; 2. of humility in our selves, that we despise not them whom God will honour; 3. of sound amendment of our lives, that we be no longer any occasion of their stumbling and averſion from Chriſtianity, and that with dayly and moſt fervent ſupplication we do helpe their conversion, that God may be glorified in the free and mighty ſalvation of that forlorne people, and the kingdome of his Sonne enlarged: a dear thing unto all which love Chriſt.

T A M. *Ye have now finiſhed this general instruction: Tell me what particular leſſons ye have to commend out of theſe two verſes?*

S I L. Both what be the benefits of Gods Covenant of grace, and in what order: Chriſt himſelfe the deliverer or Redeemer, whom except we receive and embrace (being made one with him by Faith) we can have no part in his merits; as an houſe cannot be borne up and ſupported by a foundation, except firſt it be cloſe laid upon it, nor a member takes motion from the body, if it be not knit to the body. The next benefit is remiſſion, or taking away ſinne, both guilt and puniſhment, by the death of Chriſt, whereunto is annexed imputation of Chriſt his active obedience, in keeping the whole Law for our righteouſneſſe. For it is not enough to be freed from condemnation and the curſe of ſin, but there muſt be title and intereſt given us unto glorification and life eternall, that we may be fully bleſſed, and Chriſt may be to us no haile, but an absolute Redeemer. Laſtly, repentance

or turning from ſinne unto holineſſe, which is ſanctification, and is an unſeparable companion of juſtification, a neceſſary fruit of faith, and a ſpiritual benefit of Gods free Covenant, ſo as they do in vain boalt of having Chriſt and remiſſion of ſinnes by him, which have not forſaken their iniquities, and begun to lead a new life. Obſtinate ſinners which ſtill abide in their wicked luſts, without amendment, having nothing to do with Chriſt as a deliverer and Saviour, but as with a fierce Judge. Secondly, we are taught that we have pardon of ſin and ſanctification by the virtue of Gods covenant and free promiſe, whereupon all good benefits depend, but this is effectually only by faith. For as no Chriſt, no reconciliation with God, without the promiſe concerning Chriſt, ſo the promiſe is vain to us, till we beleeve. Therefore the Papiſts teach corruptly, which ſay, that the parties baptized, are purged and ſanctified by the work done, whether they do beleeve or not. Moreover, if remiſſion of ſinnes be by free Covenant, what becometh of merit of works? For, if our ſalvation ſtands in remiſſion, then not in perfection of vertues: if in the prerogative of Chriſt the Redeemer, and of Gods free Covenant, then not in the glory of our merits.

DIALOGUE XXII.

Verſes 28, 29.

As concerning the Goſpell, they are enemies for your ſake, but as touching the election, they are beloved for the Fathers ſake. For the gifts and calling of God are without Repentance.

TIMOTHEUS.

What doth this Text contain?

S I L. Two arguments to prove the former ſecret about the univerſall reſtoring of the Jewes. The firſt is taken from the dignitie of the Jewes being his ancient people, ſet forth by the efficient cauſe, Gods election, and his Covenant with the Fathers.

Fathers. The second is from the nature of God, who is evermore firme and unchangeable, and will not frustrate his own election and calling. Therefore it is most certain, that one day the Jewes must be converted unto the faith, because God cannot for ever leave and forsake a people so dear unto him, being his chosen people, partakers of his promises and election.

T I M. How doth Paul passe on, and come unto these two arguments?

S I L. By a Preoccupation, wherein there is a secret objection answered. The objection is this: The Jewes are enemies of the Gospell, they hate and hinder the preaching and spreading of it, God hateth them; and how then may we thinke he will save them, as you avouch? Unto this the Apostle answereth by a distinction, thus: They are hated indeed for the Gospels sake, unto which they are enemies, and for your sake whom they love so little, as they thinke the worſe of the Gospell, because you proſeſſe it. But in other respects they are beloved of God, because of the promises made to their Fathers, and because of Gods election, which cannot be made voyde by their present unbelief and resistance of the Gospell, because the gifts and calling of God never changeeth.

T I M. But how is it possible, that the self-same persons should be both enemies, and be beloved? to hate and to love, are contraries, and cannot at one time be in a man, much lesse in God?

S I L. Sundry answers may be fitted to this question and doubt, to satisfie it. First, the self-same Jewes may be hated and loved of God at sundry times; hated, whiles they continue in unbelief; beloved, when they be converted to the faith, as verse 23. Secondly, it may be meant of diverse sorts of Jewes, such as spurne against Christ, are enemies and hated; but the remnant beloved, which belong to Gods election, and do beleve. Thirdly, it is true in divers considerations: in regard of their present minde to

the Gospell, hated: but in regard of their elect Fathers, beloved and precious: but the fittest answer hereunto is, to understand this not of particular men and women among the Jewes, but of the whole Nation which was rejected and hated for their infidelity, yet not utterly cast out, because of the Covenant made with their Fathers: as the River is still the same, although the water which runneth by, be not the same: so it is the same Nation of the Jewes, because of lineall descent, though consisting of divers generations, and of unlike conditions.

Thus then the answer of Paul may summarily be collected: that if God looke upon the Jewes, according to their present estate; as they do not admit, but kicke against the Gospell, he hateth them, and worthily abandoneth them; but as he considereth his people, not after their evill deserving, but according to his owne free election, and that promise which God hath made to Abraham and his seed, God so loveth them, and in his time wil vouchsafe his grace unto them; because howsoever all men be lyars, yet God remaineth constant, and altereth not his will and counsell, ver. 29.

T I M. But is not God changeable, seeing he sometimes loveth, and sometimes hateth?

S I L. No verily, God still remaineth one and the same, ever like himselfe, howsoever things and persons are often changed, such as he will have to change, and at such times as he appointed their change. What God hath decreed to be perpetually, shall be so; and what he hath ordained to be mutable, shall be altered; but himselfe varieth not, without him is no shadow by turning, James 1. 17.

T I M. Come now to the words, and tell us to whom the Jewes are enemies?

S I L. First, to God, whose enemies they are, hating him, and hatefull to him. Secondly, unto all godly persons, Paul and others: for Gods enemies are our enemies, and his friends must be our friends, Gen. 12. 3. *Psalm*

139. 21, 22. And this Paul doth prove by two reasons. First, because they believe not the Gospell, but strive and fight against it. Secondly, for the Gentiles sake, which may have a double sense, either that the Jewes for their unbeleef being cast out, the Gentiles might be called in, and enter into their void room: or else for your sake, that is, because they see you embrace the Gospell, even therefore they resist the Doctrine of Christ, and abhorre you for making profession of it: and thus I judge it should be taken.

T I M. What Doctrines are we to learne from these words, thus declared?

Doctrin.

Reason.

S I L. First, that God is an enemy, and hateth such as be adversaries to the Gospell of his Sonne. The reason hereof is good, because the Gospell proceeds from God himselfe, as author; also, it entreateth of his grace and mans salvation, and is the word of his Wisdome, wherein he hath uttered his counsell for mans eternall happines, being a word of truth and reconciliation. Therefore such as oppose and oppose this word, cannot be but odious to God.

T I M. What is the use that we are to make of this instruction?

Use.

S I L. First, it sheweth the most miserable estate and condition of all Hereticks, Papists, Jewes, Atheists, scoffers, profane worldlings; of which Paul saith, *Phil. 3. 18, 19.* they be enemies to the crosse of Christ, that is, to the doctrine of Christ crucified; and therefore God abhorres them, and their end must be damnation, without hearty repentance. If God will take vengeance in flaming fire of them which be ignorant of his will, and do not know the Gospell, *2 Thes. 1. 8.* how will he torment such as by word, false opinions, writing, or sword and persecution, be enemies to the Gospell? Secondly, this admonisheth us whom we must account enemies, and how farre forth, namely, not for their private profit or pleasure, but for the Gospell and mens salvation sake: with such as hurt these, we must have irreconcilable diffi-

rence, so long as they set themselves against the Gospell, and do not repent. Which reprooves men-pleasers and time-servers, who for lucre and worldly ease and dignity, are ready and forward to have unity with Gods enemies, to compound light and darknesse, to set agreement between Popish Idolatry, and Christian religion, between Christ and Antichrist, as if they would endeavour to accord fire and water, a chaste Matron, and an arrant Strumpet, heaven and hell: see *Deut. 13. 5, 6, 7. 2 Cor. 6. 14, 15.*

T I M. What is meant by [beloved] and of whom is it meant?

S I L. Beloved signifieth dear unto God, not to the faithfull onely; of which love there be two causes rendered. First, the election of God. Secondly, their Fathers, and the covenant with them.

T I M. What is meant by [election?]

S I L. The externall grace of the covenant, whereby God chose this people from amongst all other nations of the earth to be his people, *Deut. 32. 8, 9.* Secondly, eternall election whereby he chose many of them in Christ to be heires of eternall life; this covenant and election are perpetuall and not temporary.

T I M. What Fathers are these he speaks of?

S I L. Abraham, Isaac, and Jacob, and the other Patriarchs, to whom God made a solemn promise to be their God, and the God of their seed. The summe is; Seeing the election of God hath such force and vigour in this people of the Jewes, and God did love their Fathers, and gave them a promise to save them and their posterity: therefore God loveth their children, and will in his good time convert them, because he hath set his love upon them; for his nature is such, that he repents not, nor changeth his holy purpose, and heavenly calling.

T I M. But what will it helpe the Jewes being themselves unbelevers and unholly, to descend of holy and faithfull Fathers, more hereafter, then heretofore it hath done?

Interpret.

Doubt.

S I L.

S I L. First, the covenant which was given to the Fathers; makes all such as come of them to be holy, though not with personall holines, yet with federall so far as to be counted Gods people, and to have right and title to the word and Sacraments, as before. Secondly, he speaks now of such as are not only under the covenant, but under Gods free election, and therefore such as must be called in time, and made to walke in the steps of their Fathers faith, who shall be loved and received, not so much for their Fathers, as because of Christ, in whom they believe, as their Fathers did before them.

T I M. What is our doctrine from hence?

Doctrine.

S I L. That God extends his love to the godly parents and to their issue, which imitate their faith and goodness; even as amongst men, the friendship and kindnesse of parents, we often see is conveyed to their children; as David loved Jonathan the Father, and Mephibosheth his Sonne. So God desireth his love to the children, which be like unto their good and righteous parents, *Psal. 112. 3.* and we read that God remembered Isaac for Abrahams sake: and did good to Solomon for David his fathers sake: see the 2^d commandment, *Exod. 20.*

T I M. What should this teach us?

Use.

S I L. First, it warneth us all herein to imitate God, to continue our love in a constant tenour from Father to the childe, there being no just cause to the contrary, as David loved and honoured Chimham, when he could not doe his Father Barzillai any good, by reason of his old age, *2 Sam. 19. 38.* Secondly, not to hate the wicked longer then they abide in their refusall of the Gospell, but as God and Angels receive love, and joy at sinners when they convert, so ought we men, *Luke 15.* Thirdly, that children which have had godly parents, shall be inheritours of the same grace and love, so as they be followers of the piety of their parents. If they degenerate, God will hate them as he did the Jewes which grew out of kinde, but if they be like to their believing progenitors, they shall taste of the same love. Lastly, seeing

God loveth many of the Jewes, let not Christians hate them, neglect or despise, or be uncourteous or hurtfull to them; but daily and earnestly pray for the conversion of such amongst them, as pertain to Gods election and covenant, provoking them by our Christian and godly conversation to come into, and to like of the Gospell, and not drive them more backwards from Christ, by superstitious usages and corrupt manners, for which the Idolatrous Papists and carnall professors have much to answer to God, who will be a severe revenger of such scandals.

T I M. Go forward to verse 2. which hath a new reason from the nature of God, to prove his unchangeable love to the Nation of the Jewes, because God himselfe cannot change his own counsell. Tell us what is meant by [gifts and calling,] and by [without repentance,] and what is our instruction from this whole verse?

S I L. By [gifts] he meaneth not either corporall good things, as health, strength, beauty; nor yet naturall gifts of the minde, as wit, memory, &c. nor worldly goods, as riches, honours; nor all spirituall good things, as knowledge, gifts of preaching, prayer, &c. for these may be, and are lost, and taken away from many. Whereas Paul speaks of gifts which be irrevocable, and once had, are no more lost; as election and the speciall fruits thereof, viz. remission of sins, justification, faith, repentance, sanctification, hope, love, perseverance in grace, and glorification; these peculiar gifts which flow out of Gods eternall predestination and love: Also that calling which is according to Gods purpose, which is ever effectually to the change and renewing of the heart, and of these it is written, they be without [Repentance,] that is, immutable without any alteration. Repentance the cause of change, being by a Metonymie, put for mutation which is the effect: for therefore men change because they repent; not that these gifts and others, failing in themselves, as things created be subject to change, (God alone being absolutely without change, being simply

ply and infinitely eternall, but seeing God who bestowed them, will never call them backe; hence it is they are not altered, and free from chance. For that which causeth repentance and change, is either want of counsell and foresight to understand things thoroughly; or of power, not being able well to effect what was well considered. Now in God there lackes no wisdom nor power, for he knew all his words, and none can resist his power; therefore such Jews as he knew before, and whom he gave to his Sonne to be redeemed and delivered; cannot fall from these gifts and calling of God. This word then [without repentance] must not with Erasmus be referred to the gifts and things themselves, nor with Stapleton and other Popish Sophisters be so taken, as if God had no cause to repent of his rejecting the Jewes, for that thereof came such a good, as the conversion of Gentiles; it being Pauls purpose by this assertion, to prove the calling of the Jewes; but this must be referred to the fixed and most good and wise counsell of God towards his elect, such as he had spoken of, *Rom. 8. 30. Whom he predestinated, them he called, and justified, and glorified.* In these the gifts and calling of God be without alteration, inasmuch as neither Devils with all their malice and might, nor the Saints with all their weaknesse and inconstancy, can bereave them of their gifts, and inward calling; because God the author and worker is constant, and so preserveth what he bestoweth, as neither he takes them away, nor suffereth his children to cast them away. Of which matter, reade the Dialogue on *Rom. 5. 2.*

T. 1. M. But howsoever there be no repentance, and changing of purpose with God, and therefore seeing according to his everlasting purpose, he promised that the seed of the Fathers, as of Abraham, &c. shall be holy, he will stand to his promises, and out of the Jewes will gather all his elect, (for this is his proper nature, not to repent him; his gifts and calling are without changing) yet God remaining constant, men through their default may

shake off their calling, and cast off their gifts, and so fall away from God, and from beleefe in him.

S. 1. A. For answer hereunto, firstly this doth imply a contradiction, that the Saints should lose their gifts and their calling prove temporall, and yet God abide constant. For he hath by promise bound himself to the elect, that he will hold his hand under them, when they fall, that they fall not from him, *Psal. 37. 24.* and that none shall pluck his Sheepe, false faithfull out of his hands, *John. 10. 28.* They shall never perish but have life everlasting, *John. 3. 16.* That he will not tempt above strength, *1 Cor. 10. 13.* Of which promises it followeth, that God being faithfull and constant, the beleivers cannot by their owne folly and unheedfulness quite lose (no not for a moment) their election and faith; for then the temptation shall exceed their strength, and they were plucked out of the Shepherds hand, and they cease to live unto God (Faith, which is the soules life, being extinct) and so not everlasting.

Secondly, albeit our corrupt nature is so made, as would goe backe, and easily of itselfe fall away, yet the elect being upheld by the power of God, the beleivers cannot have a will to reject their calling, nay their will is confirmed to perseverance; also faith bringeth with it a perswasion, that God being our Father in very deed, will be our God and Saviour to the death, and for ever. And therefore, though of weaknesse we often take sore fall, yet he will not suffer us to fall away from him.

Lastly, since without perseverance in Faith to the end, Gods calling cannot truly be said to be without repentance (for calling and faith be so knit, as they stand together, or fall together) therefore lively faith cannot be lost, no not by our owne default. For none wholly can forsake God, save such as be wholly forsaken of God, who hath promised the righteous never to faile and forsake them, *Josh. 1. Heb. 13. 5.* And to shut up (because this point hath been elsewhere largely spoken of,) it is not

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*Mal. 3. 6.
Num. 13. 19
Ezay 46. 11.
Isa. 15. 29.
Psal. 110. 4.
Iam. 1. 17.*

in vain that the elect being weak, are commanded to watch and pray, and be sober to preserve themselves; to feare with humbleness of minde, *Matth. 26.*

1 Pet. 4. 1 John 5. Rom. 11. For by these and such exhortations as instruments of grace, they are of the holy Spirit stirred up to great and continuall fear, to keep their faith and other graces, and by the mighty blessing of God upon the ministry of the Word and Sacraments, they are stablished and made strong in the faith. Of the fals which they take by oversight or force of spirituall assaults, they have a fight, sense, and sorrow given them, and so rise againe by true repentance, to walke on more steadily and hecdily; for afterward being converted, confirme thy Brethren. This Doctrine, that our election, calling, and faith cannot faile, is very comfortable to all such as be well assured of their own election and calling by the worthy fruits of faith, and testimony of Gods Spirit: it makes them joyfull in tribulations, and to glory in God, even when Satan, sin and the world do most rage against them; because they know, that these spirituall and spitefull adversaries do imagine but a vain thing; they shal be no more able by al their wrestling and fighting, to break off from salvation any whom God hath chosen in his kingdom of heaven, then could *Saul* with his Courtiers, hinder *David* from attaining the promised Kingdom of *Israel*; and therefore with his words in their chiefest conflicts of conscience may say, *O yee gates of bell, how long will yee love vanity and seek after leasing? Assure yee, the Lord hath set apart him that is godly for himselfe, he will beare me when I call upon him, Psal. 4. 2, 3.*

DIALOGUE XXIII.

Verf. 30, 31, 32.

For even as ye in times past have not beleevd God, yet have now obtained mercie through their unbeliefe, even so now have they not beleevd through the mercie shewed unto you, that they also may obtaine mercie. For God

hath shut up all in unbeliefe, that he might have mercy on all.

TIMOTHÆUS.

What may be the contents of this Text?

SIL. It containeth the two last arguments, to prove the conversion and salvation of the Jewes, ascribing it neither to chance nor their owne merits, but wholly unto the mercy of God, as the head-spring of all good gifts. The one of these arguments is drawn from a comparison of equals, or from the example of the Gentiles, being matched with a like example of the Jewes, *verses 30, 31.* The other from the common end of that misery, wherein both Jewes and Gentiles were wrapt through unbeliefe: which is, not that they might perish, but to minister occasion unto God to expresse his mercy.

TIM. What is the summe of the former argument?

SIL. Thus much; as ye Gentiles were not forsaken of God, when yee were unbelievers: so though the Jewes be now unbelievers, yet do not yee think that they shall be forsaken for ever, for they now are not worse then you have been. Or thus, If the unbeliefe of the Jewes was occasion of beleefe to you Gentiles; then the mercy of the Gentiles shall likewise be occasion of shewing mercy to the Jewes, that they may beleefe and so be saved. The pith and sinews of the argument consisteth herein, that there is as much, or rather more force in that which is good, to produce a good effect, then there is in that which is evill, to bring forth a good end. Therefore if the blindness of the Jewes (though it be a sin,) yet being Gods work, had so good an end as the conversion of the Gentiles, why may we not think that the calling of the Gentiles, should help towards the calling and salvation of the Jewes, by provoking them to emulation and earnest desire after the same grace to enjoy it? as *verse 11.*

TIM. In this example what things are com-

compared together?

S I L. Three things with three things: First, the unbelief of the Gentiles past, with the present disobedience of the Jews. Secondly, the present mercy upon the Gentiles, with the future mercy to be shewed upon the Jews hereafter. Thirdly, occasion with occasion, the unbelief of the Jews, as occasion of belief to the Gentiles, and the mercy extended to the Gentiles, as an occasion of mercy unto the Jews.

T I M. Come to the words and tell us, whether it were better to read unbelieve, or disobedience?

S I L. Though it skill not much, yet [unbelieve] is the better reading, for none are worse to be perswaded then unbelievers: and the word here used, cometh of a word signifying to perswade. Also Paul in this Chapter maketh unbelief the cause of the Jewes rejection from God, as *verses* 20, 25.

T I M. What is here signified by mercy?

S I L. The cause is put for the effect, mercy for the gift of faith that cometh from Gods mercy; so to obtaine mercy, is to obtain faith through the mercy of God: and [your mercy] in *verse* 31. not that whereby themselves were mercifull, but that blessing of faith which Gods mercy had given unto them; as before in *verse* 22. [goodnesse or bounty] doth signifie a lively faith, the fruite of Gods goodnesse.

T I M. What instructions are we now to take from these two first verses of this Text?

S I L. That the elect of God (be the Jewes or Gentiles) do obtaine to beleve in Christ, not by fortune or by their owne merits, but freely through the mercy of God. The prooffe hereof is first, *Rom.* 9. 16. where election and faith, which dependeth upon it, are denyed unto, and taken from our owne merits, and attributed wholly to God and mercy; adde hereunto *Ephes.* 2. 8. Furthermore, unbelieve cometh from the free wil of man being corrupt, therefore it cannot ingender faith, for out of one fountain cometh not sweet and

sowre water. Lastly, if faith come from our selves though but in part, then might we have some rejoycing in our selves, but we must wholly glory in God, and not in our selves, *1 Cor.* 1. 31. Therefore faith in them by an effectual calling, is the only worke of his grace and mercy, *Tit.* 3. 4, 5. *2 Tim.* 1. 9.

T I M. What is the profit we are to make to our selves by this doctrine?

S I L. It teacheth where to beg faith when we lacke it, and whom to thank when we have it. Thirdly, it convicteth such of error, as in matter of salvation, part stakes and divide between Gods mercies and mans free will; as if it had some power to beleve the promises, and only need some help of Grace. Thirdly, it humbleth the pride of man, to consider that all that is pleasing to God and tending to eternall life, doth come without our selves wholly by the grace of God, *1 Cor.* 1. 29.

T I M. Will this not weaken our endeavour after the getting and increasing of faith and other saving and heavenly graces?

S I L. No verily, it may quench arrogancy, but it will quicken our industry, because the more mercifull God is unto us, the more we are bound to do what lieth in us to please him, *Psal.* 130. 4. *Rom.* 12. 1. Secondly, though faith come of God, yet our duty is to seek, aske, knock, labour and strive to attain it: and the promise is to such.

T I M. What other things may we learne from the two former verses of this Text?

S I L. That the unbelief and contumacy of the Jewes, hath well deserved their breaking off from the Christian Church, so as God is just, and they have no cause to complain. Secondly, why the Jewes and the Gentiles might not beleve both together, but by courses one after another, is a secret to be adored of us, and not to be inquired into; *verse* 33. Thirdly, the conversion of the Gentiles, following the unbelief of the Jewes, not as an effect of the proper cause, (for the Jewes in their disobeying, intended no mercy to the Gentiles,) but

but as an event and consequence of Gods providence and counsell, so purposing and disposing matters to the praise of his Name. Elsewhere (that) noteth the event, and not the moving of the finall cause, 1 Cor. 12. *All* 1. 2.

T. 1. M. Now proceed to the 32 verse, and tell us the summe of the argument contained therein.

S. 1. L. God hath equally shut up both Jew and Gentile (as it were in a prison) to this end, that the elect among them might equally obtain mercy unto salvation.

T. 1. M. In what sense may it be said of God that he shutt men in unbelieve?

S. 1. L. Not by dropping and pouring unbelief into their hearts, (for God is not the author of sinne,) nor yet onely by suffering men to be blinded with ignorance and to become unbelievers, or by withdrawing the Spirit and word of faith from men, and by declaring and convicting men of infidelity, in which sense the Scripture is said to shut up men under sin, Gal. 3. 22. because sin is revealed by the Law, Rom. 3. 20. But God as a righteous Judge delivering men up to blindness and hardness of heart, doth hold them fast fettered in the gyves of their unbelieve. Like as a Judge doth inflict imprisonment upon offenders, and restraineth their liberty; so all men (till the time of their effectual calling) are kept in the prison of incredulity, by the justice of God, their sin so deserving to have it. This is therefore a Metaphor or speech borrowed from earthly affaires, and applied to spirituall things.

T. 1. M. What is our lesson from the first part of the verse?

S. 1. L. That God useth to punish one sinne by another, wherein yet he is not the author of the sin, but of the punishment, the judgement is from God, the fault is from men; therefore let all men stand in fear of him, who can strike the spirit as well as the flesh.

Secondly, that the condition both of elect and reprobate by nature is alike, all being incredulous, disobedient to God, and miserable; and therefore none ought

to be put up above another, our case being all one; and the elect being no better then others by birth, have the more cause to praise Gods goodness for calling them to the faith, and leaving others in unbelieve, which were no worse then themselves were.

T. 1. M. In the next part of the sentence, what is intended by the word [*All*]? 494

S. 1. L. Not every particular person, but some of all sorts, as *Augustine* expounds it; some Jewes, some Gentiles, even all the faithfull of every Nation. This may appeare to be the sense, by comparing this place with Rom. 10. 11, 12. Gal. 3. 20. 22. where that is called [sin] which is called [unbelieve] here and that termed the [promise] there, which is here termed [mercy,] and the universal particle [*All*,] restrained or limited unto believers.

T. 1. M. What instructions have we from these last words?

S. 1. L. That we are not to despair of the conversion of any, be they never so great unbelievers: for Gods power and mercy are greater then mens sins; therefore none must cast away hope of others, or their owne salvation. Secondly, it is God alone that is able to open the eyes of such as are blinded by unbelieve: as none delivereth the offender out of prison, but the Judge which committeth him, so none can escape out of the Fetters of unbelieve, but through the mercy of God which shutt them up in the prison. Therefore, let all pray unto him, to pardon their unbelieve, and to give them faith to believe in his only begotten Son our Redeemer: for they only are free, whom the Son maketh free; all others remain fast tied and bound in the chaines and manacles of naturall blindness and infidelity, having not so much by any strength of their owne will as to desire liberty.

Dollime.

DIALOGUE XXIV.

Verf. 33, 34, 35, 36.

O the deepnesse of the riches both of the wisdom and knowledge of God how

Uu

unsearchable are his judgments, and his ways past finding out? for who hath known the minde of the Lord, or who was his counsellor, &c?

TIMOTHÆUS.

What doth this Text contain?

SIL. A conclusion of the former argument, touching election and reprobation, but especially of the mystery touching the rejecting and calling of the Jewes: at the consideration of which things, he as one stricken with a maiment, exclaimeth that they are too high or deep for him, either to understand or utter, being worthy to be admired and adored, because of the admirable wisdom and justice of God in them, and so shuts up the Chapter with glorifying God for them.

TIM. What be the parts of this present Text?

SIL. Two: first, an exclamation in three verses: and secondly, a petition in the latter end of the 36. verse.

TIM. What is the summe and substance of this exclamation?

SIL. The Apostle by his owne example, teaching all men to wonder at the most wise counsels of God, in disposing the ends of them; but especially touching the small estate of elect and reprobate men, forbidding either curiously to search them; or wickedly to murmur against them, upon these three Reasons. First, for that they are unsearchable, (that is) such things as never ought to be searched after, neither can they be found, *ver. 33.* by way of interrogation; and in *ver. 34.* by the testimony of the Prophet *Isay, chap. 40. ver. 13.* Secondly, because they are most just without any wrong done unto the creature, *ver. 35.* Thirdly, in respect of their end, because God who is the beginning of all things, hath decreed and done all things to his owne glory.

TIM. What is signified by [deepnesse]?

SIL. The abstract is put for the contract, deepnesse for deep, as *Rom. 11. 6.* Election for Elect, *2 Pet. 3. 13.* righteousness for righteous persons. And by

riches, is understood the immense or unmeasurable abundance of any thing, as *Rom. 9. 23.* Riches of glory for his most plentiful glory, *Ephes. 2. 7.* Riches of his grace, for his most abundant grace: see *Rom. 24.* This phrase is much like unto that in *Col. 2. 3.* All the treasures, &c. In both places there is a comparison from earthly riches and treasures, which are so deep hid in the very bowels of the earth, that they cannot be come at, and digged up: even such is the knowledge and wisdom of God, touching the end of man, they be inaccessible, far above and beyond the reach of our capacity. If *Paul*, such a worthy Apostle perceived it to be so, how much more ought others to think it so?

TIM. What may be meant [by knowledge and wisdom]?

SIL. These words are sometimes put passively for that knowledge whereby God is known of man, as *1 Cor. 12. 8.* But they are here used actively, for that whereby God doth perfectly behold himselfe and all other things to be done, or not to be done, and most wisely disposeth of his creatures to most due ends. So the words be used, *Colos. 2. 2.* as attributes in God, not as effects in us.

TIM. What doctrine have we to learne from hence?

SIL. The wisdom of God in his purposes towards men, and in the administration or government of men and their small estate, cannot thoroughly and perfectly of us be perceived and seen into. As why God would elect this man, and not that man, *Peter* and not *Judas*, both being alike corrupt: why for many years he would make the Jewes his people, and not the Gentiles, and then the Gentiles and not the Jewes by courses, and not both together, &c. These things were such as even *Paul* himselfe found too high for him. The Reasons hereof be first, because the knowledge of God is infinite like to the wide and unbounded Ocean, like the treasures which are many thousand fadomes shut up in the earth, and can-

Doctrine.

Reasons.

Interpret.

cannot be fetched and drawne out.

Secondly, our understanding is finite and limited. Looke what a spoon is to the holding of the whole Sea, or a spanne to the measuring of heaven; or one fiste to the griping of the earth, that is mans knowledge being compared with Gods knowledge. Gods knowledge is most excellent, and not only first, for the immensity and largenes of it, knowing himselfe and all things; but secondly, for the perfection of it, knowing all things perfectly; and thirdly, also for the manner needling no meanes of knowledge at all: and fourthly, for the celerity of it, in a moment knowing all. Fifthly, the certainty, it cannot be deceived. Sixtly, the eternity. Seventhly, the efficacie, being the cause of all, and enlightning all.

Thirdly, there be many things which God keeps and reserves as secrets in his owne bosome, and cannot be known of us, no more then we know anothers thoughts or the reasons of others doings, especially of the acts of Princes, whose wayes are like a great deep, saith *Solomon*; which if we cannot alwayes look into, how much lesse into all Gods matters? As our bodily eyes, howsoever quick-sighted, yet are not able directly to looke upon the Sun shining in his brightnesse: so the perfect wisdom of God by many degrees, doth exceed the most perfect and profound wisdom of man.

T I M. Tell us what duties this doctrine may put us in minde of?

S I L. That we are bound most reverently to think and speak of those words and workes of God which we doe not know, as being assured they proceed from most excellent knowledge, and infinite wisdom. Secondly, it may move us to consider with humility, the weaknesse of our owne knowledge, which we shall never perceive how poore and simple it is, till we put it in the ballance, and compare it with Gods knowledge. As *Peter* the better saw his owne vilenesse, when the majesty and divine power of Christ, appeared at the draught of Fishes; and

Abraham beholding the unspeakable glory of God, was the more easily brought to perceive his owne basenesse, that he was but dust and ashes: and as the most piercing and sighted eye, will prove dull, if it be set against the beames of the Sunne: so the best and greatest knowledge of any man (howsoever it may seeme much) when hee compareth himselfe with others that are farre more ignorant then he, yet in respect of God it will be found meere ignorance and blindnesse, even as darknesse is in comparison of the light: let every man therefore, as hee feelles knowledge to puffe him up, beat it down with this thought; O Lord, how little of portion of wisdom have I in regard of thee!

T I M. What doe judgements and wayes signifie?

S I L. Some take them to signifie one thing, the counsell of God touching mankind, and the events of those counsels; but the best is to distinguish them, and to expound judgements of the meanes which God useth in the disposition and government of mankind, according to his eternall counsels: in which sense the Hebrews doe use to take this word for Gods administration, as *Psal.* 9. 7. and 67. 4. *Judges* 7. 26. *John* 5. 22. By [*Wayes*] are meant the purposes and decrees of God, touching all persons, and touching their eternall condition, together with the reasons why he doth this to that man, and not to that. And whereas his wayes be twofold, either those by which we come unto him, which are his precepts and promises, *Psal.* 112. 1. and 119. 1. (for as by the way we are led to the City, so by the word of promises, and commandment we are brought to God:) or those by which God comes to us, which are the wayes of his providence, and decrees of mercy and justice: These latter are understood here, and these are termed [*unsearchable,*] because they ought not to be searched nor equired into, and [*untraceable and past finding out,*] because by no search they are to be found; as the way of a ship in the Sea, and the

way of an arrow in the aire, so the ways of God cannot be known as touching the cause and manner of them, and until they be revealed. That *Joseph* was so exalted in *Egypt*, and *David* so advanced in *Israel*, and *Ismael* not chosen when *Isaac* was, and *Christ* sent to redeem the world by death; these are things which we may search, because they are known by the word. But why *Joseph* and *David* were exalted, rather than any of their other brethren: Why *Jacob* taken, and *Esau* refused, (both being every way equal:) Why redemption by *Christ*, was rather wrought by *Judas* his treason, then by any other meanes: Finally, why the Jews a long time having been Gods people, should be broken off, and that in the time of grace; and the Gentiles at that time planted in when they were grosse Idolaters; and why the calling of the Jewes is deferred so many hundred years; these and such like are the wayes of God that cannot be known, nor sought to be searched, but are to be thought upon with great admiration and silence, after *Pauls* example.

T I M. What instructions have we from these last words of the 33 verse?

Doctrine.

S I L. First, it is the duty of Gods children (avoiding all curiosity) to adore and wonder at the secrets of God, as did *Mary*, *Luke* 2. and the Evangelist *John*, *Revel.* 5. 4. And the reason hereof is, both because strange things deserve to be admired, and ignorance is ever a just cause of wondering, for no man wonders at what he knows, but at what he knows not; therefore God never wondereth at any thing, and wise men wonder lesse then fools, because they know more; and yet both fools and wise men must wonder at some things which they cannot know.

T I M. To what profit serves this doctrine?

S I L. It serves to rebuke blockishnesse in such as are not moved to wonder at the admirable wayes of God. Secondly, the curiosity of others, who instead of wondering and being amazed, break out into murmuring and blas-

pheming of the things which they understand not: as many Papists, Pelagians, and Lutherans use to do about the matter of predestination and other high points, condemning what by them is not conceived. Thirdly, the prophane-nesse of some who deride and jest at things which they cannot perceive: the world is too full of such Atheists and mockers; all such must be sent to schoole to sober and godly minded *Paul*, to reverence and adore things which be above them.

T I M. What other instructions from hence?

S I L. The cause and reasons of Gods eternall counsell cannot be sought out nor found; which instruction admits two exceptions. First, (of the blessed Trinity, of which each person knows the hidden things of God, *1 Cor.* 3. Secondly, of such things as are manifest by the workes and word of God, *1 Cor.* 2. 16. *Matth.* 11. So much of Gods ways as *Christ* hath taught, we may, nay we ought to learn, but we may not be learners where God is no teacher; nor have eares to hear, where God hath not a mouth to speak. Learned ignorance is much better and safer then proud and curious knowledge; for he that searcheth the glory, shall be confounded of the majesty; and secret things belong unto God, *Deut.* 29. 29.

T I M. What profit are we to make our selves of this point?

S I L. First, it condemnes such curious persons which like *Adam*, *Gen.* 3. and *Peter*, *John* 21. neglect to search what they may well finde and know, and desire to pry into that which they cannot know; these lose their labour and themselves. Secondly, it exhorts us all unto Christian sobriety, to content our selves with things revealed, and letting passe that part of Gods minde, which he hath reserved to himselfe, because he needeth none to be the men of his counsell, as *Esey* well speaketh. For as he knows all the counsels of all his creatures, and is sufficient to himselfe to be his own Counsellour, having none to advise him when he pur-

posed

posed to create, and how to governe the world: so it bootes not for any man to look after those counsels of his which he will have kept secret; there is no more dangerous madnesse then not regarding that which we ought, and may know, to molest our selves in hunting out what cannot be known.

DIALOGUE XXXV.

Verses 35, 36.

Who hath given him first, and it shall be recompensed to him again? For of him, and through him, and for him are all things: to whom be glory for ever. Amen.

T I M O T H E U S.

How doth this Text agree with the former?

S I L. Having said we cannot pierce into Gods secrets, he giveth a reason, because they depend not upon us; but we rather depend upon God as the first beginner of all things; he conferres all upon others, none conferres ought to him; withall he now quitteth God from accusations of injuries to any creature, by a reason taken from his Justice, because he is a debter to none, but all are beholden to him for all that they be or have. Also he hath both made all at first, and still governeth all things unto his own glory, therefore he cannot be unjust in his wayes.

T I M. Doth Paul allude to any place of Scripture in saying, [*Who hath given? &c.*]

S I L. Yea, to a place in *Job*, Chap. 41. verse 21. and such an interrogation, hath the force of a negation or deniall, as if it were said; None hath ought given unto him to bind him to make recompence to them.

T I M. What is signified by [*First*], and by [*Recompence*]?]

S I L. First, signifies before: and recompence, signifies due reward by debt.

T I M. What is the doctrine from these words?

S I L. That God hath absolute right and power in, and over all men, so as he oweth nothing to any, or takes ought

of any; he may doe to them, or not do, what he will, give or not give, what, and to whom, and how much, as he pleaseth, being independent upon any creature, and free from all obligation which might oblige or tye him unto any of his creatures. No Potter over his clay, or Lord over his vassals, can have more absolute right and jurisdiction, then God hath over all things created: *Adam* in Paradise, or the good Angels which be in heaven, did not nor could demerit God, or make him in least degree bound to them, they giving or adding nothing unto him, but taking all their goodnesse, wisdom, integrity, and whatsoever excellency from him; and that freely out of his owne good will and pleasure, as being himself of himself a most full perfection, and an absolute most free Agent, himself before all things, cause of all things, upholder and sustainer of all things, end of all things. As the Sea hath nothing from the Rivers, but they from it; nor the Sun takes any light from the Moone, but it borroweth all from the Sunne; nor the soule borrowes any life from the body, but the bodies life is from the soule: so is it between God and all his creatures. No Monarch in the world, Emperour or King, is or can be so absolute and independent, as the soveraigne King of the world is; for they cannot subsist without their people, (as a King in royal authority) who by their multitude, strength and riches, do maintain the safety of their Kings and Rulers, and by their submission do honour them: but God had no need of his creatures, he did and can for ever have subsisted, and been perfect and all-sufficient to himself; and of himself without them; and so not they without him, of whom they have being, when they were not; and all things when they had nothing. This made *Job* to say, that as mans wickednes hurt not God, so his goodnesse did not profit him. And *David*, *Psal.* 16. 2. that his goodnesse or liberality did not extend to God, but to the Saints, which were of excellent vertue, it might doe them some good, and none can give

God any thing. Whereas God calls for our affections, *Give me thy heart*, Prov. 23. and for our goods, *Offer thy substance unto God*, and he looketh for our thanks and praises, *Render unto me praises*, Psal. 50. 14. We are to know that we give God nothing, but what he first gave us. Also by our gifts he may be honoured, but cannot be enriched, being an infinite perfection. And lastly, in our gifts to him, we expresse our duty, but make him no debtor; for we owe unto him more then we do or be.

T I M. *Unto what profit and use are we to turne this doctrine touching Gods absolute-nesse?*

S I L. First, it serves for instruction, to teach that God cannot do wrong, or offer injustice to any, seeing he is in debt to none, and might do with his owne what he would: therefore, though he have no mercy on *Cain, Ismael, Esau, Saul, Abab, Judas*, or others, yet here is he not unjust, for he oweth them nothing: nay, had he denied mercy to all mankind, and appointed all the sons of *Adam* to endlesse and remediesse misery, (as he did the Angels which fell) this plea would have freed and quitted God, that none gave him first; and therefore how can any complain of him, since all was to his owne power to dispose of them as he himself listed? Let then all mouths be stopped. Secondly, this exhorts the elect and godly, to great and continuall love and thankfulness towards God, because of his gracious favour, they hold themselves and whatsoever they enjoy; they enjoy it not only besides and without their deservings, but indeed directly against their merit, as being by guilt of sin worthy of the same condition with the reprobate; it is the meer goodnesse of God, who hath separated them and allotted them a better estate; for they gave him nothing, they prevented him not by any merit or desert on their part.

Doubt.

T I M. *Yet the Scripture often affirmeth, that God rendereth to the godly, according to their workes, Rom. 2. 6. and that he doth this as a righteous Judge, 2 Thef. 1. 6, 7.*

2 Tim. 4. 8. *Therefore it should seeme God is not just, except he recompense the godly for that which they have given him: see Luke. 14. 14.*

S I L. Whatsoever workes the faithfull have, they be Gods gifts, who worketh in them both the will and deed according to his pleasure, *Phil. 2. 13.* they be no otherwise called our workes, but as our bread is tearmed ours, *Matth. 7. 11.* because it is given us; we are they which receive it, to use it by Gods liberality, and as his blessing upon our industry. So good workes being wrought in us, and given us by Gods holy Spirit, are therefore named ours; and not because they proceed from our will: which made *Augustine* to say, Lord look not upon my owne workes, but upon thy workes which thou hast done in me: and again, God crowneth in us his owne gifts, not our merits: and again, he doth us a double mercy, first he giveth us power to doe well, and then recompenseth and crownes that worke which he did well by his grace. Now God having freely promised a reward to good workes; hence he is called just and righteous, not because he oweth any thing to any persons, but for that he keepeth his promise, which is the part of righteousness. Wherefore popish hypocrites and justiciaries are little better then mad, which presume to make God obnoxious and a debtor to them by their workes, as if they gave him something of their own, and so were unjust, except by order of justice (not of clemency) he did requite, even for the worthynesse of the worke. See *Rhemish notes* on *2 Tim. 4. 8. Heb. 6. 10.* Lastly, here is confuted predestination upon faith and workes foreseen, which bindeth Gods fore-appointment to the quality of the creature, as if it being the supream cause of all things did depend upon something in men which they should (as ye would say) give unto him.

Solution.

T I M. *What doth the last verse of this Chapter contain?*

S I L. A proof of that which went before, that he is debtor to no man, because

because he is the beginning of all things; and that he cannot doe unjustly with any, because his glory is the end of all things: for it is rightfull that every thing be referred to his owne end, but God himself is the end for which some men are elect; and others reprobate; therefore whether he do elect or not elect, he cannot wrong any man, for it is just that God should promote his owne glory as he list.

T I M. What is meant in this sentence by [him] thrice repeated?

S I L. Some understand it of the three persons in the Trinity, without any ground, therefore the best is generally to expound it of God.

T I M. In what sense are all things said to be [of God]?

S I L. Not as of the matter whereof they are, (for then all things should be deified) but as of the first cause and beginning: for he giveth being to all, all things made are of him by creation; all persons elect be of him by predestination: all the Saints that are believers, are of him by regeneration; there is nothing in them either of nature or grace, but it is of God: originall sinne being an evill thing is not of God, but of the malice of Satan, and of mans corruption, though sinne be of God passively, for he suffereth it; and deficiently, for he doth with-draw his grace: yet not from God as efficient and originall working cause, it is by him, being by him turned to good, and for him, because it tends to the praise of his justice.

T I M. In what meaning are all things said to be [by or through him]?

S I L. They are [through him] by administration, because he governes all things, even the least, to a sparrow on the house top, *Matth. 10. 29.* Secondly, they are through him by preservation, because he upholds all things in their being so long as they be; for God is the preserver of man and beast, and sustaines all things by his mighty word, *Heb. 1. 3.*

T I M. In what meaning is it said, that all things are through Christ, and do consist by

him? *1 Cor. 8. 6. Col. 1. 7.*

S I L. Not as by an Instrument, and one inferiour to the Father, as the tooles is inferiour to the craft-man, (as the *Arians* would have it) who are confuted by this our present text, where it is said of God the Father, that all things are (through him) yet he is very God; in which sense it is elsewhere of Christ written that all things are through him: as by a working cause, or as by the wisdom of the soveraign Creator of the world, *see Prov. 8. 27, 28, 29.* As an Artificer exerciseth his Art by his wisdom, so God rules all by his Son, *John 5. All judgement is committed unto the Sonne.*

T I M. What is the doctrine from these words thus expounded?

S I L. That the same God who is the maker of all things, is both the ruler and supporter of all things, disposing of all things as he will, or sustaining them so long as he will, for he doth whatsoever pleaseth him, *Psal. 115. 3.* and worketh all things after the counsel of his will, *Ephes. 1. 11.* hence he is called the Judge of the world, *Gen. 18. 25.* the King of nations, *Jer. 10. 7.* because he hath all things subject to his direction and becke, both within and without the Church: he turneth the hearts of Kings, as the Rivers of waters, *Prov. 21. 1.* The answer of the tongue is from God. *Prov. 16. 1.* and *verse 33.* Though the lot (saith *Solomon*) be cast into the lap, yet the disposition is from God, and he is termed in Scripture, The God of battell. Now if the issue of lots and warres be through God guided by his providence, then other things that are further off from chance and fortune, must needs be ordered by his will.

T I M. What profit may we draw from the knowledge hereof?

S I L. It instructeth Christians to depend upon God alone for all good things, and in the use of means by prayer to seek unto him for a blessing; for as his goodnesse gives us the means, so his providence must make it effectually to our benefit. Secondly, it exhorteth all men that receive any good, spiri-
tually

tually or bodily; thankfully to acknowledge it to come from God, and in evill things to be patient and well pleased with God; because they are sent of him; after the example of Job 1. 21. and of David, Pſ. 39.

T I M. Wherefore doth the Apostle say, that all things are [for God?]

S I L. His meaning is, that all things are of him, and no other moving cause; and by himſelfe none other helping him; ſo they are only for his own glory, and for no other end; for he made all things for himſelfe, Prov. 16. 4. Revel. 4. 11. he predeſtinateth, adopteth, and juſtifieth men to the praiſe of his glorious grace, Ephes. 1. 5, 6. Hence our duty is to give him glory in and for all things, 1 Cor. 10. 30. as the Rivers which flow out of the Sea returne thither againe: ſo God is to be praiſed for all good things, becauſe of him alone they proceed: and herein true children are

diſcerned from Baſtards, who have no affection toward the glory of God; whereas his adopted children make it the ſcope of their actions.

T I M. What may we learn by the laſt words, [To him be glory, &c?]

S I L. That all muſt effect and approve Gods glory upon all occaſions, deſiring it with all our hearts and gladſomneſſe, willingly ratifying it: which is a very ſure token of an adopted child of God, to wiſh and approve his Fathers honour, with griefe to think of the hurt done to it by blaſphemies and other wickedneſſe; and with much joy ſtudying how to promote it in their lives and callings, by prayers and praifes, good praetiſes eſpecially: where there is this good minde in any meaſure after the hallowing of Gods name, it is a good marke of one, who in truth ſaith (*O, our Father.*)

1 Cor. 10.
30.

CHAP. XII.

Exhortations to morall Duties.

DIALOGUE I.

Verſ. 1.

I beſeech you therefore Brethren by the mercies of God, that ye give up your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſerving of God.

TIMOTHEUS.

How is how this Chapter doth depend upon the former?

S I L. In the former Chapters Paul had handled doctrinal points of Faith, as Juſtification, Sancti-

fication, Predeſtination, unto the end of 11. Chapter. Here at the 12. Chapter, he beginneth the next part of his Epistle which is parzenetical or exhortatory; for he exhorteth all Chriſtian profeſſors in the perſon of the Romans, unto duties morall in this Chapter. Secondly, unto civill in the next. Thirdly, unto charity, about things indifferent in the 14. and part of the 15. Chapters, and then deſcends unto familiar things, Chapter 18.

T I M. What Method and order doth the Apoſtle keep in this Chapter?

S I L. He exhorteth unto generall duties belonging unto all Chriſtians affirmatively in the firſt verſe, ſhewing what

what they should doe; and negatively in the second verse, warning what they should not do: after that, from the third verse, untill the ninth verse, he perswadeth unto particular duties, which are to be done in respect of some degree or function Ecclesiasticall. Lastly, in the ninth verse, he returneth unto common duties, which appertain unto all professors, unto the end of the Chapter.

T I M. *Tell us what is the summe of this first verse which wee have chosen for our Text?*

S I L. It is an earnest exhortation to stir up all Christians whatsoever, with all their power to study and endeavour to lead their lives holily and justly. In this exhortation, there are to be noted two things chiefly: First, the matter, which is to become a living sacrifice to God. This Sacrifice is qualified with five conditions, and confirmed or urged with two reasons. Of the conditions, the first is to be voluntary in these words [that ye present.] Secondly, that it must be of the [body,] that is, of the whole man by a Synecdoche. Thirdly, a [living] one. Fourthly, [holy.] Fifthly, [reasonable.] Now the reasons of the exhortation be two, one from the moving cause, [Gods mercies,] the other from the fittall end, [That God may be pleased.]

T I M. *What is the other grand or maine thing to be considered in this verse?*

S I L. The manner of the exhortation, which is by a sweet obtestation [I beseech you,] and by a loving compellation [Brethren] that is, all Christian professors which have one common faith and religion.

T I M. *What instructions may wee take from this milde manner of exhortation?*

S I L. That the Ministers of Christ must not alwayes stand upon their authority, nor alwayes use severity, but sometimes deal by milde entreaties and perswasions, *Phile. 9, 10.* For Ministers be fathers, who be milde and deal gently. Secondly, the Spirit of the Gospell is the Spirit of love. Thirdly, the Children of God being of an ingenuous spirit, be more easily led then

drawne, and do better like of meeknesse then fear. Lastly, admonitions are like a bitter potion that must be sweetened with kind words (as if it were with Sugar.)

T I M. *What use hereof?*

S I L. It serveth to admonish the Preachers to pray for a meek and loving heart, and for discretion to know towards whom to use their mildnesse *2 Tim. 2. 25. Jude v. 22, 23.* Secondly, hearers also by this are to be admonished, to be bowed and won with their Pastors beseeching voice, lest they deserve to hear his chiding and threatening voice: remembering what he looseth or bindeth on earth, according to the word, shall be loosed and bound in heaven.

T I M. *What may we observe by the illative particle [therefore?]*

S I L. It hath respect unto the doctrine taught formerly; as if he should say, Seeing the Jewes are cast out of the Church for their unbelof, and you Romans are elected of God, and called to the faith of Christ in their roome, even for this cause you must bethink your selves what service and thankfulness you owe to God, how deeply ye be engaged and obliged to him.

T I M. *What is the lesson we are to take from hence?*

S I L. That Christians are to be moved unto duty towards God and man, after the doctrine of his grace and love towards them be manifested. For as the eye guides the body, so doctrine governes duty; and what a foundation is unto an house, that the doctrine of grace is unto an holy life, even the ground-work, root, and spring of all good workes.

T I M. *What use of this Instruction?*

S I L. It confutes them which hold the doctrine of grace to be an enemy to a good life, and to open a window or gap unto liberty in sin, from which it recalleth rather. Also it serves to reprove them that teach duties without doctrine; or do not lead their lives answerable to the doctrine of grace which they do know and professe.

T I M.

Properties
of our
Christian
Sacrifice.

Manner
Interpret.

Use.

T I M. Come now to the matter or thing exhorted unto, and tell us what is meant by [sacrifice?]

Sacrifice twofold, proper and improper. Of proper sacrifices, two ends and two kinds.

The improper spirituall sacrifice here meant.

S I L. The word [sacrifice] is not here put properly for some outward sensible thing (as beasts) offered unto God by a Leviticall Priest properly taken, to testifie mans subjection to God, and Gods dominion over man; whereof some were gratulatory to give God thanks after some speciall benefit received. Others were propitiatory to make atonement with God after certain finnes committed; for *Paul* expressly speaketh of living and reasonable sacrifice: and he writeth unto all Christians to offer them, not to Priests and Ministers only. Therefore *Belarmine* doth dote, who in *Libro de missa* 10. Chap. 20. would build the sacrifice of the Masse upon these words, as if sacrifice were here used in a proper sense; which if it were so, yet would it not make for the sacrifice of the Masse, wherein no externall oblation is said to be given to God: for Christs body was once offered of himselfe, and is now in heaven, there to remaine till the end: but it is used here properly for the mortification of our sinfull lusts, sticking in our corrupt reason and will, even after regeneration.

T I M. For what reason doth the Apostle chose to call this crucifying and killing of our lusts a sacrifice?

Reasons why Christian obedience is called sacrifice

S I L. First to meet with an offence of the Jewes, who misliked the Christian profession, because it had no sacrifice, as now the Papists except against our religion, for that we have no Altars, no Priests, no Oblations; whom we do answer, as here *Paul* doth the Jewes, that the Christian faith hath (sacrifices) but spirituall ones, as good duties of all sorts, *Psal.* 141. 2. Secondly, praises, *Heb.* 13. 13. Thirdly, Almes, *Heb.* 13. 16. Fourthly, a contrite heart, *Psal.* 51. 17. Fifthly, workes of our calling, *Rom.* 15. 16. Sixthly, martyrdomes, *Phil.* 2. 17. Seventhly, mortification, as in this text: but externall sacrifices we want indeed, because their date was out at the sacrifice of Christ upon the

crosse, *John* 18. 30. *Heb.* 7. Secondly, to set forth the dignity of Christians, being now by Christ advanced, to be themselves both the sacrifices and the priests, (even as himselfe was) a royall priesthood, *1 Pet.* 2. 9. Priests and Kings to God, *Revel.* 1. 6. which should warne us of our duty, in being carefull to live well. Thirdly, to put us in minde that the mortification of our corrupt nature, and the desires thereof, is as gratefull to God, as sacrifices under the Law, yea more gratefull: sithence they without repentance and faith, were alwayes displeasing unto God: see *Esay* 1. *Psal.* 51. outward sacrifices being severed from internall worship, offended God: which ought to encourage Christians very much to be conversant in this inward service of faith. Fourthly, it instructeth us, that the exercise of Christianity, is unpleasing to our nature, and very painfull, insomuch as it requireth a death and slaughter, even of our dearest affections, that we may live to God: for there can be no living to God, without the sacrificing and killing of sin; as the bodies of beasts were first killed and then offered; and as Christs body on the crosse was cruelly murdered: So (if we will be true Christians) must the body of sinne be used, even mangled, cut a peeces, pierced, tortured, yea the heart-blood of sinne let out by the exercise of repentance and mortification.

T I M. To what use may this knowledge serve us?

S I L. It reproves such as thinke it an easie thing to be a Christian, *Matt.* 7. 14. *1 Pet.* 4. 18. or that they can be currant Christians, when they never strive to kill and destroy their lusts: such doe but deceive their owne hearts, *James* 1. 22, 26, 27. let men take never so much paines in prayer, reading, hearing, &c. yet if they suffer pride, covetousnesse, malice, fornication, hypocrisie, and other affections unmortified, they be no Christians indeed, through they be in name. Secondly, it exhorteth all which will have any comfort or fruit of their profession, to set a worke the

Use.

the Spirit of grace, which is in them to crucifie the flesh; that is, their remaining corruption, and to this end to take to them the sword of the Spirit (Gods Word) and to strike through the heart of sin, by applying the threatnings of the Law to it, and give themselves to earnest prayer and often fasting, to unfeigned confession of daily sins, avoiding occasions of every sin, not sparing nor pitying our darling sin: be it sin of nature, of custome, of trade, bring it never such sweetnesse of pleasure, or profit, or worship with it; yea though the revenues of our sins were 500 pound a year: let not your eye pity it, nor your hand spare it, take it by the throat, strangle and kill it, that it kill not thee. As *Agar* the bond-woman was cast out of *Abrahams* family, so cast all thy slavish vices out of thy soul. Remember what God did to *Saul* for saving some of the *Amalekites* cattell alive, he deposed him of his Kingdome: so will he banish thee out of his celestial Kingdome, if thou suffer but one sin to reign. As the hoast of *Israel* had peace and safety when *Achan* was found out and executed: so search thy heart for that hidden and dear sin, which as yet liveth and is mighty, and slay it, or else thou shalt never have peace to thy soul, or safety from destruction; for he that beareth but with one sin is guilty of all, *Jam. 2. 10, 11*. The obstinate transgressors of one known Law, despise the whole authority of the Law-maker, and Satan can enthrall and draw to hell by one sin served, as well as by forty.

T I M. You have spoken of the Christian Sacrifice, it is now time we heard the conditions opened unto us.

S I L. First it must be free and willingly offered, noted in this word [present, or give up:] a speech borrowed either from sacrifices of beasts freely presented at the Altar to be given to God; or from servants willingly presenting themselves to their masters presence, ready to do them service: so ought our Christian duties to be performed with a good will, *Rom. 6. 16. Psal. 119. 14*. That which *Paul* saith of giving

to the poor must be applyed to other good works; they are not acceptedly, unlesse they be cheerefully done: for God loveth no compulsion or necessity in his service, but a cheerefull doer. Secondly, it must be of the whole man [body] put for our selves, as *Rom. 6. 12. 1 Cor. 9. 27*: both body and souls, with the affections in them both. Body is rather named then minde, because sin entered into the soul by propagation from the body, and are shewed forth in and by the members of the body.

T I M. What are we to learn from this second condition?

S I L. That God requireth the whole man. First, he created the whole. Secondly, the whole was redeemed by him, *1 Cor. 6. 20*. Thirdly, the whole must be glorified. Fourthly, the whole was given to sin before new birth. Fifthly, God giveth himself wholly to his children, therefore they must not give him a part: and indeed we give nothing except we give all, for God deserveth, and is worthy of all, even the whole heart, soul, minde, and might.

T I M. What use hereof?

S I L. This doctrine reproveth *Nicodemits*, which give their bodies to Idols, and keep as they say, their heart to God; God will not be served with the one half, offer to him all or none. Secondly, such as outwardly worship God with their bodies, but keep their hearts and affections for the service of sin, as hypocrites do. Thirdly, it exhorteth all Christians with all their faculties of soul and body, to decline from evill of all sorts, and to do all good duties of all kindes, towards God and man: let their judgement stoop to the wisdom of the Word, and their affections bow and yeeld obedience to the authority of the Word: let their bodily members be no servants of sin, but instruments of righteousness, *Rom. 6. 13*.

T I M. What be the next conditions of our Christian sacrifice?

S I L. It must be [living] that is, of our selves which live, and not of dead bodies of beasts, and to shew the chief part of this our sacrifice, to be (Faith) whereby

whereby our souls live to God. Also the more we do live to God, the more sin is killed: righteous persons alone are fit to offer this sacrifice, for they alone live to God, *Rom. 1: 18. Gal. 2: 20.* unregenerate men cannot sacrifice themselves to God, for they be dead in sin, *Ephes. 2: 1.* they do not live by faith.

Fourthly, it must be holy, that is, pure and separated from all earthliness and finfull corruption; so is this sacrifice in part: the sanctification of the Spirit, which causeth the faithfull to offer up pure hearts to God, in a good measure separated from mixture of sin. This was represented in the spotlesse sacrifice of the Law: therefore wicked men cannot offer this sacrifice, for they still live in their sins without holiness, and so themselves and their offerings are abominable; *Ysa. 1: 5.*

Fifthly, it must be reasonable, that is, spirituall, so expounded by *Peter, 1 Pet. 2: 5.* Our sacrifices may not be massing, Popish, or Mosaicall outward ones; but inward of the spirit and minde, *Joh. 4: 24.* For this is reasonable, because a reason of it may be given out of the Word, for God is a Spirit; and they be of our selves which are reasonable, and offered to Christ our Redeemer, as a reasonable thing. More particularly our reasonable service be our Theological vertues, faith, hope, love, *1 Cor. 13: 13.* Theorical gifts, knowledge, wisdom, &c. Our Morall gifts, meeknesse, mercy, chastity; our Politicall vertues: all these are reasonable sacrifices.

T I M. What is the first reason whereby this sacrifice is confirmed and urged to us in our Text?

S I L. From the mercies of God, even his spirituall mercies, which are called mercies in the plurall number, because they are many (to wit,) election of grace, calling to Christ, justification by faith, sanctification by the Spirit: by all these mercies (which are every one of them more worth then a thousand worlds) he beseecheth them to obey God by mortification of their lusts.

T I M. What is our Doctrine?

S I L. That the meditation of Gods

mercies in Christ are a most effectuall motion and sharp spur to a godly life. As if a mother should beseech her childe to do something by the wombe that bare him, the paps which suckt him, the knees which dandled him, and all her entire compassions towards him: how stony should his heart be, not to yeeld to her? so we should shew our selves more then stony-hearted if we yeeld not to God, when he that might condemn, doth beseech even by those tender mercies whereby he begat us, pardoned us, called us, renewed, and saved us. For this is the mainend why he shewes his mercies: see *Psal. 130: 4.* Also *Luk. 1: 73, 74.* Secondly, whatsoever we are or have, bodily or spirituall blessings, it is all of his mercies. Thirdly, there can be no sound obedience given unto God, but that which springs from the sense of his love and mercy: for that which is constrained by fear is hypocriticall.

T I M. What use are we to make of this Doctrine?

S I L. It condemns such as by Gods mercies are the more emboldned to offend: it is a fearfull sign of a desperate wicked man, when by the kinde usage of God he is made more wicked: as he is a bad son which is worse by his parents love. Secondly, such as forget his mercies: whereof good Christians ought to keep (as it were) a Register; that as they are tempted to any sin, they may check it with remembrance of some mercy, as *Joseph* did; or as they become dull and slow to good duties, they may quicken themselves with meditation of some mercifull kindenesse, and with thoughts of some mercy; alwaies resolving that the more deeply they have drunk of the mercies of God, the more they be bound to live well and godlily: as our Saviour saith, God will require much, where he hath given much. It is by *Exra* to the Jew, and by the Prophet *Esa* to *Hezekiah*, imputed as a fault, that they forgot his mercies, and rendred not to God according to his great goodnesse.

T I M. What is the second reason?

S I L. It is taken from the effect of this

See *Psal.*
136 whole.

this sacrifice, because God accepteth such a sacrifice so well qualified, for they are after his own heart. For God being a spirit and holy, cannot but delight in holy and spirituall service, being offered up in the name of Christ, 2 Pet. 2. 5. and proceeding from faith by the Spirit of God, Heb. 11. 5. 6. Gal. 5. 22, 23. A great encouragement to every Christian to labour hard in the deniall of himself and mortification of his lusts, to know this to be accepted with God. Must wives study to please their husbands? 1 Cor. 7. 34. and servants their masters? Ephes. 6. 5. even their uncourteous masters? 1 Pet. 2. 18. How much more then ought you to please God, your Lord, husband, father, and redeemer, who hath forgiven you all your sins, and called you to an inheritance immortall in the heavens? 1 Pet. 1. 4. These two reasons can be of no force with an unregenerate or evill man or woman, which never were partakers of his saving mercies, no not of one crum of them, nor yet ever had their hearts framed by the holy Ghost to any sound care of pleasing God; but the godly which have received but one drop of Gods mercy in Christ, and are led by his Spirit, these will be mighty perswasions to make them more upright and zealous in Gods service.

DIALOGUE II.

Verf. 2.

And be not conformed unto this world: but be ye transformed by the renewing of your mindes, that ye may prove what is that good, that acceptable, and perfect will of God.

TIMOTHÆUS.

WHat is the matter and method of this Text?

S I L. It containeth the second generall precept concerning all Christians of every degree and sort. For the form of it, is set down negatively, and then amplified by the contrary affirmation. We are forbid to follow the fashions of

this world, and are enjoined (if we will please and serve God) to make the will of God (revealed in his word,) the rule of our life and manners: which will is set forth by three especiall qualities. First, good. Secondly, acceptable. Thirdly, perfect. This verse then hath in it the explication of the former, expressing plainly what was there figuratively set down, teaching us the manner how Christians may offer themselves to God, namely, if they avoid the corrupt lusts of the world, and endeavour through the regeneration of the Spirit, (which beginneth at the change of the minde, the principall part of mans soul) to allow and chuse things which God willeth and approveth, being good, acceptable, and perfect.

T I M. What is meant by the world, and by being conformable to it?

S I L. Men unregenerate and meerly naturall, and all which is contrary to Gods will, which is here called the world, as often elsewhere, Job. 14. 17. 1 Job. 2. 14, 15, 16. & Chap. 5. 19, &c. because such persons do still stick in the unclean and filthy mire of worldly lusts, which they obey with greedinesse. Also for that they wholly minde earthly things, loving them, and caring for the things of this life, neglecting heavenly things. The conforming to these mens is to like and allow them and to be like them in their conditions, to follow their fashions, forme, and guise of living, shaping our courses semblable unto theirs, putting on their form and shape in our behaviour. What the fashions of the world be, see 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. 1 Pet. 4. 3. 1 Job. 2. 14. Ephes. 4. 18, 19, 20.

T I M. What is our Doctrine from these words of the Text thus explained?

S I L. Gods children must not in any wise make the manners of worldly and wicked men, the rule and pattern of their life and action. The proof hereof, see Psal. 1. 1. Walk not in the way of the wicked, &c. and Prov. 1. 10. and chap. 4. 14. we are forbid to go after sinners; whereunto agreeth that of Mat. 7. 13. forbidding to enter into the

Summe.

Interpret.

Why naturall men be called the world.

Proof by Scripture

Reasons.

the broad way : and that of 1 Pet. 4. 4. that we should not run with the wicked unto the same excess of riot, nor to be companions with the works of darknesse, *Ephes. 5. 7. 11.* All which do teach us, that in framing our conversation, we may not imitate the fashions and deeds of evill men. The reasons hereof be these : First, Gods people are a kingly Priesthood, 1 Pet. 2. 9. therefore the fashions of worldly men do not become them. For since the elect are made Priests unto God, it behoveth them to have the whole life, and all the parts of it well ordered (saith *Chrysostome.*) The Priests under the Law might not touch any unclean carcasse of men or beasts, neither may Christian Priests meddle with polluted rotten lusts, such as carnall men wallow or welter in. Secondly, the lusts of the world are not of God but of the Devil, *Job. 2. 16.* But Gods children in their Baptisme have by solemn promise renounced the Devill and all his lusts, and therefore may not follow them, without running into the guilt of perfidiousnesse, and promise-breaking. Thirdly, the faithful have put on Christ Jesus, *Gal. 3. 27.* and have him dwelling in their hearts by faith, *Ephes. 3. 17.* Therefore they may not put on the sinfull affections, and foolish fashions of this world; for what communion between Christ and the world, from which he hath redeemed us? Also his Gospell and grace teacheth us to deny worldly lusts, *Thi. 2. 11.* Fourthly, God and the corrupt custome of sinners, cannot both be loved; for if we love the world and the things thereof, the love of God is not in us, 1 *Job. 2. 15.* *Jam. 4. 3.* The amity of this world is enmity with God, but Gods children are bound to love God above all, yea alone, all things be for him and in him, therefore they ought to abhorre the world. Fifthly, it is dangerous even in this life for the godly to do after the customes, or to delight in the company of sinfull men. Peter among worldly men learned to deny and forswear his Saviour : *Jehosaphat* was forbid familia-

arity with *Abab*, Wilt thou love him whom God hateth? 2 *Chron. 19. 1.* and *Jesias* by conversing with, and conforming himself unto an heathen King, lost his life, 2 *King. 23. 29.* the Israelites by framing themselves to be Egyptians in Idolatry, *Exod. 32. 1, 2, 3.* and to the Moabites in adultery, *Numb. 25. 1, 2.* pulled due and just vengeance from God upon their own heads. *David* amongst the Philistims learned to dissemble, and was in hazard : see the title of *Psal. 34.* Sixtly, the end of the children of this world, and such as fashion themselves like to it, is damnation, *Phil. 3. 19.* also see 2 *Thess. 1. 9.* 1 *Pet. 4. 5.* Lastly, the fashions, delights, pleasures, and lusts of worldly persons, do in a short time vanish and passe away, as smoak or as a shadow, 1 *Cor. 7. 31.* Therefore even in this text they be likened to a figure or image, (as also *Psal. 73.*) which hath insolidity, or unsoundnesse in it. Now true beleivers which are born of God unto eternall glory in the heavens, 2 *Pet. 1. 3, 4.* must not imbrace things which be fading and withering, of short continuance ; it is not for such as be called to a blessed immortality, to glue themselves to vanities which have no certainty nor durance.

T I M. But have the godly any need of this debortation which you have so strengthened with Scripture and good reason? it should seem they have, seeing Paul writeth this to the faithful Romans.

S I L. Yea very much, for God doth nothing superfluously and in vain, he would not give such an exhortation but on just necessity : and by nature we are prone to fall into that from which G O D dissuadeth us. Moreover, the lusts and fashions of the wicked be deceitfull above measure, and exceeding pleasant to the flesh and corruption of nature, which seeing the godly have not wholly put off (for they are partly flesh, and partly Spirit) therefore they had need to be warned, and by many reasons (as by bits or bridles) to be held in from running after the manners of this world : especially, seeing they cannot (there is a necessity in it) but live together

Similitude.

gether with men of this world, therefore not without great heed and labour, prayer and pains, can be kept pure from the infection of this world: as it is no easie matter to keep them from being defiled, defiled, or burnt and pickled, which touch and handle Colliers, pitch, hot coals, or thornes. And besides all which hath been said to preserve the children of God from partaking in the fashions and spots of this world; this is not the least motive, because the truth and power of Religion and Christianity stands herein. See *John. 1. 27.* Let any person have never so great knowledge of Scripture, and make never so godly a profession, yet if he strive not against the corruptions and spots of the world, but communicate in them and in his lusts, (being like the vain and wicked of the world) there is not a dram of true Religion in him.

Q. 1. What use and profit may the meditation of this doctrine serve to Christians?

Use.

A. 1. First it serveth to reprove and utterly to condemn their course as unchristian, who make the fashions and conditions of worldly men, the chief or only square of their behaviour, thinking they do well when they do as they see others do, and in their words, apparell, diet, actions, are like the most and worst men: but if they have some or many, learned, rich, wise, and worshipfull persons for their precedents and guides: then they blesse their souls in their evill waies, and no body must mislike or speak against them. Herein they be like those Jewes mentioned in the Gospell, who fashioned themselves in their opinions, traditions, and actions unto their rulers: yea, so far as they cryed against Christ, Crucifie him, crucifie him, only because the Scribes and Pharisees did hate him. So the ten tribes would be idolatrous, because *Ieroboam* their king served Idols. Thus examples of great men do great harm, and as a violent flood or tempest do carry the common people after them, such as Princes be, such people will be. Therefore it is to be marked, that the Apostle

doth not say, ye may fashion your selves like unto such in the world which be famous for wisdom, knowledge, authority, wealth; but forbiddeth us to be like the world, without all exceptions. It mattereth not what fassull men be for those things, though they shine in honour, and be renowned for wit and polley; yet if they be secure and worldly liver, we may not at any hand conform our selves to them: but when any of you have taken leave to transgresse this precept of the Apostle, it will be but a poor plea at the day of Gods wrath, to say, thou thoughtest that thou mightest have done and said as such and such men gave thee example. Therefore do not deceive your own hearts, but be wise, do not look what others do which be evill, or what great men do which bewray themselves by their talk and doings to be of this world. Walk not thou in their waies my son: do not tread in the same steps: for they shall suddenly and horribly perish, sinking down unto hell in a moment, therefore chuse none of their waies: and albeit others will admire and imitate them, yet fear thou that God, whose mercies hath elected and called thee to Christ, and doth now beseech thee not to conform and fashion thy self like to the world. Secondly, here is an admonition for all good Christians, to fly all unnecessary and causelesse fellowships with unclean liver, and prophane worldlings, lest by living familiarly with them, we do learn their fashions and manners: such as will fly a sin, must fly all the means thereof. Reason and long experience doth assure us, that our fashions and courses will be such as theirs be with whom we daily converse. Hardly or not at all shall we be held from following and allowing their practises, whose persons we doe like and live with. This is that whereof the word of God so often warneth us: that as we shall learn uprightness and wisdom of them that be wise and upright, so we shall be perverse, if we be companions with the perverse and wicked. Such is the strength of sin, as it easily

Such matters such servants: Regis ad exemplum. Inucompo. Inucompo.

poysoneth them that come near it, even like the pestilence.

Moreover, our sinfull nature is so apt to take the contagion of sin, as flax and tinder to take the fire. Hence came those protestations of *David*, *Psal* 26. & 119. and that admonition of *Paul*, *Ephes.* 5. 11. which should provoke all men (as ever they do minde to obey this precept of not conforming) to avoid voluntary company of vain and ungodly persons. Think with your selves, if such godly persons, so wise and well mortified as *David* was, durst not joyn himself to corrupt and carnall company, upon fear to be like them: then how much the more are others to look to it, which by many degrees are not so strong as this holy King and Prophet was? Oh, that you would once beleve, that there were great hurt and hinderance unto godlinesse, in the conversation with ungodly and unrighteous men, whose words and works shew them to be of this world, as *Peters* language decryed him to be a Galilean.

T I M What other lessons from this verse?

Doctrin.

S I L. Whereas the Apostle doth not write, that ye should go out of this world, and leave it quite, and shut your selves in Monasteries and Cloysters, *Joh.* 17. 15. Neither saith he, use not this world, for we be commanded so to do, *1 Cor.* 7. 31. and God hath given many things both for necessity and comfort, which he would have used in his fear: but saying thus (fashion or conform not your selves to this world.) Hence we gather, that whatsoever is a property, guise, fashion, behaviour, custome, or practise of sinners and corrupt men, (as there be such) this is even cause enough why the children of God are to decline it, and to follow the contrary course. *Diogenes* thought that he should do best when he did least what the common people did: but sure that course of life is most commendable and acceptable to God, which is most contrary to the fashion of the world. The more and further that in our speech, gesture, attire, condition, or works, we go from the world, the neerer we come

unto true godlinesse. As Christian Religion is the more pure and sincere, the less it doth partake with the superstition of Antichrist: so our Christian conversation is the more holy and unblamable, the further it is removed from the customes and fashions of unregenerate persons. Finally, seeing *Paul* writeth to men already justified by faith, and sanctified, yea in a great measure: this putteth us in minde that this lesson is fit for the best Christians to learn and take out, and that it is a work not of a day, week, month, or year, to fire the conformity and likeness of the world, but such as men ought all their life long to be occupied and busied about; all time and care is here too little.

This precept containeth one half of our repentance touching leaving of our sins, and is like those other precepts, of ceasing from evill, *Esay* 1. 16. *Psal.* 34. 14. of destroying and crucifying the body of sin, *Rom.* 6. 6. of mortifying our earthly members, and putting off the old man, *Col.* 3. 5, 6, 7, 8. of denying worldly lusts, *Tit.* 2. 12. of departing from iniquity, *2 Tim.* 2. 19. All these differ not in substance of matter, but in terms; affording businesse enough and enough again to him that should live *Methusalem's* age. For what a work and ado about forsaking one foolish and sinfull fashion (I mean not of apparell, yet even that way we can be foolish and fantastick enough, and as froward in retaining, as forward in receiving them, but wicked doings,) how long ere one naughty usage will be left? what time and travell will it aske, to row you, to rid our house of so many noysome cumbersome guests, as have now long time haunted us: our sins of nature, custome, trade especially?

DIALOGUE III.

Verf. 2.

But be ye transformed by the renewing of your minde, that ye may prove what that good, acceptable, and perfect will of God is.

T I M.

TIMOTHEUS.

What is the matter and method of this Text?

S I L. An exhortation to the transformation, or changing of our mindes, that is, to pray God and earnestly to endeavour to have our mindes changed by his Spirit. This exhortation is enforced by an argument from a necessary effect, because unlesse our mindes be renewed we shall never be able to allow and follow the will of God, which is there commended by their Epithites or qualities. First, good. Secondly, acceptable. Thirdly, perfect.

T I M. What is meant by [transforming?]

S I L. Not such a metamorphosis or change as *Ovid* did dream of, by passing of one substance into another, but an alteration or change of judgement, purpose, will, and affections from evil to good, which the Apostle himself calls a renovation or renewing; such a work of the Spirit whereby old and corrupt qualities (which still stick in us, after new birth) be corrected and reformed till they be extinct and destroyed.

T I M. What is signified here by [mindes?]

S I L. Both the faculties or powers of the soul, to wit, the understanding and will, the daily decays whereof in holiness, we are here exhorted to seek by prayer and all means to repair. As a garment or an house when they wax old or worn, are to be patched and holpen, so the godly when through oldness of sin or corruption, any breach or waste is made in their minde or manners, they are not to despair or faint, or cast away all care and hope; but by sorrow, tears, repentance, to rectifie and remedy that which is amisse and otherwise then well. This is the summe of the Apostles exhortation.

T I M. What doctrines do arise from this short exhortation?

Doctrine.

S I L. First, that even the noblest part of mans soul, (his minde and reason) is corrupt and depraved with ignorance, vanity, unbelief, errors, doubtings, and heresies, &c. This truth hath testimony from other Authorities and

Authority.

places of Scripture, 2 Cor. 3. 5. 1 Cor. 2. 14. Ephes. 2. 3. & 4. 18. Col. 1. 21. And also reason to prove it, namely, that the mind hath need to be renewed, therefore it is corrupt and old; for old and corrupt things only need renewing. That which is whole, sound, and perfect, craveth no renovation, which ever is of a thing decayed and wasted.

T I M. What use is to be made of this doctrine of Gods children?

S I L. First, it confuteth such Philosophers and Popish Sophisters, who vehemently contend, that the minde remaineth still sound and uncorrupt, alwaies enclining unto good things, as *Aristotle* speaks in his Ethicks: whereas the sickness of the minde may be easily bewrayed by these things, namely, that in those most notable things that the heathen were stirred up unto by the direction of their minde, they had regard neither unto the will nor honour of God, but were led with ambition and vain-glory, being greedily desirous of fame and praise amongst men: and as their intent and end were both naught, so they failed in the manner, because the love of God and of their neighbour, did not bear any sway in their actions. Secondly, this serveth to humble man, for that he wanteth all power to apply his minde unto good things, being altogether blinde in spirituall matters. Thirdly, it sheweth the great infection of sin, poysoning, defiling, and corrupting not the body alone, but the soul; not the inferiour, as the will, affections, and perfect senses, but also the superiour and principall part of man, the minde, judgement, memory, and conscience. Lastly, it sheweth how much the elect are beholden to the grace of Christ, by whom the whole hurt taken by sin, is cured and healed through his grace and Spirit.

T I M. What other doctrine ariseth out of these words?

S I L. Blessed *Paul*, directing this exhortation to such as were already faithfull and regenerate, doth hereby teach us, that the godliest persons are in this life renewed and sanctified, not fully,

Reason.

Doctrine.

Reason.

but in part only : for there should be no cause of exhorting beleivers to be renewed in their mindes, were it not that still there sticketh in their soules some blindenesse and perversenesse, which would be corrected and enlightened. This imperfection Paul acknowledgeth himself, *Phil. 3. 12. 1 Cor. 13. 9.* and *David, Psal. 119.* and all the Apostles praying for increase of Faith. Finally, what cause were there daily to ask pardon of sins, if there were an absolute freedome from sin ? whereof the best of Gods children have ingenuously accused themselves. The Scriptures also universally proclaiming, that there is no man living, which sinneth not in thought, word, and deed, and that continually.

Use.

T I M. *What use hereof ?*

S I L. It confutes such as vainly and fallly dream of perfection, as the Libertines, Familists, Anabaptists, and Papists, which hold the Law possible to be kept, and that men may be without any mortall sin, and do more then is commanding, or have an absolute holinesse and freedome from sin by the holy Ghost. Secondly, it exhorts all Gods children to see and feel their own wants and weaknesses, and in the sight and sense of them, to lament and strive towards perfection, *Phil. 3. 12, 13.* to confess our imperfection, is our best perfection. In remission of sins, not in perfection of vertues, consists our blessednesse.

T I M. *What other lesson from this part of the verse ?*

The minde is first to be made good,

S I L. That the renewing of man beginneth at his minde, not in his body and outward members and actions, but first in his understanding part, which beginning so, it must spread abroad into the will, affections, and members of the body, as mans fall began at the tainting and abusing his minde, through unbelief to the word of Gods threatning : so his restoring must take beginning thereat, being Queen and Mistris to guide all the rest. Knowledge of Gods is the first work of the regenerating Spirit.

T I M. *Let us go forward to the second part of this Text, the Exhortation, and tell me**what is meant by [The will of God ?]*

Interpret.

S I L. Not that faculty or power that is essentiall in God, whereby God purposeth and decreeth all things from everlasting, *Rom 9. 16, 18, 19.* but the things which God willeth. Of which the Law is one part, requiring duties to be done towards God and man : and the Gospel another part, requiring men to beleeve in Christ, and repent of their sins, *Joh. 6. 4. 1 Joh. 3. 23. 1 Thess. 4. 3.* The revealed will then is meant here, namely, the promises and precepts of the word, and not his secret will. In our common speech we use to say, this is my will, when we mean not that part of the soul, by the which we will and desire things, but the things themselves which we do desire : so here it is taken.

T I M. *To prove what this will is, what doth it signifie ?*

S I L. First, plainly and distinctly to know it. Secondly, to try and discern it from that which is not Gods will *Joh. 10. 4, 5. Rom. 2. 18. 1 Thess. 5. 21. Act. 17. 11.* Thirdly, with sound judgement to allow, and heartily to love things agreeable to his will, *Phil. 1. 19. Psal. 119. 14, 16. O how do I love thy Law ! it is dearer to me, &c.* Lastly, with chearfulness and diligence to perform it, and to conform our whole life, according to the rules of it, *Joh. 10. 14. Jam. 1. 22, 23, 1 Joh. 2. 4, 5.*

T I M. *What doctrine are we to learn from these words thus expounded ?*

Doctrine.

S I L. Seeing that the approving of the will of God, is a speciall part, fruit, and effect of our renewing, as this particle [That] doth imply : it doth teach therefore, that none but regenerate persons (born anew by the holy Ghost) can love and embrace Gods will by Faith and obedience to it. All unregenerate men, either through ignorance they do not know it ; or if they know it, through malice of their hearts they hate and abhorre it, as hereticks and prophane men : or through hypocrisie they may speak and profess well of it, yet they refuse to frame themselves according to it. As very many which are called Christians, are very forwards

to

to hear the word, to commend the doctrine which is taught, to condemn things which are contrary to the will of God, and to praise the Preacher of the word; to make great shew of zeal, both towards the word of God, and them that bring it, like to *Herod*, *Mar. 6.* and *Simon Magus*, *Act. 8.* Too like others which live after it, and to joyn in fellowship and company with them; and yet being transported and clean carried aside by some wicked affections, as uncleanness, covetousness, wrath, pride, or the like; they never submit to the will of God to do it, but most miserably fail in their practice, preferring and taking part with their own corrupt will, against Gods will. Whereas the truly regenerate person, as he hath his eyes open by the illumination of Gods Spirit, to see in part what the will of God is, so he striveth earnestly to perform what he knoweth, to believe that which God doth promise, to do what he biddeth, to leave undone what he forbiddeth, to fear what he threatneth, to rejoyce in his comforts. At a word, to order and guide his thoughts, words, and deeds, by the sound rule of his word, as he may please God in them all; the Prophet *David* professeth of himself, that he was purposed to keep the righteous statutes of God, and had sworn to observe his testimonies, *Psal. 119.* And the blessed Apostle *Paul* (as he witnesseth of himself) desireth to keep a good conscience, and to live honestly, *Act. 24. 16. Heb. 13. 18.* So every one of Gods children, according to the measure of grace, received in their new birth, it is their hearts desire and constant endeavour to expresse in their actions that knowledge they have of the will of God, and by their own obedience to Gods will, as by a sure token and mark their regeneration is sealed and made known to them, *1 Job. 2. 4. I am thine Lord, save me, for I keep thy commandments, saith David.* Thus may every godly man conclude, that God is his Father and will save him, because he labours to please him, by living according to his word: *For not every one that saith*

Lord, but he that doth shall enter into the kingdom, Mat. 7. 21. Such for their firmness in the state of grace and salvation, are likened to an house built upon a rock, which never shall be removed, *Mat. 7. 25, 26.*

T I M. *What other lesson may we take from hence?*

S I L. The only rule of faith and manners, is the will of God revealed in his word. The Shepherds voice is that which the sheep are to hearken and to follow, and Gods will is that only thing which his people must approve of, believe, and practise. The reasons hereof be: First, because the will of God only is good, it commendeth all good things, it condemneth all evil things; the will of all other creatures is so far good, as it accords with this: also it makes men of ill to become good, for it converteth sinners, *Psal. 19. 7.* The second reason is, because this will of God is acceptable; there is nothing that we either think, speak, or do, which is acceptable or pleasing to God, if it swerve from his will: to the which, whatsoever is agreeing, that, and that only, he liketh, blesteth, and rewardeth; as it is written, *Great is their reward that do therewith, Psal. 19. 11.* Thus *Abraham, Isaac, Jacob, Elias, Zacharias, Elizabeth,* and whosoever else were accepted of God, it was therefore because they believed, and did his will. *Cain, Esau, Ahab, Judas,* and others, that have been rejected of God, it hath been because they rejected and refused his will. As parents and masters accept such children best which strive to do their will, so it is with God.

T I M. *What profit may come to us by the meditation of this doctrine?*

S I L. It must serve to stirre up all good Christians more to love and follow the will of God, which is so good, so holy, so perfect. Secondly, it must warn all such men to look to themselves, and betimes to repent, which care not either to know what his will is, or to govern or guide their wayes by it: for the more excellent the will of God is, the more just and heave will their condemnation be which neglect it.

Thirdly,

Reasons.

Thirdly, it sharply reproves such as make either their own corrupt lusts, or the sinfull customes, or the examples of the times, or commandements of men, the pattern and rule of their conversation, *Mat. 15. 15.* Lastly, it confutes the Papists, which charge the will of God with imperfection, as if it were only given for such as are rude, and not for the strong and perfecter men. Also which equall to it, and match with it Apocryphall writings, and traditions of the Church, as things to be received with like affection and reverence as the very perfect will of God it self: as the Tridentine Councell blasphemously hath decreed and written. Here also is an argument for the fulness and perfection of Scriptures, because in them only is found the good, acceptable, and perfect will of God. When I go from the Scriptures, who shall tell me what is the will of God? saith one of the Fathers.

DIALOGUE III.

Verf. 3.

I say then through the grace that is given unto me to every one that is among you, that no man presume to understand above that which is meet to understand: but that he understand according to sobriety, as God hath dealt to every man the measure of faith.

TIMOTHEUS.

What is it that the Apostle doth now perform, and how doth he proceed?

S I L. The Apostle having already given us his general exhortation (in the two former verses) that we should serve God, first by studying how to please and obey him, by mortifying of our lusts: And secondly, by not studying how to frame our selves like the children of men: he doth in this verse descend to particular duties, whereof the first is an Apostolicall sanction, or proposition, touching the right use of spirituall gifts, and the due administration of Ecclesiastical functions, untill verf. 9.

T I M. What is the summe of the speciall exhortation in this third verse contained?

S I L. That no man carry himself proudly in respect of his gifts, having an over-weening opinion of himself, as if he knew more then he doth know; but to think modestly of his own knowledge and gifts, and to apply them with discretion to the good of others, according to the measure of them, and the meaning of God the giver; which was not for ostentation and contention, but for mutuall edification.

T I M. What be the parts of this present exhortation?

S I L. They be two: First, the exhortation it self. Secondly, the explanation, with certain reasons annexed, to give an edge to the exhortation. The exhortation hath a preface, and the matter. The preface pointeth at Pauls Apostolical authority, enabling him to command; and putteth on the Romans and all other Christians, a necessity to yeeld obedience. The matter of the exhortation consists of two precepts: First, that we be not arrogant, presuming to understand more then is meet, or to be too wise. Secondly, to understand according to sobriety, that is modestly to esteem of our gifts. The reasons are these: First, from the Author, because God is the giver. Secondly, from the measure, no one man hath all, but each his portion. Thirdly, from the universality of receivers, every one hath his proper gift, there is none which hath not his talent. Fourthly, from the nature of the gift, it is no temporall but a spirituall gift, therefore no man ought to be insolent to despise others, but each to be content with his own grace and to use it well. The cause which moved Paul to this exhortation, was great emulation which burst out into contention, the Jewes would be preferred before the Gentiles, and the Gentiles despised the Jewes; such as had more worthy gifts, disdainning their inferiours.

T I M. What things are to be observed in Pauls preface?

S I L. First, that he gives not a counsell but a commandement, for [*I say*] signifies as much as if he had said, (*I bid,*)

*Don't think,
Gen. 1.*

bid,) I command, I enjoin, as the manner of the Latine is to put (*dico for iubeo*;) so as this is no indifferent thing which men may do or not; but a necessary precept which may not at any hand be omitted without sin. We are further to mark; that whereas the Ministers of Christ may sometimes speak mildly out of love, as in verf. 1. so sometimes they may command precisely but of that power which Christ hath given, as here, and 1 *Tim.* 6. 17. 2 *Tim.* 4. 1. The second thing to be noted, is the universality of this precept, that it is to all and every one; it reacheth throughout to every member or Officer of the Church whatsoever his office or gift be, there is none exempted, be he high or low, learned or unlearned, they are bound to submit themselves to this precept, concerning humility in using rightly their gifts and offices. If they be inferiour persons and have mean gifts, they have need of it for to keep them from envying them which have better. If superiours and have more excellent graces then they have need of it to keep them from pride, and disdainning them which have lesse. Lastly, whatsoever they be they shall never turn their gifts to the profit of others, and of publick good, unless they be modest and sober minded. The next thing to be noted in this preface is, that *Paul* doth bring forth his Apostolicall calling and function to warrant his precept. For (grace) in this place signifies neither the gift of holy eloquence, or power in speech, nor yet the gifts of wisdom, as some think, but (by a Metonymie of the cause for the effect) it is put for the Apostolicall vocation, as also *Rom.* 1. 7. & 15. 15. which is therefore called (grace) because he received it freely, being put into this office when he thought not of it; yea, he was a blasphemer and persecutor of the Church, *Act.* 9. 1. *Tim.* 1. 19. And this he doth to shew he was no intruder or ambitious usurper, which thrust in himself, doing more then he might well do, in giving precepts to Churches; as also to draw the *Romans*, and in them all Christians

to yeeld unto the practise of this precept with all good reverence and submission, that they be not found to strive and fight against the Lord Jesus, speaking to us by the Apostle *Paul*, whom to hearken to, and to reverence, is to receive and hearken unto Christ, *Mat.* 23.

T 13. Now to the exhortation what is the first part of it?

S 11. Not to understand above that which is meet, or not to presume to be wise overmuch.

T 14. But how can any be wise overmuch, seeing none can have too much wisdom, nor can understand enough? how then shall any offend by understanding above that which is meet? for we are bid to be wise as serpents, *Mat.* 10. 16. *Ephes.* 5. 15.

S 12. It is true, therefore here is not condemned the excess of wisdom, (for God will have his children strive to perfection) but the proud opinion of such men as challenge to themselves all wisdom and knowledge; who both are proud of that which they have, and also arrogate to themselves understanding and gifts which they have not, to the contempt of others, thinking themselves to know all, and to be the only wise men, none to be like them, or fit to be compared with them. This attributing too much to our own conceit, and detracting from others, is the main vice here forbid and condemned, out of which (as out of a noysome root) there do spring three noysome branches, all comprehended under this part: as first an itching desire to invent new doctrines, forsaking the beaten path, and simplicity of the known and received truth, to run into new and strange opinions. And that this pride and overweening of wit, is the Mother of heresie and damnable errors, both Scriptures, 1 *Tim.* 6. 3, 4. and lamentable experience hath confirmed unto us, that some to be thought wiser then others hath hatched errors.

Secondly, a too great confidence of our understanding, as if it were sharp and quick enough to pierce into the most secret things of God, which are untraceable and past finding out.

Whence

Whence it is, that many have neglected things necessary to be known, and fruitfully, to search out things which cannot be sought out, and tend not a whit to edifying. Of these men *Solomon* saith, that such as search the Majesty shall be swallowed up: it is the *Wise mens* counsell to content our selves with that which God hath commanded, and taught, and not to seek unto high things above our capacity. It is a needlesse matter (saith *Augustine*) to desire that without danger, what we may be ignorant of without danger: and better it is still to doubt of things hidden, then to contend about that which is uncertain. The third branch is curiosity, when a man thrusteth his sickle into other mens harvest, rushing beyond the bounds of his own calling, to run into and intermeddle with the matters which appertain to the vocation of other men, intruding upon other mens gifts and functions: as *King Daxa* did usurp the Priests function, 2 *Chro.* 26. 16. and another *Daxa* put his hand to the Arke: as *Romish Prelates* not content to meddle with their own Churches affairs, would curiously busie themselves with other mens Churches and charges, and secular matters, till they did arise unto this height of tyranny which now they are grown unto. To be short, as all busie bodies do, which leave their own places and matters, to intermeddle with that which in no wise belongs to them, contrary to the precept of the Apostle, 1 *Thess.* 4. 11. *Study to be quiet, and to do your own business.* This curiosity draweth with it infinite contentions, and much waste of time, which might be better spent: as *Senecca* saith, Men spend much time amisse in doing nothing, but more in doing evill things, and yet most of all in doing other things which be not proper to us, but appertain to our neighbours; and this is most properly meant here.

T. 1. M. Now we see what it is (to understand above that is meet :) let us hear what it is (to think soberly) which is the second part of Pauls exhortation?

S. 1. 1. There is a sobriety of the body which is properly temperance, and consisteth in a moderation of our appetites about pleasurable things of this life, as meat, drink, apparell, generation, &c. Secondly, a sobriety of the mind, which is modesty or humility, (the mother of all virtues, and the preserver of the minde in soundness and temper) as on the other side, pride is the overthrower and overturner of the minde, leading men oftentimes to folly and madness. This humility standeth in two things: First, the sight and acknowledgement of our own infirmity: Secondly, in a contentment with our own gifts and condition of life, without being puffed up through our gifts, or thrusting our oars into other mens boats, by being busie in other mens callings. This is to be wise according to sobriety, as the next verse opens it, when we judge or think of our selves, according to the measure of our own graces and degree, esteeming meanly of our selves, and much better of others then of our selves.

T. 1. M. What be the reasons whereby Paul perswades us to the exercise of this Christian modesty?

S. 1. 1. First, because it is God, who is the distributor of our gifts, 1 *Cor.* 7. 7. 2 *Cor.* 12. 6. Now it is certain, that God administred his gifts both most wisely and most justly; therefore, need not such as have greater gifts be insolent, seeing nothing of their own; but all received, 1 *Cor.* 12. 7. nor men of lesser gifts repine at others, for this were to neglect Gods administration. Neither let any man hide his talents in a Napkin, or bury it in the ground, with the naughty servant in the Gospel, remembering that God will have an account of his gifts, how they are used or bestowed. The second reason is, because God hath distributed a gift to every man; there is not a person in Gods family, but hath a talent committed to him: one hath the gift of teaching, another of exhorting, another of ruling, another of being ruled: one hath a publick gift, another hath a private gift: as

Double Sobriety.

in

in the naturall body each member hath a faculty, so in the mysticall body of Christs Church, 1 Cor. 12. 6, 7, 8, 9, &c. Therefore let no man imagine that himself hath all, but let him know, that each hath his gift and function to, and by this means, none shall despise or hinder others, but each shall employ his proper gift unto the common good of the rest. The third reason is, that to every man is dealt out a measure of Faith. Here (by Faith) we are to understand: first, the sound knowledge of Christ. Secondly, the effects thereof, namely, the infused habit of justifying beleaf. Thirdly, those gifts of the Spirit, which accompany this habit of faith, which are therefore called by the name of (Faith,) both because Faith is the gift by which all other are attained, (*Be it done to thee according to thy Faith*, Mat. 15. 28. Also because these gifts are conferred upon the faithfull which beleve in Christ. A measure of this faith, is set against fulnesse or perfection, which no meer man in this life can have, because God gives it unto none, Phil. 3. 12. but dealeth to every man a certain portion of faith, to some more, and others lesse, as he himself pleaseth, 1 Cor. 7. 7. Hereunto appertaineth the Parable of the Talents, whereof five were committed to one, and ten to another, and one to another. Like as in our fleshy bodies there is great difference of gifts, our more excellent members, having more excellent faculties: so it fareth in the Church, which is the body of Christ; there is grace given to every member of that body, but it is according to the measure of the gift of Christ, Ephes.

4. 7.

T. M. What use hereof?

S. I. L. First, it must be a bridle unto arrogancy, and a motive to humilitey, to think that no one man either hath all gifts, or those gifts which he hath in full perfection, but a certain measure meted out to every man, not by our deserts, but as it seemeth good in the eye of the giver. Here also we may observe, how the Pope doth walk by this rule, or how may we judge him to be

the servant of Christ, who being but one man, yet arrogateth all to himself? he will have the whole power of the Church, yea, and he will do all in the Common wealth too, he alone will be both a temporal and spiritual Monarch, he ingrosseth all knowledge into his own breast, nothing must be divinity and truth which he saith is not so. At a word, according to the Latine Proverb, he alone will be *Dominus Factotum*: and after our common English saying, *He alone will have all the Pipes*. This is farre from contenting himself with his own portion and measure, as other fellow-servants do: he may very wel and worthily be termed Antichrist, being so contrary to Christ, who himself was so full of humilitey, as Phil. 2. 6, 7. Job. 13. 5. taught his Disciples to be humble and meek, Mat. 11. 29. whereas this Lucifer is the childe, nay the King of pride, nay pride it self. Moreover, seeing the measure of Faith is dealt of God, hence it followes that faith is Gods gift, and comes not by mans will in whole or in part, Ephes. 2. 10. Also the measure of Faith is divers: there is a little or a weak faith; again, there is a great or a strong faith. Let not the strong in faith be lifted up, but think of profiting and encreasing their measure, after the example of the Apostles, (*Lord increase our faith*:) Neither let them of little faith despair, for God that dealt their measure, will maintain and augment it, so they do their part and endeavour. Finally, when Paul requireth us to be wise according to sobriety, he condemneth in all Christians both blockishnesse or foolishnesse, and slothfulnesse; requiring in them both wisdom in the knowledge of universall things both divine and humane; and prudence in the choice of particulars, about things profitable to the Church and our selves: likewise industry in applying their best understanding unto the most benefit of our selves and our brethren.

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DIALOGUE V.

Verf. 4, 5, 6, 7, 8.

For as we have many members in one body, and all members have not one office, so we being many, are one body in Christ, and every one members of another. Having then gifts, &c.

TIMOTHEUS.

How doth the Apostle Paul go forwards? and how doth this text hang upon the former?

Coherence

Similitude.

SIL. Now he bringeth a new argument from the communion of the faithful, to prove his last exhortation, to wit, that every one without pride ought to content himself with his measure of gifts, and to use them to common edification in all humility and charity; and this he doth by a comparison of a naturall body, which comparison our Apostle useth also in 1 Cor. 12. 12. & Ephes. 4. 4. 16. It is very fit and of great force to draw men from curiosity and arrogancy, unto humility and unity: for as in a body naturall, albeit it be one, and the members many, distinct the one from another, in place, order, use, office and gifts: yet one member doth not invade the room, or usurp the duty of another, but each member keeping in his own place and rank, confers his own proper gift, and doth his own office to the safety & good of the whole body in all peace and concord, without disdain or envying one another: So in the Church (which is Christs mysticall body) it is meet that each member endeavour it self with quietness and modesty, to serve and benefit others, without intruding one into anothers calling. What efficacy to hold men in concord this similitude hath, may be perceived by the example of *Menim Agrippa* in *Livie*, when the people in a faction and discontent, were renting themselves from their Senators and Rulers, he reduced them to good agreement by this comparison: also the holy Ghost hath often used this similitude to perswade union amongst Christians, as especially in 1 Cor. 12. & Ephes. 4. 4. and in our present text.

TIM. What be the parts or things chiefly to be considered in this similitude contained in verf. 4, 5?

SIL. The first thing to be considered here is, that the union or society of beleivers is called a body: a matter usuall to give the name of a body to a fellowship in all languages: thus a Colledge is termed a body Scholasticall; a City, a body politicall; so the Congregation of Christian professors, both 1 Cor. 10. 17. Ephes. 1. 22, 23. for resemblance and likeness sake which is between a society and a body: for first, in a naturall body, the body is but one, and the head is but one; likewise the body of the Church which is but one, hath but one head, and that is Christ, Ephes. 1. 22. Col. 1. 18. Should therefore the Pope be a head of the Church? it would be a monstrous body having two heads at once, either principall or subordinate, yea four heads at once, when besides Christ there were three Anti-popes actually, one at *Avinion*, another at *Ravenna*, a third at *Rome*: also Peter himself was but a member of the Church (as other beleivers were) how then can the Pope (suppose he were Peters successor) be an head? for 38 years together, from Pope *Evaristius*, unto Pope *Pius*, the See of *Rome* had no Pope, therefore so long was a body without a head; yea were the Pope head, so often as the Pope dyeth, the Church also should dye. But what can a Pope do, which a head ought to do, either for externall direction (being an heretick,) or for internall vivification and motion (being but a creature) and therefore no head of the Church, which is the body and Spouse of Christ; therefore the Pope no husband, no head of it, no not so much as a sound member, but he is rather head of the Antichristian body, and Captain of that apostasie from the faith, 2 Thess. 2.

The second thing to be considered in this comparison, is, that although the body of the Church be one, and the head one, yet the members be many, all knit to Christ their head, and among themselves, by the inward glue of Faith and

The Pope no head of the Church: Christ gave some Apostles, some Prophets, &c. Ephes. 4. 11. but he gave no head.

and Christian charity, and by the outward band of the Word and Sacraments; as our fleshly members by sinewes and arteries are joynd to our head, and one to another: and this is that communion which is among the Saints. Unto which, nothing is more repugnant then pride and strife. *Let nothing (saith Paul) be done through contention or vaine-glory, if there be any communion of the Spirit, or comfort of love, Phil. 2. 1.* Wherein we learn, that contention and arrogancy cannot stand with Christian communion.

The third thing to be observed in this similitude is, that the faithful which are as many members, having every one a severall function, and a particular gift for ordering and doing their function. As in our naturall body, there is no member but hath its own office peculiar to it selfe, the eye to see, the eare to hear, the mouth to speak, the feet to walke, &c. and to every one belongeth his owne gift and faculty; as of seeing to the eye, &c. So amongst the faithfull, some have one function, some another; one was a Doctor, another a Pastor; one an Elder, another was a Deacon; one a superiour and ruled, another obeyeth as an inferiour; and every one of these have singular and speciall gifts for the performance of their work. Here is moreover to be observed, that as in our naturall body, no one member ingrocheth upon the gift or office of another, so in the Church of God, one Christian should not usurpe the office of another, each is bound peaceably to do his own duty without hindrance unto, or disturbance of others, by proud curiosity and busie meddling.

Lastly as the head, or eye, or ear, doe not proudly insult over meaner members which have lesse graces and offices in the body, so a man of great gifts may not contemne one of a lessey, but every Christian with humbleness turne his gifts unto the common good. As all the members of the body labour together joyntly for the preservation and good plight of the whole. The want of this hath brought such Schismes and facti-

ons as we now see with much grief, to be too rife both in Common-wealth and Church of God.

T I M. *What doth the Apostle performe in verses 6, 7, 8?*

S I L. He amplifieth that part of the comparison touching divers members, and different gifts and functions. As in a naturall body there be many members, and these have sundry faculties and operations; so amongst the faithfull, they have gifts and duties: one divers from another, [Seeing we have gifts which are divers] that is, We Christians (which be as many members) have divers gifts. Some the gift to teach, some the gift to exhort, some to rule, some to distribute, some to shew mercy, each have their proper work, and proper gift. Let every one in the use of his gift be wise unto sobriety, (for this must be added to supply the sense,) and nor, let us be conversant (as Beza would have it) or, let us attend and wait, as the Syrian Interpreters, and *Gualter* do thinke: but the words in the third verse [Let us soberly thinke, or, Be wise to sobriety,] must in common be applied to all these parts and branches following, which do all depend upon that precept, and serve to expound it by the particulars.

T I M. *But what are those gifts spoken of in verse seven? and what is meant by [Grace given,] and by the [proportion of Faith?]*

S I L. Paul speaketh not of miraculous and extraordinary gifts, such as he reckoned up, 1 Cor. 12. 6, 8, 9, 10. for then this exhortation should not be perpetuall and pertaine to the present Churches which lack those miraculous gifts. Secondly, the functions and gifts here mentioned be ordinary, such as the Church of Christ hath need of to the end of the world. As man consisteth of soule (which hath understanding and will,) and a body: God willing to have the whole man saved, appointed for the understanding part, Doctrines to teach it, and for the wil exhortations to quicken it, and for the body certaine other officers, to looke to the welfare and carriage of it before men.

The word [*Grace*] leadeth us unto the fountaine of these gifts and callings; the free favour of God: and by (Analogie of faith) is understood not as Faith hath deserved; nor as every one hath the measure of faith. The holy Scriptures, which be a certaine rule of Doctrines and Canon of all saving verity, are here understood by Analogie of faith, as some think, (or heads of faith) gathered by the Apostles from out of the Scriptures; according to which, the teaching and exhortations of Doctors and Pastors ought to be examined, and to be allowed, being consonant to that forme or proportion, or refused if it be found dissonant and disagreeing from it. The Papists wickedly dote, and dreame foolishly of a certaine unwritten rule by Traditions, delivered to the Church to try and prove by it, even the writings and bookes of the Apostles and Evangelists, which yet themselves will be the Canon whereby to judge of all that which is taught in the Church.

T I M. What be the kinds of offices and functions unto which these ordinary gifts belong?

S I L. They be summarily these two: First, Prophecyng Secondly, Ministry. Whereof one containeth instruction, which he calleth here Prophecyng, not in a speciall, for prediction of things to come, but in a generall sense, in which the word prophecyng is used, **1 Cor. 14. 13.** This is named first, as the most noble and excellent function; the other, pertaineth to discipline and manners; and is here called [*Ministry*], not in a particular sense, as agreeing to Deacons, but in a generall meaning, as comprehending other kinds under it, which were to be conversant about the body, and temporall things. Unto prophecyng there be two Offices belonging: First, [*teaching*] which is the office of the Doctor: and secondly, [*exhortation*], which is the office of the Pastor; for these two offices are divided, (though sometime their gifts may and doe meet in one, **Ephes. 4. 11.**) and have their severall gifts; the one hath the gift

of knowledge, the other of wisdom, **1 Cor. 12. 8.** and severall operations or workes, for the one teacheth and interpreteth Scripture, layeth out the sense and doctrine soundly, confuting errors, which is the Doctors part: whereof we have a practise in our University professors which read Divinity Lectures in the Schools, as also in our Cathedrall Churches, to exhort the hearers unto godlinesse, and to comfort and strengthen the infirmities of faith in the Saints; as also to minister Sacraments, this is the part of the Pastor or exhorter.

Now [*ministry*] which is the second generall head, hath three gifts, or is subdivided into three functions; one, of such persons as are set apart to distribute the treasury or Church goods to the poore, as every one had need: **Act. 6. 3, 5.** These goods came first by free sale, **Act. 4. 34, 35.** then by collection, **1 Cor. 16. 1, 2.** And for the right disposing of the publick almes, there were appointed Officers, **Act. 6. 5.** whose gifts was (simplicity) without fraude, vaine-glory, covetousnesse, or frowardnesse to give out the almes. The second Ministers were they which were joyned as assistants and helpers to the Pastors, for good government of the flocke, to prevent scandals and offences, **1 Cor. 12. 28. 1 Tim. 5. 17.** These **M. Calvine** calleth Seniors, **Osfunder** censors of manners, **Tertullien** presidents, which observed and attended manners and outward behaviour onely; their gift is diligence, which containeth both a resolute purpose and great endeavour, with delight to doe the businesse and charge committed to them.

The third and last Ministers (be mercy-shewers,) not such as be spoken of, **Matth. 25. 35, 36.** for these workes be common to all Christians; but such mercifull workes as be mentioned, **1 Tim. 5. 10.** Their gift is (cheerfulness,) which containeth in it three things; first, alacrity of heart; secondly, gentleness in words; thirdly, pleasantnesse in countenance: they which were to be employed in this service of mercy shewing unto sicke, aged, impotent,

Ministry subdivided.

Thus Morry, Orlwin, and Parson do judge: *Philaster* also.

Like to our Churchwardens and Side-men.

Thus Fajus and Gualter and Parson expound it.

Prophecy or Ministry

So Origen and M. P. Morry take it generally for Doctrine and exhortation: also *Parson*.

Prophecy subdivided. Thus *Roter Morry*, *Orlwin*, and *M. D. Wilkes*, do distinguish them. Differing gifts, *ver. 6.*

impotent, strangers, exiles, orphans, as their worke was ſuch as might breed loathſomenesse to attend ſicke and feeble; ſo they were to be old widowes and aged men, who naturally are ſowre and teſty, therefore needed this precept of cheerefullneſſe.

DIALOGUE VI.

Verſes 9, 10.

Let love be without diſſimulation, abhorre that which is evill, cleave to that which is good. Be affectionated, &c.

TIMOTHEUS.

What is here performed by Paul? **S I L.** After particular duties in reſpect of a gift and a ſituation in the Church, now he turnes unto generall duties, and commandeth unto Chriſtians, certain generall graces pertaining unto common converſation; whereunto he exhorteſt them, namely to continue in the practice of them: for being beleivers they already had begun to exerciſe theſe vertues; as namely, love, courteſie, diligence, fervency, hope, patience, prayer, liberality, hoſpitality, humility, mutuall affection, and ſimplicity forbearing of revenge; and ſuch like Godly graces, as ornaments in our Chriſtian profeſſion, and fruits of charity. Of this love here be in our text ſundry good precepts; Firſt, that it be true, without diſſembling. Secondly; diſcreet, abhorring evill. Thirdly, firme in adhering and ſticking to goodneſſe. Fourthly, univerſall to all the brethren without partialneſſe. Fifthly, fervent and earneſt without coldneſſe. Sixthly, humble without ambition.

T I M. Wherefore doth he begin with love? why is this firſt named of all other vertues mentioned in this Chapter?

S I L. Becauſe it is the chief gift above other, and foundation of all the reſt, which do ſpring out of love, as head ſpring and mother of them all. Before in former Chap. while Paul diſcuſſed the doctrine of grace, and entreated of free

juſtification by Chriſt, he never mentioned love, for that it had nothing to do in matter of forgivenesse of ſin, either to merit it, or to receive it. It doth only declare (as a ſigne) who be juſtified and pardoned by faith. But now he giveth exhortation to manners and good life, he nameth love, as the chief and principall grace which ſwayeth moſt in the matters of a Chriſtian life and converſation, being ringleader unto, and breeder of the reſt: ſo therefore do men behave themſelves juſtly, meekly, peaceably, chaſtly, and courteouſly, becauſe they do love.

T I M. By what reaſons may it be proved that charity is a chief gift of the Spirit?

S I L. Not onely becauſe Paul nameth it in the firſt place, as here and Galat. 5. 22. and for that it is the root of all the reſt, as faith is the root of love: but thirdly, becauſe it is the ſumme of the Law, Rom. 13. 10. And fourthly, it makes all graces profitable, which are of no uſe without charity, 1 Cor. 13. 1, 2. and fifthly, it is the band of perfection, which knits all Chriſtians, and holds all duties together, as ſticks are made faſt by a band. And ſixtly, it is the maine badge and cogniſance of true Chriſtianity, and a certaine ſtore to diſcerne a true Chriſtian from a counterfeit; Job. 15. 35. 1 Job. 3. 14. Laſtly, it is perpetuall, and remaineth after other gifts, when Faith and Hope ceaſeth it continues. 1 Cor. 13. 13.

T I M. What uſe is to be made of this doctrine, touching the excellency of love?

S I L. Firſt, to enflame our hearts more and more with the love of this lovely grace; more earneſtly to ſeek after it, alſo more heartily to praife God for it. I exhort therefore (as Paul Col. 3. 14) that above all things we put on love.

T I M. Of what quality is that love we are exhorted unto?

S I L. Such love as is without diſſimulation, that is, it muſt be true, ſincere, from the heart, without fraude, guile, deceit, falſe ſhewes or wrinkles.

Doctrine.

Reason.

Uſe.

1. quality of love.

Coherence

Six properties and effects of charity.

Doubt.

Solution.

Note this.

T I M. How may a Christian judge of himselfe, that he hath this undissembled and upright love?

Three Rules
whereby to
judge sin-
cere love.

S I L. There be three rules by which it may be discerned to be void of hypocrisie. First, when one doth heartily love God, and that which is pleasing to him. A good rule: for then we cannot choose but in our love to our neighbour to be sincere, because sincerity and truth is a thing highly pleasing to God. The second rule, when we are ready to do towards our neighbour, as we our selves would be dealt withall by others. This rule is commended in *Matth. 7. 12.* for no man will dissemble or deal falsely with himselfe. The third rule is, not to love in word and tongue onely, but in truth and deed, *1 John 3. 18.* not as they are spoken of, in *James 2. 15, 16.* but as God loved mankind, to whom he promised his Son by word, and afterward sent him at the fullness of time, *Gal. 4. 4.* or as Christ, who shewed his love not onely by kinde speeches, but by giving his life, *1 John 3. 16.* so our love must be expressed in actions, and then it is sound and undissembled. Lip-love, is lying love.

T I M. To what profit may we turne this doctrine?

S I L. It serves for the just and due reproofe of all such as make shew of love and mean it not: such as give sugred words for to hide the gall of the heart, and the bitterness of the hand, speaking faire when they meane foule, as *Cain* did speak to *Abel*, *Josh* to *Abner* and *Amasaiah*, and *Judas* to Christ. These had honic in their lippes, and swords in their hearts. Secondly, such as shew love out of servile base fear and dread, as Malefactors and Offenders do to severe Magistrates, bad servants to their uncourteous Masters, and the poore to the mighty whom they could wish in their graves, yet by speeches and gestures, pretend much reverence and love. Thirdly, such as love others for profit, which they hope to sucke out of them; so long as they make much of them, give kinde words

as *Felix* did, *Acts 4.* At a word, all such are here condemned, as do not love their neighbours out of a pure heart, the seat of love, unfained faith the cause of love, a good conscience the companion of love, *1 Tim. 1. 5.* Secondly, beside reprehension, here is exhortation to all to strive for unfained love in all their dealings with men by word or deed, to declare the truth of their love, seeming to be in kindnesse what indeed they be, and being what they seeme: for God hateth hypocrisie, it is odious in his sight, and unto all good men. Also dissimulation, as it is contrary to the nature of God, so it is hurtfull to our neighbour: it makes us like a broken bow, whereof the sinners are ready to runne into his hand which leans upon it, or a broken staffe which fayleth him that trusteth thereunto, or unto a loose tooth; for so is a false friend.

T I M. What is meant by the next precept of [abhorring evils, and cleaving to that which is good?]

S I L. It may be generally expounded of the nature of true and perpetuall repentance, taking evill for filthinesse of sin, and good for holinesse and goodnesse: and then the meaning is, that unto true repentance, is required not onely to flie sinne, and to love righteousness, but to loath and detest sinne, and have in abomination whatsoever is evill in his eyes: also not coldly to approve good things commanded of God, but fervently to embrace them, striving to be glewed to them, to become one as it were with that which is good, which is meant [by cleaving to it.] Hereof we have *David* an example *Psal. 139. 22.* but more especially it may be restrained unto love, whereof we spake in the former Aphorisme: and then by good and evill, understand not only that which is honest and dishonest, but that also which is profitable and hurtfull, and by abhorring and cleaving is meant extreame hatred, and singular desire.

T I M. What lesson from the words thus interpreted?

S I L.

The two words in the original, signify an hatred with vehemency, and to be joyed unto that which is good with a strong and indissoluble bond. *See. Annot. out of Chrysostom.*

S I L. First, that our love to our neighbour, must not hinder us from abhorring that which is evill and sinfull in him, though he be never so dear a friend: nor for liking and eagerly embracing that good and vertue which is in him, be he never so much an enemy unto us. As the love of mens persons must not make us love their faults, or flatter them, or winke at them, or defend them: so the hatred of mens vices must not draw us from the desire and earnest delight in that which is good in any man. Furthermore, it is the property of true love to be exceeding loath to injure or hurt our neighbour, or suffer him to be hurt in any thing which is precious unto him; as his name, person, goods, wife, salvation, &c. but rather very earnestly to study how to pleasure and help him in all and every one of these: to thinke and speak, and doe him good, being so bent unto the profit of our Neighbour, as to our owne welfare, according to the saying of our Saviour Christ, *Love thy neighbour as thy selfe.*

T I M. In the next short sentence, what is meant by [*affections, and by brotherly love?*]

S I L. The first word signifies such naturall affections and tender love, as is in parents towards their children, whereof see *Jacobs* example, *Gen. 37. 35.* and *Mary, Luke 2.* and the latter word implieth such love as is between Brethren borne of one and the same Parents, whereof *Joseph* is a president unto us. *Moses* and *Pauls* love unto their kinsmen, was vehement, *Exod. 32. 32.* *Rom. 9. 1.* Christians are brethren by profession.

T I M. What learn we from hence?

S I L. That their love amongst themselves one towards another, must not be common and ordinary, but singular and very great, like unto that which parents do bear to the children of their wombe, and wherewith brothers affect one another: and no marvaile, seeing our love must extend even unto the spending of life, and not of our substance only for our brethrens sake, *Rom. 16. 4.* *1 Job. 3. 16.* See like precepts,

1 Thes. 4. 9. *Heb. 13. 1.* *1 Pet. 1. 22.* *2 Pet. 1. 7.*

T I M. Are Papists which professe and beleve the doctrine of the councell of Trent, our brethren? and be all our brethren to be loved alike, with the same degree of love?

S I L. Such Papists be not our brethren (namely it they be learned and have knowledge,) for they do not professe the same doctrine, nor the same religion with us, (which is the band of brotherhood) but raze the foundation of faith and works. Secondly, they have not the same Saviour, but a disguised one, such a one as shall save them by their owne merits, at least in part. Thirdly, they have the great whore mentioned, *Revel. 17. and 18.* for their mother, and we have the chaste spouse of Christ to our mother. Fourthly, they have no true Sacraments but ballard ones; for the Lords Supper is all corrupted and depraved with their inventions, they turne the Communion into a private supper, and they overturne the doctrine which baptism should seale. Fiftly, they confidently hold, and pronounce peremptorily all us to be in the estate of damnation, judging (though falsely and rashly) us to Hereticks, Schismatikes, &c. So we ought to deeme of them which live and dye in the papacy: how can we be brethren, which be so miserably divided? Now towards such as be our brethren (by joynt confession of the same holy faith) we are commanded to love all the(e with the same kind of love that is sincere and great, but not in the same measure: for as any of the brethren be more neerely linkt unto us by bands of nation or nature, or of affinity, or be more plentifully endowed with grace, so we are to declare the force, and bring forth the fruites of our love, rather towards them then others, howbeit we are to love all which are of our Christian religion, with a brotherly love, according to those many and plain exhortations of the word before set downe.

T I M. Now for the last precept, what

Y y 3

deth

The Romish Church neither sound Church, nor sound member. *Keinold.* The faith of Rome now and of old Rome is not one. *D. Fulke.*

The great Anti-christ no where but at Rome.

Interpret.
Brethren,
because
they com-
municate in
one and the
same thing,
therefore
they love
one ano-
ther by
good right,
Aristot.

What honour is.
How engendered.

deth [honour] signifie? and what it is to goe one before another in giving of honour?

S I L. Honour signifies a good opinion conceived of others, and outwardly testified by words, gestures, deeds, &c. The grounds or begetter of this opinion be these 4. First, authority, publick in Magistrates or Ministers, private in parents or masters. Secondly, dignity, or any thing wherein another excelleth; as to be a creature, a man, a Christian, a childe of God, a member of Christ, &c. and to each of these there belongeth honour and certain reverence. Thirdly, gifts, outward of the body, or inward of the mind, either naturall, civill, morall, or spirituall, and theologicall, as faith, hope, love, repentance, &c. Fourthly, merits, when any deserve well, of Schools, or Church, or commonwealth, by publicke benefites, as that Centurion did, *Luke 8. 4.* These be the causes of a good opinion: many be the signes of it, to shew it by, amongst which vailing the Bonnet, bowing the knee, standing before them, rising up, relieving them, *Matth. 15. 6, 7.* It is first to have a lowly opinion of our selves. Secondly, to thinke better of others then of our selves. Then we go before others in giving honor, when inferiours do both in heart and actions begin first to honour and salute their superiours: when equals strive who shall prevent and begin, first, provoking to reverence and honourable respects. Lastly, when superiours do so take the honour due unto them, in regard of their place, as they could be pleased to prevent even their inferiours out of an humble affection, might they do it without offence and breach of good order; whereof in societies there is a speciall care to be had.

DIALOGUE VII.

Verf. 11, 12.

Not slothfull to doe service, fervent in spirit, serving the Lord, rejoycing in hope, patient in tribulation, continuing in prayer.

TIMOTHÆUS.

What doth the first words of this Text contain?

S I L. An exhortation to industry and diligence in doing all duties both towards God and men: which are not to be performed slothfully, because God doth not love such as doe their worke grudgingly and negligently. All such shall hear at the last day, Take that slothfull servant, and bind him hand and foot: but to the faithfull whereof diligence is a part) it shall be said, Come good and faithfull servant. Therefore whatsoever is in our hands to doe (as *Solomon* saith) wee are to doe it with all readinesse and industry, it we will please God and avoid his judgements. Example of this readinesse in businesse, we have in *Abraham*, *Gen. 18. 6.* and *Gen. 24.* in his servant, who in the businesse of *Isaacs* marriage was diligent. Also in *Mary*, *Luke 11. 39.* and Christ the Lord, and in the Apostle *Paul*, who most industriously did the workes of their calling. Here we are to take heed of two extreames: the one is of too much diligence, when we busie our selves much in things not partaining to us. This is curiosity, condemned by *Paul 1 Tbes. 4. 11.* the other is too much slownesse or sluggishnesse in our own duties, when we doe our things as it were sleepingly, like that idle servant in the Gospell, that hid his talent in a Napkin: or like that sluggard mentioned, in *Prov. 26. 13.* that sought vain delays and excuses to keep him from his duty, *There is a Lyon in the way.* Some are slow, being of an heavy mould, and dull by nature; others through unwillingnesse to doe any good, these be the worse.

2 Extreames of diligence

T I M. What is commended unto us in the next sentence?

S I L. Fervency of spirit: in which is a precept contrary to the former, and injoyneth not readinesse alone, but earnestnesse to both in Religion to God, and charity to man: and withall it teacheth whence this earnestnesse or fervency cometh, namely, from the spirit of

Fervencie or zeal.

What it is to goe before other in giving honour.

of God, kindling it in our hearts, and inflaming us with love in a great measure. Whereof we have example in *Moses*, who out of zeale brake the two Tables: in *Elias* doing the service of God with much power and fervency; as appeareth in destroying the Idols, and killing *Baals* Priests. Also in *John Baptist*, who trod in the same steppes of *Elias* zeale, *Luke* 1. 17. in *Paul* and *Barnabas*, *Acts* 14. 14, 15. and in *Christ* *John* 2. 14, 15, 16. and generally in all the Prophets and Apostles. They walke not according to this rule, who are cold in their profession. Also those who be neither hot nor cold, but luke-warme in their Religion, being indifferent, not caring which end goeth formost. Nor they who be temporizers and newters in the confession of their faith: also by this rule Gods children are exhorted to a godly fervency and zeal, both in profession and practise of Religion. For zeal is a fruit of the Spirit, and of godly sorrow, *2 Cor.* 7. 11. and hereby we become like *Christ* and the Apostles. Lastly, it is good to be zealously affected still in a good thing (saith *Paul*, *Gal.* 4. 18.) Note here, that these words import a continuall act. Christians are to be diligent and earnest, not by pangs or fits, but all their life long, and in one thing as well as another, and according to the quality of the matter, that will shew our zeal to be wise and good, and proceeding from God. Such as are zealous at the first, and afterwards become cold, or be lesse zealous in the chiefeft businesse; or be forward in some matter of profit or pleasure to themselves, and not so in the things of God, give suspicion that their zeal is fleshly and carnall.

T I M. How doe you read and understand the next Aphorisme, or short sentence and proposition?

S I L. Some read it thus, serving the time, and then the meaning is either to watch opportunities or occasions of doing our duties, and to observe what is fitting for time and season, according to that in *Rom.* 13. 11. or to consider what belongs to the time, after the ex-

ample of *Paul*, at one time circumcising *Timothy*, when he would not circumcise *Titus* at another, *Gal.* 2. 3, 4. And herein there is great wisdom to consider what is meet and fit to be done, according to time and place (yet without departing from truth and honesty:) for all good things are not to be done at all times. Howbeit the other reading (serving the Lord) is much better, as warranted by divers Greeke Copies, and directing us to the right and true end of all our actions, namely the service and glory of God, whereunto they must aime as at their utmost marke, *1 Cor.* 10. 13. And this doth distinguish Christian duties from the workes of civill men, who never respect the worship or honour of God, but their owne pleasure and praise in all things, whatsoever they pretend to the contrary. Also this precept may further teach us whom we are to serve, namely, not the world nor men, but God, because he is our Lord, *Psal.* 2. 11. *Gal.* 1. 10. *1 Cor.* 7. 23. and *1 Cor.* 6. 20.

Lastly, it may teach great men modesty, that they swell not by opinion of their owne power and might, remembering that they are under God, as a servant under his Lord, and therefore not to abuse their inferiours, *Col.* 4. 1. for they serve one common and most just Lord, who is no respecter of persons.

T I M. What be the graces we are exhorted to in the 12. verse.

S I L. Unto these three: Hope, Patience, and Prayer, which are so many remedies against afflictions of all sorts. The first of these graces is set forth and declared by an effect of rejoycing. The second, by his object, which is tribulation. The third, by the adjoynt, which is perseverance. When any affliction happens, private or publick, inward or outward, for *Christ* or sin, Gods children through hope of deliverance from them, faint not in their hearts, but rejoyce and are glad, because they certainly looke for salvation in the end; for their hope makes them not ashamed

So M. Beda affirmeth.

Hope, Patience, Prayer.

med, Rom. 5. 5. and by hope they are saved, Rom. 8. 24. But if their afflictions continue upon them, and wax more grievous, then to hope must be joynd patience, which enableth to endure with submission unto, and waiting upon the pleasure of God, as we are admonished in many places, *Matth. 24. 13. Rom. 5. 4. Heb. 10. 36. 2 Pet. 2. 9.* To hope and patience must be joynd prayer, which is a notable armour and weapon against troubles, because it gets wisdom how to carry our selves in afflictions; and divine helpe how to come out of it, that we may overcome, *Jam. 1. 5. Psal. 50. 15.* Our prayers may then be said to be continuall, either when we call upon God by offered occasions, and necessities bodily or spirituall; or when by no meanes we intermit the set houres or times of prayer; or else when we are instant in prayer, asking earnestly, *Ja. 5.* or though we be not heard presently, when we continue to aske without ceasing, *Luke 18.* Or else we may understand this not of moving of the lips, but the desires of the heart, which when they are continuall, our prayers be continuall, for a continuall desire, is a continuall prayer; *God will heare the desires of them that feare him, Psal. 145.* It was an heresie condemned in *Eniches* and the *Masilians*, that though Christians ought all their life long to do nothing else but pray; abusing this and the like Texts to this end. Whereas besides prayer, the workes of our generall and particular vocation are to be followed, yea in Gods service there is preaching, and Sacraments must have time allowed. It is a grieuous sin in many Christians at this day; which contenting themselves with publicke prayer (which is a good thing) neglect set prayers in their families, or foreflow the just occasions to turne unto God by prayer, or in their prayers doe behave themselves coldly or carelesly: such as these, they both fall into many evils, & are left in their evils without comfort, because they seeke not unto God fervently for his aid and protection. Finally, remember unto all

How our
prayers be
continuall.

these precepts, and to the rest following, to knit these first words of this Chapter [*I beseech you,*] at a generall and most forcible motive, to stirre us up to practise them, as we would not cast from us, and make our selves unworthy of the mercies of God, whereunto not all the world is to be compared, no not to the least of his speciall and saving mercies in Christ.

DIALOGUE VIII.

Verses 13, 14, 15.

Distributing or communicating unto the necessities of the Saints, giving your selves unto hospitality. Blesse them which persecute you, Blesse I say and curse not: Rejoyce with them that rejoyce, and weep with them that weep.

TIMOTHEUS.

What is required by the first of these precepts?

SIL. Liberality or mercy to the poor, that we be ready to give them almes according to their need. The word translated [*necessities,*] signifies [*uses*] to teach us, that as we may not minister to the delicacies of the poor, so we may not stay till extreame necessity urgeth them unto this duty of mercy in giving. There be many exhortations in the Scripture, upon sundry and great reasons, as *Heb. 13. 16.* where it is called a sacrifice, and God is said to be well pleased with it. In *Phil. 4. 18.* it is called an odour of sweet smell, a sacrifice acceptable to God. And *Acts 20. 35.* it is said, that it is a more blessed thing to give then to receive: and *Luke 16. 9.* we are charged to make friends of unrighteous Mammon, by giving to the poor, that they may receive us into everlasting habitation: and *1 Tim. 6. 18, 19.* of distributing to the poor *Paul* saith, it is the laying of a good foundation against the time to come.

Againe, Christians be stewards, and it is required that stewards be faithfull, to dispose their goods to the minde of their Master; and his minde is, that such

as have much, should give to such as have little; and that the abundance of some, should supply the wants of others, 2 Cor. 8. 13, 14. Further, by being mercifull to the poor, we are like our heavenly Father, which is mercifull and gives liberally, *Matth.* 5. 45. Also we expresse love and kindnesse to Christ, by doing good to his members, *Matth.* 25. 35, 36, 37. We witness to our selves and others, the truth of our faith, which workes by love, *Galat.* 5. 6. and comforts the heart of our brethren, *Philom.* 7. and brings glory to God and our profession. Besides all these forenamed reasons, there be three reasons more in our Text, to periwade unto this duty, as the love of Saints, because poore Christians are [Saints] purged by the blood, and sanctified by the Spirit of Christ.

Secondly, the comparison of their necessities and wants, which we are bound to pity.

Thirdly, liberality in communicating. By which word of communicating, we are put in minde, in that the Apostle saith rather communicating then giving; that the poore have an interest in the goods of the rich, as touching the use by virtue of Gods Commandement: and that the rich ought to communicate with them in affections and sympathy, by relieving them, as if they felt their wants; and suffered with them, *Heb.* 13. 3.

And lastly, that between rich and poor, there is a kinde of spirituall trafficke and merchandize, the rich communicating temporall things in making the poore partakers of their substance, and the poore spirituall, in making the rich partakers of their prayers. The examples of such men as have performed this dutie, is first *Dorcus*, *Acts* 9. 36. making coates to give to the poore: the brethren of *Antioch*, sending reliefe to the poore Saints at *Jerusalem*, whom also the Church of *Macedonia* did relieve even beyond their power, 2 Cor. 9. 2, 3: Now as for the manner how beneficence is to be performed, 2 Cor. 8. and 9. chap. not grudgingly, or of

necessity, or sparingly, not of compulsion, but out of a Christian compulsion, of a ready minde with chearfulness, for the love and sake of Christ, and as to him; for God loves a chearfull giver. For the quantity, it must be much where much is, 2 Cor. 9. 8, 11. 1 Tim. 6. 18. no certaine stint or rate, but according to thy ability, and thy neighbour necessity.

T I M. What are the vices contrary to this duty?

S I L. They be covetousnesse and prodigality; for by excess in apparell, eating and drinking, Christians are made both unable and unwilling to doe this dutie, as they might and ought, if they were temperate, and kept a seemely moderation and measure in the use of Gods blessings bestowed on us: and covetousnesse doth quite choake the affections and liberality, it hardens the heart of the rich against the poore, and bindes up their hands, so as nothing comes from them, unlesse it be wrung out by great entreaty, or by authority, as seises. Lastly, in giving Christians are to beware both of opinion of merit, which poysoneth Popish liberality, and of vain-glory, which spoyleth the bounty of many Protestants giving, to be seen and talked of.

T I M. What is the next duty here exhorted to?

S I L. After beneficence, *Paul* exhorts unto hospitality, by being ready to entertain strangers and exiles, such as were driven from home for the Gospel; whereof great store were in the primitive Church, when both Apostles and other Christians were forced to travell from Countrey to Countrey for their safety, through the heat of persecutions: See *Heb.* 13. 2. Note in our Text, that he saith, not imbrace, but be given: which signifies to pursue and follow it with eagernesse and earnestnesse, as if it were not enough to invite strangers, and to receive them, but that we ought also to entreat and urge them to come to us; after the example of *Lydia*, *Acts* 16. 15. and of *Abraham*, *Gen.* 18. and of *Lot*, *Gen.* 19: which while they received strangers, unawares entertained

Hospitality

tertaind Angels, *Heb. 13. 2.* See *Deut. 10. 18. 19.* God loveth strangers, and your selves were strangers, therefore be kinde and beneficiall to them.

T I M. What is the meaning of the next precept?

Blesse,
what it is.

S I L. As before *Paul* taught what our behaviour should be towards friends, and the household of faith, so he now teacheth duty towards them which are without which are enemies, whom he willett us to [blesse,] that is, both to wish well unto them, and to speak well of them (as farre as we may with matter of truth;) both to pray for, and to praise them according to their unworthinesse, yea, and to do good unto them also, if they need it. In that *Paul* repeateth the word [Blesse] twice, and then sets it forth by the contrary word [Curse,] he puts us in minde how hard a worke this is, being a worke of the Spirit, and not of the flesh, as being contrary to our corrupt nature. Also, that we should not do it by fits, but be constant in blessing. *Paul* borroweth this present from the words of Christ, *Matth. 5. 24.* We have Christ himselfe a patterne of it, *Esay 35. 12.* and *Stephen Act. 7. 6.* and *1 Pet. 2. 22.* all Christians are called to imitate the example of Christs patience towards their enemies.

The practise of this duty is the very touchstone and triall of all Christian charity. For to speake well, and doe well unto such as love us, is no singular matter: it is common to Gods children with Publicans and sinners: but to love and blesse an enemy, is the peculiar worke of a godly person: see *Matth. 5. 43, 46.* *Luke 6. 27, 35.* This forbidding to curse, must be meant of private enemies. Again, from this precept we may learn, that Gods children must make account, that there will never want wicked men to persecute them both with their tongues by raylings, slanderings, and calumnies; and with their swords or hand, by losse of goods, imprisonment, death, &c. and that for truth and righteousness sake. Hereof Christ forewarned his Disciples, *Matth.*

Where
were pati-
ence, or ex-
perience,
or hope
without
these perfe-
ctions of
wicked
men, faith
Chr) soft.

5. 10. The best remedy we have in such cases, to breake the malice and cruelty of wicked men, is by patience and welldoing *1 Pet. 4. 19.*

T I M. What is required more in the next precept?

S I L. Mutuall affection between Christians in both estates, adversity and prosperity, to rejoyce together in the one, and to mourne together in the other. And it is to be noted, that this precept teacheth more unto spirituall, then unto temporall cases; for we are bound more to lament the spirituall decayes of our brethren, then for their worldly losses: also more bound to rejoyce for their graces, then the riches of our brethren. The reason of this sympathy, is that which is rendred of the Apostle, *1 Cor. 12. 26.* because we are members one of another; and if one member suffer, all ought to suffer with them: and if one rejoyce, all to rejoyce with them; so it must be amongst Christians. Examples hereof we have in the kinsfolke of *Elizabeth*, *Luke 1. 58.* and in *Paul*, *Phil. 1. 3.* *Col. 1. 1* *The. 1. 2* *Joh. 1. 2.* *Rom. 16. 19.*

T I M. What use of this point?

S I L. It serves to reprove such envious persons which fret and repine at the good and happy estate of their brethren, as *Cain* envied *Abel*, *Saul* *David*, and the Pharisees Christ; and the malicious also, who in stead of mourning together for the losses of others, are well pleased and make themselves merry and sportfull with the miseries of their neighbours; this is a wickednesse against which *Job* doth protest, *Chap. 31. ver. 29.* and for the which God threatneth the *Edomites* in *Obadiah*, verses 12, 13. It is the part of all Christians to be unlike unto both these, and by sympathy and fellow-feeling of other mens both joyes and sorrowes, to expresse our own love to our brethren, and to shew that we are void of envy, and to enlarge their love again towards us, when they shall see us ready to communicate with them, both in their gladnesse and heavinesse: and finally somewhat to ease and lessen the griefes and

Mutuall
affection.

and afflictions of our neighbours, by helping them to beare the burthen in a common affection. But here is to be observed, that if in the sorrow of our neighbour there be either an error, mourning when they ought to rejoyce, or being glad when they ought to mourne, or an excess in either of these, that then our duty is to correct them by admonition, and not to communicate with them in such unruly affection. Also here is the effect put for the cause, weeping outwardly for lamenting inwardly; yet teares would be shed and powred out into any great calamities of our brethren, after the example of Christ weeping over Jerusalem; and Paul for carnall and worldly Gospellers, *Philp.* 3. 18.

DIALOGUE IX.

Verses 16, 17.

Be like affectioned one towards another. Be not high minded, but make your selves equall to them of the lower sort. Be not wise in your selves, recompense no man evil for evil, procure things honest in the sight of all men.

TIMOTHÆUS.

What doth the first of these six precepts containe?

S1 L. An exhortation unto concord, which hath in it these two branches; First, consent of minde in matters of faith, to thinke the same things in respect of doctrine. Secondly, the knitting of the heart and affections in the actions and counsels of life. Thus the Apostle, *Phil.* 2. 2. having generally exhorted to concord by the same phrase used here in the text, (*be ye like minded*) doth presently subdivide it into conjunction of love and affections, and agreement in minde and judgement. An example of this concord we have in *Act.* 4. 32. a contrary example of contention in *1 Cor.* 1. 11, 12. There is nothing so much an enemy to love, to destroy it, as division of mindes, about things to be believed, and affections

about things to be done; for there is nothing so able to uphold and continue love, as to imbrace a mutuall consent in faith and actions. But because there will still be imperfections in the best men this way, as appeareth by *Act.* 15. 39. therefore we must strive the more to obey this precept, which enjoynes unitie, forbearing one another, and forgiving one another, as *Col.* 3. 13. and doing according to that which is written, *Phil.* 3. 15, 16. Let us minde the same things.

T1 M. What is the next precept, and how doe they cohere and agree with the former?

S1 L. In the next three precepts, two hindrances of mutuall concord are removed, and one furtherance thereunto is commended. The first hinderance is pride, that is to say, when in disdain of others, whom we do not take to be so good as our selves, we have too lofty a conceit of our owne gifts, and sufficiency, and out of a haughtinesse of minde, doe aspire to higher place, and matters then we are made or fitted for: this is to be high minded, even to bear a lofty heart, and to aspire in our minde to high things which be above our capacity and calling.

Hence is pride in Latine, called *Superbia*, even as one would say, *Super se alios*, and in Greek *Hyselēphronia*; that is, lofty-mindednesse; when men look on high matters, out of a great conceit of their own strength, with despising others. Of this disease was *Abdolon* sicke, when he ambitiously aspired to his Fathers Kingdome: and the Pharisee in the Gospell, *Luke* 18. when out of too great opinion of his owne merits, he disdaind the poor Publican: yea the two Apostles of our Saviour, *Peter* and *John*, were somewhat infected with this disease, when they strove to be greater then their fellow Apostles. There were sundry such high minded persons both in the Church of *Corinth*, and of the *Romans*, who were too much lifted up with a conceit of their owne Learning, and of the magnificence of their City, being the Lady and Mistress of

What bitterness there is in contention about religion, the examples of Jewes and Samaritans of Arians and Christians, of Papists, of Hugonites, of Lutherans, and Protestants, of Formalists and Puritans (as they be called) do witness.

of the whole world, and seat of the Empire.

Hence it is, that the Apostle so much beateh down pride, both here and in the third verse of this Chapter; and in the eleventh Chapter, *verses* 18. 20. For he saw the beleevving *Romans*, to be lifted up against the dejected Jewes, whence much dissension followed; and therefore desires them not to be high-minded: but were *Paul* alive now, to see the pride of *Rome* in Popes and Prelates, both spirituall and bodily pride, oh how would he thunder against it?

T I M. *What is the other let that hinders concord amongst Christians?*

Effect of
Arrogancy.

S I L. Arrogancy, to be wise in our selves, that is, to have an over-weening conceit of a mans owne wisdom: this is the very root and first cause of pride, and bringeth forth divers foule effects: as first it causeth men to set at nought the counsels of others, and to think them sufficient for themselves: whereas God hath compassed us with many imperfections, that we might one have need of another, as it is in the members of one naturall body. No man seeth all; and as our English proverb is, *Two eyes see better then one*. Experience also teacheth us, that the simple may give counsell to the wisest, as *Yehoyada* did to *Moses*, *Deut.* 18. *Abigail* did to *David*, *1 Sam.* 25. 25. and thus hath God ordained it for the best preservation of love and concord, at also to nourish humility and to kill pride.

Secondly, such as be wise in themselves, turne their wisdom altogether to their own profit, and not unto the good of others, contrary to that of the Apostle, *Charity seeketh not her owne things*, *1 Cor.* 13. 5.

Thirdly, such as regard not the will and pleasure of God, which is true wisdom indeed, contenting themselves with worldly wisdom, which is foolishnesse with God, *1 Cor.* 3. 19. Such men, as they doe not consult with God in his word, so they do not ascribe the praise of their wisdom to God, the author of their wisdom, but to their

own wit and industry.

Lastly, this arrogancy and out-reaching opinion of our owne wisdom, is by long experience proved to be the mother of error of all sorts, whether in doctrine or worship, or common conversation: for on the one side, the cause why men give over themselves to grosse sinners in their lives and actions, is this, that in arrogancy of spirit, they hold scorne to be taught and admonished of others: they know as much as any man can tell them, and let men meddle with themselves. Such as these, God delivers over to a reprobate minde, and to great evils, as is plain in the example of *Cain* and *Judas*. So on the other side, whence cometh it, that divers men have devised new opinions in doctrines, and new worship in practise of Religion, but for that not resting in the plain and simple truth of Scripture, they take themselves to see more then other men, yea so be wiser then God himselfe; See *1 Tim.* 6. 3, 4. *Vain-glory of filthy lucre beget heresies*; *Augustine*. Hence doe arise rents and divisions in Gods Church between Teacher and Teacher, Pastor and Flocke, to the great disturbance of peace and concord.

T I M. *What thing is that which is such a furtherance unto concord?*

S I L. Humility, when we condescend to men of low estate, or submit our selves to the lowly or humble. These words, if we understand them of the persons which be lowly and humbled, then the meaning is, that we must apply our selves to persons of low degree, descending to their basenesse, as if we were base with them; not despising their company, but living humbly with those that are humble, consenting to them, loving them, and imitating their humblenesse: but if we referre [lowly] unto things, rather then unto persons (as the opposition betweene high and low things will beare this sense,) then the meaning is, that we must not refuse the meanest and basest service to do good unto others, after the example of *Jesus*, who wash his Apostles feet, *John* 13. But the best way is, under this word to comprehend

comprehendeth all things and persons, that for charity and concord sake, we should embrace humble persons, and base things, out of a lowly minde, in imitation of our Saviour, who conversed with Publicans and sinners, *Luk. 15.* See *Phil. 2. 5, 6, 7, 8, &c.* and abased himself unto most shamefull things out of love to us, *Phil. 2. 7, 8.*

T 1 M. Proceed to the next precept, and tell us what is meant by recompensing evil for evil.

S 1 L. By evils here are meant wrongs and injuries, which we are commanded to suffer patiently, and not to requite them. It is like that precept of Christ, *Mat. 5. vers. 39.* It is a corruption of our nature, that we are prone to return wrong for wrong, one evil turn for another, and men think they have a goodly pretence for it, because others began with them: but the truth is, that whereas it is no small sin, to infer and do hurt to another, in his person, name, or goods, by word or deed, secretly or openly: for such do offend first against God, forbidding wrong doing; Secondly, against charity, which doth no evil to her neighbour, *1 Cor. 1. 3, 5.* For we are one body in Christ, and members one of another; Thirdly, against Justice, who measures right to every man, and condemns all injuries: yet to referre and requite one evil with another, is a far greater sin, not only because they do adde sin to sin, but for that a man may do a hurt suddenly and unadvisedly, not perceiving that he doth evil, but offending through ignorance or oversight; whereas they that recompense evil for evil, do it purposely, maliciously, and wittingly, knowing that they do evil, and yet will do it: contrariwise, they that patiently and meekly suffer injuries, as they keep themselves pure from sin, so they declare themselves to be led by the Spirit of God, (which is the Spirit of meeknesse) and to bear the image of Christ, who when he was reviled, reviled not again; and when he suffered, threatened not, *1 Pet. 2. 23.*

Here it must be observed, that this precept of retaliation, reacheth not to the Magistrate, whose office is to render evil for evil, tooth for tooth, eye for eye, blood for blood: See *Rom. 13.* to render evil to an evil doer, is a work of justice, and therefore good. It checketh only private injuries between a man and his neighbour, in such we may not carry a minde desirous of revenge, but be willing to bear.

Moreover, if it be evil to recompense evil for evil, it is far worse to recompense evil for good. This is not only an humane error, but a diabolical naughtinesse, and the very height of all unthankfulnesse, to deal unkindly with such as have used us kindly: the just God hath threatned that evil shall never depart from the house of such as so do: let the Jewes be an instance for proof hereof, for the wrath and vengeance of God lies heavie upon that Nation, untill this day; because unto the Prophets, unto Christ, unto the Apostles, which did good to them by instructing them, and calling them unto the Kingdome of God, they wretchedly recompensed much evil, beating some, reviling some, and killing others.

Lastly, note that evil must be requited to no man; neither to a friend and a Christian, for he is our brother; nor yet to an enemy or Infidell, for he is a man as we are, made after Gods own image.

T 1 M. Come now to the next Aphorisme, and tell us the summe of it.

S 1 L. The summe is, that we ought to embrace innocency of life, even in the sight of men, that evil men may have no cause to reproach us as evil doers, *2 Pet. 3. vers. 12.* and good men may be edified by our example, *1 Cor. 10. 33.* and be moved to glorifie GOD, *Mat. 5. 16. 1 Pet. 2. 12.*

T 1 M. What is meant by [house things?]

S 1 L. Just and holy things whereby the praise of God is advanced, and the salvation of our neighbour furthered.

Secondly, such things as cannot be done, without offence though they be lawfull, 1 Cor. 10. 23. When he saith these things must be [provided:] he thereby sheweth very manifestly, that these things are not to be done carelessly and at all adventure, but with great diligence and providence or fore-cast: so the word in the originall importeth, as if in our mindes and thoughts we should study beforehand, and provide that nothing be done but what may be approved of God and all good men: and it is to be noted, that these termes [*before all men*,] may either be^d opposed unto God, as if it were said: Be very carefull that the things ye do be honest and good, both in the sight of God and men. This opposition is expressed in 2 Cor. 8. 2. or else also the antithesis is between man and man; as who should say, Both to this man and to that man, to the Jew and to the Grecian, to one as well as another, friend or stranger, carry your selves honestly, whether they be pleased or not pleased, yet let all that is done before them be honest. Hereby be reprov'd such who procure things honest, only before men, neglecting God, as hypocrites who look alone to their reputation among men, Mat. 6. 1. Secondly, they which do honest things before God, but are wretched in giving satisfaction to men, or if they justify their doings to some men, it is with contempt of others. Lastly, they which exercise honesty neither before God nor men, but are without reverence of God, or care of men, like to the Judge in Luk. 18. 3. Many such lewd and notorious evil livers there be, which have shaken out of their hearts the fear of God, and the shame of the world, the love of heaven, and the dread of hell; not caring what be thought or spoken of them in earth, or what evil happen to them from heaven: forlorn persons addicted to evil courses.

DIALOGUE X.

Verf. 18, 19, 20, 21.

If it be possible, inasmuch as in you is, have peace with all men. Dearly beloved, avenge not your selves, but give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord: Therefore if thine enemy hunger, &c.

TIMOTHÆUS.

VVHat vertues doe these last verses of this Chapter exhort us unto?

SIL. Unto these two: the first is peaceableness, or love and care of a peaceable life. The second is meekness in forbearing revenge, upon this reason, that Gods office is to take vengeance: which is confirmed by authority of Scripture, verf. 19, 20, 21. and set forth by the contrary of doing good for evil, in stead of taking revenge. This is amplified by the event, [*so shalt thou heap coales*]; all is shut up with this worthy Aphorisme, [*be not overcome with evil, but overcome evil with goodnesse.*]

TIM. How doth this precept of embracing peace differ from that which enjoyeth concord of minde, verf. 16. and why are we to follow peace, and towards whom? and with what conditions?

SIL. In the 16. verse, inward concord amongst Christian brethren was commended (as a thing simply necessary) now the study of retaining peace with strangers from the faith and Infidels or Hereticks (as well as Christians) is required, as this clause sheweth [*with all men.*] First, because God commanded it to be so. Secondly, he delighteth in peace, thence he is called the God of peace, Rom. 16. Thirdly, he hath pronounced them blessed, that keep and make peace, Mat. 5. Fourthly, many and sweet are the benefits of peace, but bitter and sundry are the fruits of contention, vexation of minde, waste of substance, &c. We are to follow this peace upon two conditions, wherein this precept differeth from the next before it, for we must absolutely at all times, be-

Reasons of
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life.

fore

fore all men, provide for things honest; but peace cannot be had but with certain men, therefore he addeth conditions to limit and restrain this exhortation.

T I M. *What be those conditions, and what is the meaning of them?*

S I L. These conditions are not all one (as some think) but divers: the former [if it be possible,] sheweth that in some cases, and with some men peace cannot be had, namely, when question is of Religion, that God is to be offended by partaking with Idolaters or Hereticks, or when by our silence the truth is to be betrayed, and our neighbours salvation hindered. In these cases with good conscience peace cannot possibly be retained; we cannot have society with men in evill things and wickednesse, for our duty is to resist and oppugn such things according to our vocation, gifts, and means, though peace be broken: a godly dissension is better then a wicked peace; peace must be followed with holinesse, *Heb. 12. 14.* We ought so to have peace with men, as we do not make war with God. Hence Apostles and Apostolick men have chosen to contend by writing and preaching against errors and superstitions, (see *Paul to the Galatians*, *Augustine against the Manichees* and *Donatists*,) rather then by holding their peace, to forsake Gods truth, and the edification of the Church. The other condition is [so much as lies in us,] which is put in, in respect of such contentious quarrellsome persons, as do one what he can to appease and please them, they will have no peace, being like those of whom *David* in the *Psalm* complaineth, that made them ready to battail when he spake to them of peace, *Psal. 120.* Towards these we shall do our duty when we are in our selves peaceably disposed, neither giving them, nor hastily taking from them occasion of dissension, but by all means provoking them to quietnesse, that there be no fault in us. Finally, bearing good will to their persons when we are driven to hate and rebuke their vices, praying earnestly for their conversion: this is all that lieth in us to do

T I M. *Whereunto tendeth the next precept?*

S I L. To perswade unto meeknesse and moderation of anger toward such as offer wrong unto us; albeit the Apostle had forbid us before, not to recompense evill for evill, yet knowing the pronenesse of our corrupt nature to take revenge for injuries done, under pretext that we may bee dastards and cowards: and to shew how hard and excellent a thing it is, meekly to suffer: therefore in other words he repeateth again his exhortation, saying [*Avenge not your selves*] which is set forth here by the contrary duty [*give place unto wrath*:] this is by some, and may be, understood of the wrath of our enemy, whereunto if men give way, they do oftentimes purchase peace, their wrath being mollified by patience. For as thundering makes a great noyse, and breaks down strong things when they hit upon things that resist them, as Oakes, &c. so do guns also overthrow wals and Towers; but meeting with things soft and yeelding, they do very easily penetrate and pierce through; they lose their strength and do no harm. Likewise, the wrath of men is much asswaged, and sometimes quenched by yeelding, and silence, or soft answers, but it is made more hot by resisting. This sentence also may be understood of our own anger, which every one is to bridle and to moderate. But *Paul* meaneth this especially of divine anger and revenge, which we must suffer to shew it self forth against our adversaries, and not prevent it by our impatience and fury. This to be the most naturall sense appears by that which followes; for it is written [*Vengeance is mine*,] a text fetched out of *Deut. 32. 35.* where God threatens that in his due time he will take vengeance on wicked livers.

T I M. *But how may we be assured that God will be avenged upon them which hurt us? and upon what reasons are we to leave vengeance to him alone?*

S I L. First, because it is his office [*Mine is vengeance*,] now he will neglect nothing that pertaineth to him. Secondly,

Doubt.

Solution.

condly, Gods children are dear unto him, even as the apple of his eye, so precious in his sight, that he will not forget their injuries. Thirdly, there is no hurt done unto any, but first there is injury done to God by transgressing his Law. In all wrongs to our neighbour, God is first wronged, which he must punish. Fourthly, God is the Judge of the world, and it belongeth to him to doe every man right. Fifthly, he can be revenged without perturbation or passion, and so cannot we. Moreover, God will do it more sharply, and with more severity then we can do. Lastly, if we do it our selves, we do not only spoil God of his right and authority, (as if a subject should wrest the sword out of his hand, and deprive our selves of his protection and defence;) but whereas in taking wrong we were meet sufferers of evill, in the avenging of wrong we become the doers of evill, and sinners; and so liable to Gods avenging hand as well as our enemies. And lastly, we shew our selves unlike to Christ, and like to Satan; therefore the only way is to leave and commit our enemies only unto God: not that we are to desire his vengeance upon our neighbours, or to take pleasure in it: but having prayed heartily for their conversion, if they continue malicious, and he punisheth them, we are to delight more in Gods justice, then in their pain.

Finally, this precept bindes private mens hands, and not Magistrates, whose duty it is to take vengeance, *Rom. 13. 2.* not for himself, as this text saith, but on the behalf of God, whose minister he is, and of his neighbour who is offended. Also, it is no breach of this precept, in our extremities, to flye to Magistrates for succour, so it be not with a revenging mind to make him the instrument of our hatred, but with an honest purpose to preserve our selves and others whom we have charge of, from dangers. Secondly, to have the wrong doer bridled and amended by a moderate correction. Thirdly, to have scandall removed from among Gods people. Fourthly, to have others feared from

evill doing by example of their punishment. For these ends, it is as lawfull for us to use the Magistrate, as to use the Sun, or air, or any other creature or ordinance of God. *Paul* appealed to *Cesar*, and called for help against those which had vowed his death, *Act. 23. 23, 24.*

T. I. M. What is meant by the next exhortation?

S. I. L. By hunger and thirsting is meant necessities of all sorts, and by giving bread and drink, all duties of humanity (by a Synecdoche) which for charity sake we are to performe even to an enemy (after the example of the *Samaritan*) if he be in want, and that by our kindnesse we do not maintain him in his sin, or against God and his King & countrey. This is the greatest tryall of our Christian love, *Mat. 5. 44. Luk. 6. 27.* By coals of fire, is meant divine plagues and punishments, which hang over the heads of such malicious men as will not be conquered by our benesence and well dealing with them, (thus *M. Beza*, and most rightly.) And here is shewed not the purpose of the doer, but the event: that this is the best sense, appears by comparing this place with *Prov. 25. 22.* whence it is taken, and by other places where the same phrase is used in *Psal. 18. 13. & 120. 4.* to note the kindling of Gods wrath and judgements. [To be overcome by evill] is to be impatient for wrong done to us, and to study revenge. To overcome evill with goodnesse, signifies to shew mercy and kindnesse where we receive evill. This is a more noble victory to conquer our selves; then if we overcome a City. *Fortior est qui se, quam qui fortissima vincit mania. Nobile vincendi genus est se vincere posse.*

This is it which we are mightily to strive unto, as a most excellent degree of perfection. Be perfect as your heavenly Father is perfect; for he is kinde unto the unkinde, and suffers his Sun and rain to fall upon the ground of good and bad. In these steps of God, did walk *Moses, Christ, David, Paul, and Stephen*, all doing good against evill.

Augustine understands by coals of fire, the gripes of Repentance making an enemy relent, being mollified by benediction as *Isaiah* saith. Others, of burning charity, and fire of love, as *Martyr* and *Lys.* Others of both, as *M. Calv.* &c.

Magistrates be lawfull avengers.

How we may use Law and authority.

CHAP. XIII.

Of Magistracy.

DIALOGUE I.

Verſ. I.

Let every ſoul be ſubject to the higher powers, for there is no power but of God, and the powers that be are ordained of God.

TIMOTHÆUS.



What is the argument and ſubject of this Chapter?

SIL. Having in the former Chapter exhorted us to many morall duties, he now commendeth us unto politicall and civill ſubjection; and withall exhorteth us unto mutuall charity, and holineſſe of converſation, ſo as the parts of this Chapter are three. The firſt of obedience to Magiſtrates, to the end of the ſeventh verſe. The ſecond, of love due to our Neighbour, to the eleventh verſe. The third of purity and ſanctimony of life, to the end of the chapter.

TIM. *Shew us now more diſtinctly the connexion of this chapter with the former, and what reaſons might move the Apoſtle to treat of duties to Magiſtrates?*

SIL. Paul having before forbidden to recompence evil, and to avenge our ſelves, leſt he might be thought to take away all power from man to avenge our wrongs, he now teacheth that Magiſtrates are ſet up of God to be his miniſters to take vengeance of evil doers.

Secondly, having ſaid that we muſt do good to ſuch as hurt us, he now very fitly inferreth, that we ought much more to reverence and obey Governors which are helpfull to mankind. Now the reaſons which moved Paul to make a ſet treatiſe touching the honour due unto rulers are theſe: Firſt, to ſtop

the mouthes of ſuch as affirm the Goſpel of Chriſt, to be an enemy to authority againſt Kings and Princes, for thus the Chriſtians were accuſed in the Apoſtles time. Secondly, in reſpect of the Jewes who being born of Abraham, free born and Gods peculiar people, did ſeek to ſhake off the yoke of the Romans, who were now become their Lords. Thirdly, becauſe it might be judged farre unmeet for the faithfull which are governed by Gods Spirit, to be ruled by heatheniſh Governors, and ſuch they all were at that time.

Laſtly, to meet with ſuch as imagine that Chriſtian liberty and civill Magiſtracy could not ſtand together, and that we need not to be ſubject to politick lawes, becauſe Paul had written before that we are not under the Law. Upon theſe conſiderations it ſeemeth the Apoſtle doth now very reaſonably urge civill obedience: and as all the precepts in the former chapter from the ninth verſe to the end, are branches of the ſixt Commandement [*Thou ſhalt not murder,*] ſo this that he ſpeaketh now of ſubjection to Rulers, belongeth to the ſixt commandement, whereof it is a part; for what elſe be Magiſtrates but Parents of their Countrey, raiſed up of God with a fatherly affection to defend the Lawes and publick peace, and to procure the common good, and to be honoured of the people under them with childlike reverence and obedience?

TIM. *Lay forth now the method and diſpoſition of that part of this Chapter which concerneth men in authority?*

SIL. The generall members of this treatiſe are two: firſt, a propoſition; ſecondly, the reaſons thereof.

TIM. *In what words is the propoſition*
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contained, and what is the meaning thereof?

S 1 L. The proposition is in the first words [*Let every soul be subject to the higher powers,*] the meaning hereof is, Let every man and woman be in subjection to the Magistrate. In the word [*soul*] there is a Synecdoche, as the flesh or body (which is put a part) is sometimes put for the whole man, as in those sayings of *Esay*, *All flesh is grasse*: and again, *All flesh shall see the salvation of God*: so the soul doth often signifie the whole man, as in *Gen.* 46. *Jacob went down into Egypt with 70 souls*, and *Act.* 27. 37. and so in this place the whole man is denominated from the soul which is the principall part: and in the *Psalmes*, Soul is sometimes put for the man himself, but yet the Apostle useth rather the word [*Soul*] then man, for these reasons; as namely, first of all to teach us that the subjection he requireth, must be voluntary, not upon compulsion, but willingly. Secondly, to shew that inferiours not in substance only and body, but must be subject also even in their very souls, in such things as they may do with a good conscience, otherwise they ought to obey God rather than men. Thirdly, to declare that mortall men without exception of any, (even as many as have souls) must yeeld their subjection to Rulers.

T I M. Is not this last thing further confirmed by this universall particle [*every soul*?

S 1 L. It is so: for the meaning thereof is thus much, that all men of what condition, sexe, or age soever (none exempted) must be subject. Therefore foolish and very false is that collection of *Origen*, that such as be utterly spirituall and do not follow the affections of the flesh, are not to live under Princes, because *Paul* wrote thus [*Let every soul*] not let every spirit, this is more subtle then sound, for none were more spirituall then Christ and his Apostles, and yet none were more subject then they; wherefore it is better to say with *Chrysostome*, that this universall particle [*all*] doth comprehend all without exception of any, and that this precept is given not to secular men only, but also

to Priests and Monks, as *Chrysostome* saith, Whether he be an Apostle, or Prophet, or Evangelist, or whatsoever he be, let him be subject, for this subjection (saith he) doth not overthrow religion. Hereunto accordeth *Bernard*, in an Epistle of his to the Clergie of Rome, *Epist.* 24. *Si omnis anima subijci debeat, quis eos excipiet ab hac universalitate? quisquis conatur clericos excipere, tentat decipere*: yea Christ himself did not plead priviledge against this precept, neither did grant exception unto any.

T I M. What use is to be made of this point, touching the generality of the persons who must be subject?

S 1 L. It reproves divers sorts of persons: First, the Anabaptist who wil not admit Christians either to bear Magistracy, or to be subject unto authority; as if it were fit for Infidels but not for the faithfull to be subject to powers; under this pretence, that being Christs free men they may not live in servitude, or be bound unto any: whereas *Paul* directeth this precept to the beleeving *Romans*, who were Christians by profession, whose spirituall freedome from sin, Satan, and damnation, is not repugnant unto corporall subjection, due to civill Magistrates. There is nothing in the Gospel against this, but rather much for it, that a man may be both a Christian and a subject, as well as a wife, a master, a servant, and a childe. The second kinde here reprov'd, are certain irregular and exorbitant persons amongst our selves, who though they be in judgement convicted, and cannot but confesse that this precept is given to all Christians, and touching all powers, yet they make themselves a dispensation, and take liberty to do what they list, without all due regard to that which is by superiours commanded. Herein joyning with Anabaptists and Libertines, that as touching their practise they strive to shake off from their necks the yoke (though not of supreme, yet) of subordinate Governors, as if they were too good to obey some powers.

The third kind is the Pope and his Clergy, who do not only plead for an

exemption, but also do practise it with such manifest and grosse wickedness, as that the Pope doth not only withdraw subjection from Emperors, but hath lifted up his Throne, above the Throne of Emperors and Kings, whom he taketh upon him to set up and pull down at his pleasure, to dispose their Kingdomes, & despise, nay destroy their persons (upon imputation of heresse) and is not only not subject to them, but causeth them to bow down their necks under his feet, and most filthily to worship him by kissing them, under this pretext, that the soul is better then the body, and therefore spirituall Governors, which teach the soul, are to be preferred before temporall, whose charge it is to look to the body, and worldly things. It was the argument of Pope Boniface the eight, whereas in truth, it is not the fashion of Popes to preach the Gospel, therewith they little trouble themselves; but to Lord it, and live in pomp and pleasure. And say they did teach the word of God, yet as Kings (how great soever their dignity be) must subject their understandings and wills to be governed by the word which the ministers propound (for Gods word must rule the highest Rulers) so Ministers, though their function be very high and excellent, yet cannot free themselves from subjection unto civill Magistrates, because it is here imperatively commanded, *Let every soul be subject*: As the High-priests were subjects, Aaron to Moses, Abiathar, and Zadok to Solomon, and Romish Bishops to the first Christian Emperors.

T I M. *What may be understood by the word [Subject?]*

S I L. This word imports as much as to be put under another, or to be brought in order, and it insinuateth to them that are governed, that there is a certain order, orderly disposing between the ruler and the ruled, by consideration whereof, the inferior which is set under, must give place to the superior which is put above. This emphasis the learned observe in this word. As it is in nature, Bees, Cranes, and Fishes,

have one above them, under whose conduct they go forth to feed, and return from feeding: and among the Elementary bodies, the more heavier and more massie, are subject and put under the lighter and more subtile, the earth under the water, the water under the air, the air under the skie, the skie under the starry firmament, and that under the third heavens, which are the seat of the Angels. And as in humane bodies, the other members, as hands, armes, and legs, &c. do by nature acknowledge the head as chief, and are subject unto it, so in policy or worldly estates, there is such an order settled, that some should be above to command, others beneath to obey, and that they which are placed as inferiors, should submit themselves to such, as by rank and order are their superiors. Again, it is more significant to say *[be subject,]* then if the Apostle should have said, obey, reverence, resist not, honour, &c. For subjection as a generall word, comprizeth all the rest as particulars under it, (namely) acknowledgement of their power, taking lawes and coine from them, arming at their commandement; reverence, love, prayer, and thanksgiving for them; thankfulness in maintaining them, obedience in doing and suffering, all these appertain to subjection.

T I M. *What are we to understand by [powers?]*

S I L. By *[powers]* are meant here, not Ecclesiasticall Governors, as Apostles, Evangelists, Doctors, Pastors, Teachers, but such as take tribute; and bear the sword, which Ministers are forbid to do, and civill Rulers may do; and therefore the Papists erre, which from this place would set up the prehemineny of Pope and of Bishops above politick Rulers (who by a Metonymie of the adjoynt) are here named *[powers,]* because they are endowed with great power and might above other men, to suppress the wicked and defend the good. Also to shew that they bear the Image of God, not in respect of his essence but in respect of his power: and thence it is, that not *Jehovah,* the

Powers.

*Subject
what it im-
ports.*

*Simili-
tudes.*

the Title of his being; but *Elohim* the Title of his power, is attributed to the Magistrate, *Psal.* 82. 1, 5. Observe also, that subjects may not examine by what way or mean Princes get their power, whether by right or wrong, for Paul knew that the Romans had by great force made themselves the Lords of the world, yet he will have the present powers obeyed.

Lastly, Paul speaks not of the persons, but of the functions, which must be respected, be the Governors good or bad. Mens deformities cannot extinguish Gods ordinances; nor can divine functions be lesse honourable by humane frailties: it is a grosse malice or blindness not to distinguish the sins of the man, and the worthinesse of the Magistracy.

DIALOGUE II.

Verf. 1, 2.

For there is no power but of God, and the powers that be, are ordained of God. Who-soever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation.

TIMOTHEUS.

HOW doth our Apostle proceed? **SIL.** In these words, and the verses following, he rendreth sundry and weighty reasons why we ought to be subject to Magistrates, whereof the first is taken from the efficient cause and author, which is neither fortune, nor chance, nor men, nor Angels, good or bad, but only God himself, whose ordinance we are bound to reverence, and be subject to it; but powers or Magistrates are Gods ordinance, therefore we must be subject to them. This is the first argument which may be thus further pressed and urged. It is comely and an honest thing to submit our selves unto that order which comes from God, who is not the author of any thing that is evill: therefore seeing Magistracy is a thing which God hath set amongst men, it is a seemly and honest thing to

submit our selves unto it.

TIM. May we not gather from the first words, that there are sundry powers, and that they are all of God, one and other?

SIL. Yea, this Text implyeth, that there are sundry kindes of powers, and that they come all of God their first author, because he saith in the plurall number [*the powers that be*] are ordained of God, which proposition being universall, shewes that the former exclusive proposition [*no powers but of God*] comprehends all, and is as much in effect, as if the Apostle had said, all powers, both high, middle, or low, private or publick, civill, or Ecclesiasticall, or whatsoever powers it be, have God for the ordainer thereof. Here let us observe for distinction sake, that from the very beginning of the creation, God gave unto man a threefold power. First, over himself, which is the rule of uncorrupt reason, over our senses and appetite in the soul of man, and may be likened unto the government which the master hath over the Scholars: of this it is written, *Eccles.* 7. 23. That God made man righteous. And in *Ecclesiasticus* 15. He left him in the hands of his own counsell: and as Moses speaks *Deut.* 30. 19. He set before him life and death, good and evil. Man is not like a stone or block (which cannot move but from an externall cause moving it) but hath in himself the beginning of motion, whereby he could by the power of his will, apply himself unto good or evil, to chuse or refuse, till by abusing his free will, in not refusing to eat the forbidden fruit, he lost both it and himself. The second power given to man in his first creation, was over Beasts, and Fowles, and Fishes, according as it is written, *Gen.* 1. 26. Let him rule over the fishes of the sea, &c. Hereunto accordeth that in *Psal.* 8. verf. 6, 7, 8. This was lost by Adam, but restored by Christ.

The third kinde of power was that which he gave to man over man: of this there be sundry sorts, the first of all was the power which the husband had given over his wife, *Gen.* 2. 21. & 3. 16. The next unto this, was the power of the

Doubt.

Solution.

The kindes of power.

Man's power.

Power of the

the Parents over their children, which Adam and Eve exercised over Cain and Abel, and of the which the fifth Commandement speaks exprefly. Also Paul, *Ephes. 6. 1, 2.* Now as families did encreate, there arofe the power of mafters over fervants, whereof Paul *Ephes. 6. 5, 6, 7. Colof. 4. 1.* After this did fpring up the power of the Magiftrate over fubjects, when the world was multiplied: this was eftablifhed in *Gen. 9. 5.* which power being to be exercifed not rafhly by every man, (which would breed a confufion (whereof God is not author) doth argue that it is appropriate to certain men whom God hath ordained to be Rulers over others; fee *Exod. 18. 21. & 20. 12. Deut. 1. 15, 16, 17, & 16. 18.* Now this publick power of the Magiftrate was either of one over a Kingdome, called a Monarchy; or elfe of fome chief and choicemen for wifdome and goodneffe put over the reft, called an Ariftocracy; or exercifed by a multitude, called a Democracy. In thefe feveral kinde of power and authority, howfoever the acquifition or affuming of it, be not alwayes of God, as tyrants and ufurpers, which by violence and force do intrude themfelves into government without a due calling, after the example of Nimrod, and the firft Roman Emperors, and Richard the third in England; and though the abufe of the power being carried not after the will of God, but after the luft of man, and being ufed not for the weal, but to the hurt of the fubject, be not of God, but from Satan and wicked men: yet the very power it felf confidered alone, is certainly a divine ordinance: erefted and appointed of God for the common good of mankind; as riches and marriage be good, though often they be ill gotten and ill ufed: therefore our Apoftle not fpeaking of the perfon, nor of the abufe, nor of the manner of getting the authority, but of the very thing it felf, faith it is of God. This being generally true of all powers, yet is here efpecially meant of the politicall publick power, as appeareth by that which is afterward faid of

the fword, and of tribute paying.

T I M. But why doth God fay in *Hof. 8. 4.* They have fet up a King but not by me?

S I L. This is fpoken of Jeroboam, who had the regiment over the ten Tribes which were rent from Rehoboam: his rule is faid not to be of God by fome, becaufe God only permitted it, and was not the effectuall caufe of it; which is falfe, as appeareth by the words of God himfelf, both before the divifion, *1 King. 11. 31, 35, 36.* and in the very time of the peoples rebellion againft Rehoboam, *1 King. 12. 15.* All which prove, that the tranflation of the kingdome from Solomons race unto Jeroboam, was not only fuffered but acted of God; as it was a judgement upon Solomon and his children: now every judgement being an act of juftice, hath the nature of a good thing, and therefore hath being from God, not by permission only, but as his own action; yet Jeroboam is faid to be fet up not by God in refpect of fome circumftances, and the manner of the faft; becaufe the rebellion of the people againft Rehoboam their rightfull King, and their defection to Jeroboam a vile intruder, without asking counfel of God, thefe things were not from God, but from their wicked and rebellious mindes. Neither was it from God that Jeroboam being King fet up Idolatry, and fwarved from the revealed will of God in his government, to follow his beaftly affections; yet the power it felf which he exercifed was Gods ordinance: fo was Cyrus his power over the Affrians, and Alexanderi over the Perfians, and the Romans over the Grecians; the power was of God, though the getting of it by unjust war proceeded from the devill, and from their own ambitious, greedy, and unfatiable luft.

T I M. Why then doth Peter fay that powers be humane creatures, or the ordinances of men? *1 Pet. 2. 13.*

S I L. This muft not be taken caufally, as if that men were the firft inventors and finders out of civill government, but powers are named humane ordinances, either fubjectively, becaufe that man is the fubject by whom it is exercifed;

exercised; or objectively, because human affairs are the only object, or the thing about which it is conversant. Lastly, also in respect of the end, because it is appointed, and doth serve for the great good of men. Moreover, howsoever divers forms of government be found out by man (as every King in his kingdom, for necessity of his kingdom, may create new officers) yet the original institution of Rulers and Governours is from God; who hath ordained all sorts of civil powers, *Job. 10. 35.*

So then to conclude, those powers are from God, not as plagues, sickness, and other evils wherewith God scourges the wicked only in his fury, but as an wholesome order, tending to the benefit of good and bad, to reclaim the one from the evil, and to retain the other in his goodness.

T. I. M. *What use and profit are we to make of this point?*

Use.

S. I. L. First, an admonition to such as have any power to use it rightly, seeing they both have it from God, and they must be countable to God how they use it. That which *Paul* sayes of Masters, must be applyed unto all Magistrates, *Col. 4. 1.* They have a Master in heaven, and therefore must deal equally and justly. For power, being a thing which God hath ordained, it must needs therefore be bounded within the limits of reason, honesty and right; without the which, it may in no wise passe without offence to God the ordainer.

Secondly, it puts subjects in minde, as to thank God for setting up such an order, so to be subject unto it in all quietness, even for that reverence and respect they bear to God the author of it. It cannot be but a thing exceeding pleasant unto God, when for his sake his ordinance is acknowledged, received, and regarded. Lastly, it rebukes such as will obey none but higher powers only, whereas subjection is here called for to all powers (which we do live under) because their institution proceedeth from God.

T. I. M. *What other reason doth our*

Apostle give, why we should be subject?

S. I. L. His next reason is drawn (*at turpi*;) for it is a thing very unseemly and dishonest, to strive against God, and that which he ordains: therefore it is very filthy and uncomely to resist Magistrates, for they are Gods ordinance. Now Magistrates may be resisted these three wayes. First, by subtilty and craft, when by evil reports and misinformation of servants and officers, they are drawn to do against justice, as *David* did against *Mephibosheth* by the false accusation of *Ziba*. This is the misery of Princes (as one saith) that they have neither eyes nor ears of their own, but are forced to see and hear by other, who abusing them by untruthes, carry them to wrong and oppression. Another was wont to say, that honest simple Princes are often sold by their own servants, who take Bribes to corrupt their Masters with lies: this is a cunning resistance; under pretence of pleasing and humouring, they do much wrong to Rulers and people both.

Secondly, there is a resistance by disobedience for contumacy (for resisting is opposed unto subjection) when the lawful commandment of Rulers, is not with ready submission fulfilled, their good Lawes and Statutes about things lawfull, be broken through contempt and negligence: this is a stubborn resistance.

Thirdly, there is a mutinous resistance by seditious persons and rebels, which openly strive against authority, as *Corah*, *Dathan* and *Abiram* did; or bear armour against them, as *Abshalon* and English Fugitives have done. Lastly that do resist, which are as bellows by word or writing, to perswade others to rebellion, as *Parsons*, *Sanders*, *Cardinall Allen*, and other Seminary Priests had done. At a word, all authors, abettors, counsellors, favourers, and consenters unto sedition & rebellion, or contempt of Rulers, be resisters of God in Magistrates.

T. I. M. *What is our doctrine from this second reason?*

S. I. L. That such as resist authority, are resisters not of men, but of God; as the

Reas. 2.
How Ma-
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A good, wa-
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the Poets faign of the Giants that raised up a mount to heaven, to pull down *Jupiter* from thence; so all resisters of powers, are fighters against God. The reason of this doctrine is, because they that strive against the order that God hath set up, strive against God, the author of that order, and it is a sign that they would not have God reign over them that will not obey such Rulers as he hath appointed to be in his room and place. As Kings do take themselves to be abused, when their deputies are abused; so the abuse of Gods Vicegerents and Officers extends even to God himself, as it is written of *Corah* and his accomplices, that they murmured not against *Moses* and *Aaron*, but against God, *Numb. 16.* And they have not cast off me, but thee, (saith God unto *Samuel*, when the people refused him to be their Ruler, *1 Sam. 8. 7.*) Howsoever men list to think otherwise of the matter, yet Rulers being in Gods stead set up at his own command, clothed with his name and power, it cannot be, but they who resist them in any degree, resist God himself in violating a divine order: Yet let this be noted, that when Rulers are oppressors, subjects may (by honest means) preserve themselves from coming into their hands, as *David* did from *Saul*; and also make appellation from inferior Rulers, abusing their places, to superior Rulers, as *Paul* did to *Cesar*. Neither must we think disobedience to Rulers in things that are unjust and impious, to be any resistance of power, when subjects are ready with patience to endure the punishment, though wrongfully inflicted, as *Paul & Silas*, and the other Apostles did, *Act. 5. & 16.* Also the Martyrs in the Heathen Emperors time, and in our Kingdome.

T I M. To what use are we to turn this Doctrine?

S I L. First to settle our mindes the better to submission of all kinde of authority by this meditation, that we shall shew our selves thereby to be lovers and friends to God, and to his own order, and enemies unto confusion. Secondly, to condemn such of folly and madnesse,

which withstand Rulers in things lawfull or indifferent. For this is all one, as if one should rise up against God, the creature against the Creator, the pot and the thing made against the potter and the maker; then which what can be more sottish and foolish? and yet this they do, which strive against mightier and better then themselves, which must needs in the end turn to their own ruine, as the Apostle reasons in the third place.

T I M. What is the third reason why we should be subject?

S I L. It is this, that they that resist, purchase to themselves damnation, that is, either eternall damnation in hell, or temporall punishment in this life: either from the hands of the Magistrate, or immediately from God himself, as it happened to *Corah*, consumed with fire; to *Dathan* and *Abiram*, swallowed up of the earth; and to *Abshalon* who was hanged by the hair of the head; and innumerable other Traitors both at home and abroad: unto all which, did befall an unhappy and fearfull end; as in our Nation, even in our memory (as well as in former ages) very many of all sorts, have for their disloyalty and treasons, left their lives at Tower-hill and Tiburn, being denyed most of them the honour of buriall, their bodies hanged up for the Birds of the aire to feed on. It were to be wished these harms might be other mens warnings. In judging some, an admonition is given to all, *Deut. 18.* That the rest may hear and fear. If men would not beleve the comminations of judgement by the word, yet their own experience and sense should convict them, and assure unto them such an evill end as others have, whose steps of disobedience they follow. Neither is it for the capitall disloyalties only, but contempts of a lesser degree and nature, use to draw down vengeance from God and his Lieutenants by imprisonment, banishment, pecuniary mulcts, according unto the quality of the crime. Wherefore, let men fear God and the King, and Take heed my some, thou doe not joyne with the seditious, for his ruine cometh

Reason.

cometh suddenly, and who knoweth when?
Prov. 24. 21, 22.

DIALOGUE III.

Verf. 3, 4.

For Princes are not to be feared for good works, but for evill. Wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same. For he is the minister of God for thy good.

TIMOTHEUS.

What is the purpose of the Apostle in this Text?

SIL. To perswade subjection to Magistrates, which he doth by a new argument (a *duplici fine*) from a twofold end of powers, which were ordained of God; First, for the punishment of the evill, or to restrain wickednesse. Secondly, for the praise of well-doers, or to cherish and protect vertuous and obedient subjects. Because he had threatned judgement to such as disobey, he therefore first beginneth with the former end, and then proceeds unto the latter, which he amplifieth, being of more weight then the other, whereunto he returneth in the end of the fourth verse.

TIM. Expound the words, and tell us what is meant by Rulers, and by good and evill works?

SIL. Rulers or Princes, and chief Leaders, *Archontes*, is the same with powers, which name is given to Magistrates to denote their might; and this of Princes to signifie their preheminance and excellency above others which are under them: and as before he meant all high, low, middle, private, and publick; so here likewise by good and evill works, are understood not works which be such Theologically, (as a Divine would speak of works, who calleth them good, which being commanded of God, are done in the faith of Christs Name, unto Gods glory: and them evill which come not of Faith, or be forbidden in the Law.) But civilly good or evill, that is, vertuous or vicious actions, as beinjoyned or prohibited by

the good Lawes of that Kingdome or City where we live. Works done according, or against humane Lawes, either naturall or common to all, or nationall or positive, be here named good and evill works.

TIM. How become Rulers a terrour and fear to evill works?

SIL. In respect of punishment, whereof there be divers kindes; first, in words, rebukes, or threatnings. Secondly, in deeds, as stocks, imprisonment, banishment, pecuniary mulcts; and corporall pains, as whipping, losse of members and limb, of goods and life: all which be painfull and dreadful, striking a terrour both to good men to hold them in the course of obedience, and into evill men to draw them from disobedience.

TIM. But how? can any fear be to (works) either good or evill?

SIL. True, evill works doe not fear, but by reason of evill works men are caused to fear, or terrour belongs to men which do evill: works (by a Metonymie) are here put for the workers, or doers of them.

TIM. What doctrines do arise from the words thus opened?

SIL. First, that such as live well and obediently to good Lawes, need not to be afraid of Magistrates, or of his punishments threatned by Lawes. The truth is, good men must still fear governours and Lawes with a reverent fear, such as children have towards their Parents, Prov. 24. 11. Rom. 12. 7. But a perplexed and servile terrour pertaineth not to them; this is the benefit of their obedience to good Lawes, to enfre their mindes from such a fear as malefactors have, whose fear is a continuall tormentor: and to make Rulers not terrible, but amiable to them: yet fear of punishment is not unprofitable for them.

Secondly, we learn that if vile persons be punished for their disobedience and disorder, they have cause to blame themselves and their ill doings, but may not accuse the Ruler of the harmes which they suffer: for all men by light of nature do know, that to evill deeds, evill

evill and pain is due, and that society of men could not continue where rewards be not given after mens deserts. Therefore if they runne into known crimes, and have demerited punishment for disobedient resisting Rulers, they must thank themselves, and acquit the Ruler who doth but that which is equall and just, to maintain lawes and publick peace, and to bridle the enemies thereof.

Thirdly, hence Magistrates may learn the bounds of their power, which is not indifferently to terrifie all good and evill, or to winke at offenders, and afflict well doers. For this is the abuse of power, and they which doe thus, shall purchase judgement to themselves, from the hand of supreme power, who is terrible even to earthly powers, if they abuse their office by beating the just, or bearing with the unjust. For it was equally abomination unto God to condemne an innocent, or to absolve and justify the wicked, to whom the Ruler must be terrible. Hence it followes, that sithence Rulers must suppress evill doers, they must be men of courage, because evill men with their malice have both might and friends oftentimes. Hence they are called oppressors, *Psalm 72 3.* and *Job 29. 17.* Also that in Rulers there is required diligence in searching, and judgement in discerning of mens persons and causes which come before them, to be able to know who doe well according to right and Law, and who doe ill contrary to equity and honesty, and what penalties belong to severall offenders, which are brought to their hearing and examination.

Doubt.

T I M. But if the Rulers be fearfull and breed terror, will not this cause them to be hated and abhorred? for when men hate whom they fear, and what is such an enemy to vertue as fear, or such a spur to wickednesse?

Solution.

S I L. The Apostle meeteth with this exception, and giveth a good remedy to expell terror of Rulers out of all mens minds, namely a study and care of doing such works as are agreeable to good lawes established: such shall be so farre off from terror, or expecting punishment from Rulers, as contrarily

they shall receive praise from them.

T I M. What is here to be understood by praise?

S I L. Even all that good which from Magistrates is due unto honest subjects, for that is called [good] in the next ver. which is here called praise; also praise being opposed to terror and revenge, shewes, that under it is comprehended freedome from condemnation and punishment, absolution from crimes falsely objected, approbation of their obedience, with some publick reward and recompence for their encouragement, and for exciting others to duty: moreover, defence and protection, quiet possession of life, goods, estate: and finally praise and commendation; all this is contained under praise, and is the fruit of subjection.

T I M. But it often happens that obedient good subjects do misse all of these, and meet with the quite contrary?

S I L. That is a fault not in the powers, but in the persons which abuse the power: again, *Paul* sets down not alwayes what is done by Rulers, but what should be done. Lastly, if well-doers misse praise from men, they are sure to have it from God: and evill Rulers when they do not praise good men casually by giving them their due commendations, yet they doe it occasionally, whilst by punishing good men unjustly, they minister occasion unto them to shew forth their patience to their praise and glory. Power to hurt is given to devils and wicked men, that the patience of good men may be proved to their praise.

T I M. What is our lesson from hence?

S I L. That praise and all good is due from the Magistrate unto such as doe well; the reason hereof, is that which followes in verse 4. The Magistrate is the Minister of God to them that do well, that is, he serveth God by commanding good, and forbidding evill things, touching faith and manners.

T I M. Of what [good] doth the Apostle speake?

S I L. Both naturall good for the preservation of life to themselves & others, and morall good to keep men from vice

and in the exercise of vertue, and civill good by maintaining their estate and liberty; and spirituall good by making lawes for religion, and against idolatry by upholding preaching and Preachers, and the right use of Sacraments, maintaining Schooles, and Universities, with professors: for Religion is our chief good, the care whereof lies on the powers civill, who be the preservers of both the Tables of the Law, whereof is a precept, Deut. 17. 18, 19.

T I M. In what sense is the Magistrate called the minister of God?

S I L. First, because they are ordained of God. Secondly, set over us by God. Thirdly, they are Gods in earth, to exercise his judgements. Fourthly, in Gods behalf, in his stead, in his name, and by his power and authority, they reward the righteous, and punish the evill, as well concerning Religion as Justice: as the Kings of Juda did defend publick peace and honesty, discipline and good order, so as God may be served, and the tranquillity of the State preserved.

T I M. But wherein do Pastors differ from Magistrates, for they are also called Gods Ministers?

S I L. They have onely one beginning (to wit) God; and one end, the good of the people: but they differ in the object, which is the soule and Divine things for the Preacher, but body and goods for the Ruler: and in the meanes which be externall, force in the Ruler; but instructions and exhortations, and Ecclesiasticall discipline in the Preacher.

T I M. What use of this instruction, that Rulers are appointed for the praise and great good of the people?

S I L. It is a great spurre to subjection, to hear as such as doe well, shall receive praise and so much good: for all men do desire good things, and covet to be well spoken of. Secondly, it reproves such Rulers as look to their own private ends, and not to the publicke good; such as waste the common Treasure, spoile and waste the subjects, neglect the observation of good Lawes, and the encouragement of vertuously

disposed persons, giving heart by remission and connivence to the evill, and disheartning the good. Thirdly, it admonisheth all Rulers, with all care and conscience to answer their high authority; as they are Gods Ministers, so to doe Gods will, and to approve their doings to God, to seeke his honour in their office, remembering that to him they must render account, and above all to uphold the purity of Doctrine and Divine worship, after the example of Joshua, David, Josiah, Jehosaphat, Hezekiah, and other godly Emperours and Kings. Lastly, it must provoke us to the greater reverence towards them, being Gods Officers and Vicegerents: in respecting, loving, obeying them for Gods sake we must declare our reverence, love, and obedience to God himselfe.

DIALOGUE IV.

Verse 4.

But if thou do that which is evill, be afraid: for he beareth not the sword in vain, for he is the Minister of God to take vengeance on him that doth evill.

TIMOTHEUS.

What is contained in these words?

S I L. The second or latter end or use for which Rulers are appointed of God, (for the punishment of evill doers) as Peter styeth it, 1 Pet. 2. 13. From whence the Apostle argueth thus to confirme the principall matter in hand touching subjection: We ought willingly (not for fear onely) be subject to them which are helpful to all mankind. This proposition is not expressed, but understood. But Powers or Rulers are beneficiall to mankind, not onely for praising and defending the good, but for bridling and punishing the evill, verses 3. and 4. Therefore, not for fear of wrath only, but for conscience sake we ought to obey them, verse 5. for it is against conscience to resist and grieve such benefactors as governours be. The prooffe of the

the assumption or minor is, because to power is given authority to bear and use the sword, both of protecting the innocent by lawful wars, and revenging the malefactor by corporall paines, and death if need be. This power was granted to man, Gen. 9. 5. And afterwards oftentimes confirmed in Exod. and Deut.

T I M. Come to the words and interpret them.

S I L. By doing evil is meant, trespasses and crimes committed against positive and politicke Jewes. For there are many evil deedes forbidden in Gods law, which Magistrates can take no knowledge of, or cannot call unto an account to punish, as evil thoughts, and many rotten words and vain actions; therefore criminall and capitall faultes be meant. They which be guilty of such, may well be afraid of powers, for they have power to strike for such deedes.

T I M. What is our lesson from hence?

S I L. That innocent persons are dreadlesse and bold, but breakers of good lawes do go and live in continuall terrour, as Theeves, Murderers, Traitors, dare not looke out. The reason is, because innocency is as a Bulwarke and fortresse to the good, and the Lawes also and Powers are for their safeguard; whereas the guilt of an evil conscience, is as a tormenter to the evil doer, who knoweth Powers and Lawes to be ordained for scourging and curbing them. Hence it is, that the wicked and disobedient livers do feare and flee, and hide their heads, and seeke the darkenesse to cover them, as Cain did, and as with us, Felons and Malefactors doe; when guiltlesse persons are fearelesse and confident, and shunne not the light, because they have not done evil against Lawes. The three servants of God, being convented before the King, and sore threatned, said; O King wee are not afraid to answer thee; Dan. 3. 16. John and Peter, (Act. 4. 13.) being brought before the Ruler, so stoutly answered (out of the goodnesse of their cause and consci-

ence) as the Elders and Priests admired to see unlettered men so bold; whereas evil men commonly shake and tremble, in the presence of the Magistrate, and looke pale as if death were in their faces, because guilt is in their conscience. This serves to be a notable spur to subjection, to cause us to walk obediently towards Rulers in all ready subjection to Lawes and Orders well established for publike good, that we may enjoy that freedome from perplexed and slavish feare, which as a Ghost or Fiend doth follow evil doers, to disquiet and vex them, living in continuall feare and dread of the sword, and severity of Justice.

T I M. What is meant here by the [Sword] and in what sense is it said not to be [borne in vain?]

S I L. This is not spoken of an Ecclesiasticall or spirituall sword, which is by the hands of GOD himself put into the hands of Church Officers; whereof Paul entreated before, Chap. 12. verse 7, 8. Here he speakes of Civill officers to whom custome and tribute are paid; and therefore this must be understood of a materiall sword, by which he meaneth (Metonymically) the right and power of drawing the sword for good subjects against evil ones, and (Synecdochically) armour and weapons of all kinds, together with all coactive and coercitive power whatsoever is to be exercised for the safety of the body politick, and the suppression of all enemies thereof, either domesticall and intestine, or foraine. In the tearme of bearing the sword, he hath respect without all question, unto the custome of Princes and great Rulers, who as ensignes of their authoritie, and for the moving terror in the minds of rebellious ones, use to have scourges or rods, Axes and swords, carried before them by Sergeants and Officers. This sword is said not to be [borne in vain] in two senses, First, he beareth it not rashly, Secondly, or not without cause or end. The former hath relation to the beginning or first cause of the sword, which the Magistrate hath not caught

caught or snatched to himselfe by violence, nor cometh it to him by fortune or chance, but it is put into his hands by divine ordinance, to be wielded and used not blindly, according to his owne private lust, but by reason and publike Lawes: the latter sense aimeth at the uses and ends of the civill sword, which be three. One for the protection of the good: secondly, for suppression of evil: thirdly, for execution of Justice.

T I M. What Doctrines from these words thus opened?

S I L. Two: First, the power and use of the sword doth belong, yea, it is proper to the civill Magistrate to whom it is granted of God (and not to the Minister of the word) to be as it were the very sinewes and strength of his authority. A Minister may wear, but not beare a sword. Peter may shew the sword and offer to strike with it, but Christ will both command him to put it into his sheath, and tell him further, that he shall perish with the sword if he take it. [Take it] shewes that the sword in the Ministers hand is taken and usurped. It is not put there and given of God, and therefore without their perill, yea, without perill of perishing, cannot be assumed of them. For all this, and notwithstanding Christ have in *Luke 22. 25.* plainly distinguished between Civill and Ecclesiasticall power, as touching externall rule and regiment, saying, (*but you not so*) that is, shall not use such manner of Titles and Regiments as Kings doe; yet the Pope and his Prelates intrude upon this Right of Civill Rulers, and challenge to themselves the power of both swords, yea, and execute temporall jurisdiction, as well as spirituall. On the other side, the Anabaptists offend in the other extreame, denying unto Christian Rulers all power and use of the sword. Wherein they crosse the manifest Scripture, and also what lyeth in them overthrow humane policy, and so deserve punishment, as violaters and disturbers of Gods order, and mans society, by denying such a necessary helpe, as

without which, any good Lawes, cannot be made nor executed, neither in peace nor war; the evill doer cannot be restrained, nor the obedient subject and Citizen maintained without the sword.

T I M. What then is the second Doctrine from these words?

S I L. Such as have the power of the sword, they must not have it in vain, and for nothing: they are bound to make use of it, and to convert it to the right ends for which God did ordain and give it. Wherefore one reason is, that it is the will of God that it should not be borne idly, being suffered to rust in the sheath. Secondly, it standeth with the office of the Ruler, upon occasion to draw it out on Gods behalfe, and in his stead (whose ministers and servants they be) to take vengeance and punishment on such as do offend: so as not to use it, is to frustrate Gods institution, and to doe against their own duty. The Church, the Families, the Schooles, have their swords to fight withall: the Church hath the word of God, that two-edged word, *Heb. 4. 12. The sword of the Spirit, Ephes. 6. 17.* The chastising rod is in stead of a sword unto the Father and Schoole-master. As all these are bound to make a right use of the sword, by right censures, and corrections, without connivence or cruelty; and if they should by remisse or slack use of their power, suffer sinne and vices to grow and increase in Church, house, or schoole, they should deserve blame, and were worthy themselves to be beaten, because they do not what they may to hinder the breed and multiplication of iniquities: so much more (as his power is great, and the hurt more) the Magistrate is blameworthy, if he be carelesse and will not, or fearfull and dare not convert his power of punishing, to the hindrance of enormities in the Commonwealth. For by impunity sinne will waxe empudent and fruitfull. It will boldly spread it selfe in all places where it is not checked and controulled, like a shamelesse Strumpet; and it will fall out

out in the reckoning, that Rulers will be found culpable and guilty of such crimes, as by their softnesse and sufferance be committed. For with God it is much one, whether one be a doer of evill, or no hinderer, and so a consenter and a fosterer. On the other side, by the diligent and conscionable use of the sword, not only the Ruler is discharged, but there is a terrour stricken into the hearts of evill men, which stayes them from running headlong to vice, as *Salomon* saith, *The blessing of the wound driveth out evill.* And *Deut. 18.* Crimes must be punished by the Judge, that the rest may fear and do no such evill. Also *1 Tim. 5. 24.* scandalous Ministers must be openly rebuked, that others may be terrified: so as there is a double benefit comes by correcting vices, according to their quality. One the reformation of the offender, as the thief on the crosse was reclaimed by his pain: and secondly, the restraint of others that would offend, were they not feared by example of punishment.

Thus as the body by purging out noxious humours, the garden by weeding, the flocke by tarring scabbed sheep be kept sound, clean and healthfull: so the Common-wealth is purged of much evill, and preserved from infection of vices by severe punishments. To these we may adde a third commodity of the sword, that (as *Chrysostome* saith) it makes the wayes of vertue easie, when to the vertuous life of the Ruler there is added the impulsion and force of lawes well executed. This brought many Donatists from that wicked sect, to imbrace the Catholike truth, whereupon *Augustine* corrected his error, touching the not punishing of hereticks. Lastly, in that they are entituled the Ministers of God: let this helpe to nourish reverence towards them, to have them in good reputation for the Lords sake, *1 Pet. 2. 13.* Secondly, let it assure Rulers that they shall not lacke Gods assistance and protection, see *Iosb. 1. 5,6,7.* If Kings will maintain their Judges, Sheriffs, Justices, and these do beare out their Under-officers doing

but their duties; yea to the punishing of such as resist to make rescues: How can it be that God should cast off the care and defence of his Ministers and servants; executing but his judgements? he will certainly be a shield and a buckler to such shields of the earth (so the *Psalmist* calles Rulers) as be found upright and valiant.

DIALOGUE V.

Verf. 5, 6, 7.

Wherefore ye must be subject not onely for wrath, but for conscience sake. For this cause ye pay also tribute, for they are Gods Ministers, applying themselves for the same thing: give to al ment therefore their dues &c.

TIMOTHÆUS.

What be the contents of this Text?

SIL. It containeth a conclusion of the former exhortation touching subjection unto Magistrates, wherein we are to observe these three things: First, a repetition of two maine arguments, the former (*a metu pœne*) because of wrath. The second (*a metu Dei*) for conscience sake, that is, lest we hurt our conscience by offending God who sets Rulers over us, and commands us to obey them. The second part is an addition of two new arguments, first from necessity, [ye must be subject,] the second from equity [render to every man his due:] this is *regula equitatis & juris*. The third and last member of the text is an enumeration of the parts of subjection, which bee these foure: 1 feare, 2 honour, 3 tribute, 4 custome. Of the last two, there be two reasons yeelded in the text, why they ought to be paid: First, (*a testimonio*) because they themselves be witnesses of subjection, [for this cause ye pay tribute.] Secondly, (*ab honesto*) because it is an honest thing to give recompence to the Magistrate for his labour and paines, (applying themselves to this purpose.)

TIM. Let us proceed to the words, and tell us what is here meant by [wrath,] and [for conscience sake?]

Aaa 3 SIL.

S I L. Wrath signifies that punishment or revenge mentioned *verse 4.* because it proceeds from the wrath or anger both of God and the Magistrate, which because men can no otherwise avoyd then by subjection, therefore here is the necessity of subjection. But especially [*for conscience sake,*] which words have sundry interpretations, all true, but not all fit to the text: Some by conscience understand the light of naturall reason, which teacheth us to render every man his due, as *Litanus*. Or the conscience of such sinners as disobedient persons may fall into, through their disobedience, as *Tolet* thinketh. Or the conscience of other men, that it be not hurt by example or our obstinacy against Rulers, as *Erasmus*. Or the conscience of such benefits as we receive by the means of Rulers, wherof in *verse 4.* Or thus, it is against conscience to resist such Benefactors as protect the good, and punish the evill doer, as *Chrysostome*. Or the pricke that doth sting the conscience of rebellious persons. Now there be two things which doe (like furies) sting the conscience of such: First, the contempt of the good ordinance of God. Secondly, ingratitude towards Rulers, which made all mankind beholden to them. Thus *Peter Martyr*: but *Master Beza*, and *Piscator* do interpret it, *De meiu Dei & conscientia precepti*, because God hath ordained Rulers, and commanded subjection, therefore we cannot with a good conscience despise or resist them. Albeit I would not willingly cast off any of these interpretations, yet for divers circumstances of the text, I doe rather incline to that of *Chrysostome*, and the last of *M. Beza*, as the highest and fittest, because he had spoken of Gods ordinance, and the good use of Rulers, in regard whereof, there is conscience to be made of subjection to the Magistrate.

T I M. Let us now heere what Doctrines arise from the words thus opened?

S I L. That to give subjection to Rulers is no indifferent thing to be done at our pleasure, as a thing at our

owne election: we are bound to be subject, as either we will escape punishment, or keepe our conscience unto Godward unspotted. If we be not subject, we incurre Gods wrath, we make shipwracke of a good conscience, two of the greatest evils, and therefore wee must needs be subject, by which means, we shall enjoy Gods favour, and the peace of a good conscience, which are two of the chiefest good things. Secondly, were we sure to avoid both the wrath of God, and the punishment of the Rulers, yet we ought to be subject unto them, that we may preserve an uncorrupt conscience, which is a farre greater benefit then to avoyd corporall pain. Thirdly, our externall obedience is not sufficient, unlesse it be joyned with subjection of conscience: not to speak evill with our tongues, nor with our hands to resist the Magistrate, is then a Christian action, when in our conscience we reverence Rulers. As this reproves such people that are subject not in singleness of heart, but with eye-subjection: so it exhorts us in performing subjection, not to set our members aworke onely, but to do our duty to superiours of conscience to God; otherwise there may be fruit of our subjection unto Rulers, but none to ourselves before God.

T I M. But may it be rightly collected from this text, that the Lawes of men do as truly, absolutely, and properly, binde our conscience, as do the Lawes of God?

Doubt.

S I L. No verily: this is the prerogative of God, that he is alone the Law-giver to the conscience, *James 2.* *There is a Law-giver, even God.* God alone is the Lord of the conscience, 1 for he made it, 2 he governes it, 3 and he alone is able to save or destroy it, for breach of his lawes: and therefore his lawes have absolute and proper power to binde the conscience of such as break them, to sinne and damnation. Whereas mens lawes do binde our conscience, it is not through any power of themselves, but by virtue of Gods Law, commanding us to be subject unto them; and of the things commanded, being agreeable

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agreeable to divine Lawes.

Secondly, if mens Lawes should properly binde (as they be mans) then the Midwives disobeying *Pharaoh*, *Exod. 1.* and the three *Hebrews* disobeying *Nebuchadnezzar* about falling down to the Image, *Dan. 3.* had sinned against conscience: whereas their example is in Scripture commended for our imitation. Also then, *Peter*, *James* and *John*, had not given a sound answer unto the Rulers, forbidding them to preach, saying, *It is better to obey God then men.*

Thirdly, both the Ministers and the people of Christ, should be equally bound to study humane Lawes, as divine, which were an absurd thing: also then humane Lawes should be as perfect as divine, whereunto as nothing is to be added, so nothing is to be taken therefrom.

Lastly, there being no tribunall seat, saving that of God in heaven, higher and greater then that Tribunall which is set up in our conscience on earth: If the Law of man (as it is of man) could bind the Conscience, then it would follow; that inferiour power might prescribe and over-rule the superiour.

These things serve to discover the intolerable pride of that man of sinne, the Pope of Rome, challenging to himselfe that which is peculiar unto God, even a Sovereigne rule over the conscience, which he will have as much obliged unto his Ecclesiasticall Lawes, as unto Gods morall precepts; so as men shall sinne mortally, and become worthy of eternall death, if they breake any Papall constitution, even therefore because they be his constitutions. Thus *Pererius* the Jesuite affirms: but *Bellarmino* in his Chapter *de Pontifice* goeth yet further: that if the Pope should commend for vertues such things as are vices, men are as much bound in conscience to obey them, as if they were lawfull things commanded of God: and no marvaile, seeing they ascribe unto the Pope omnipotency, and acknowledge him to be a God. But what is this, but to fulfill the prophesie of Antichrist by *S. Paul*, *2 Thes. 2. 2. To sit in the Temple of God,*

as God; and to lift up himselfe above all that is called God? For the conscience is Gods Temple, and subject unto none but to God; according to that, *Give unto God the things that are Gods*, *Matth. 22.*

T I M. But do not the Lawes of man binde the conscience in any respect? Or if they do, how, or in what respects?

Doubt.

S I L. Yea, we are in conscience bound to obey humane Lawes, or else we runne into the offence of God, and so offend our conscience. This is the very meaning of our Text: for if we must obey for conscience sake, then Rulers and Lawes doe in some sort binde our conscience. Again, this Commandment [*be subject unto higher powers,*] cannot be broken with a good conscience. Therefore we are in conscience bound to do such things as are enjoined us by Rulers, with this condition, that the thing enjoined be not contrary to common honesty, equity, reason, and religion. For further explanation of this point, observe that the Law of civill Magistrates, doth forbid and require sometimes the selfe-same thing that Gods Law doth forbid and require; as *Usury*, *drunkennesse*, *perjury*, *theft*, *murder*; and then we obey not in respect of men, but for divine precept sake, the things commended being such as we cannot but imbrace, unlesse we would wound our conscience: but if the things enjoined, be indifferent, or a middle nature, neither prohibited by Gods Law, nor exacted, yet then we are to obey in conscience, not of the things themselves, but first of the generall precepts, *Honour the King*, *Submit your selves to Principalities*, *Be subject to powers*, &c. Secondly, in respect of the end which the Ruler propounds unto himselfe, and that is externall peace, order, comeliness, honesty, which being morally good things, we are therefore in conscience bound not to violate them. Thirdly, in regard of certaine accidents which doe accompany the breach of humane Lawes, as disloyalty, contempt of Rulers, scandall to our neighbours; which being things morally evil, therefore when

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when any of them doe issue for our neglect of civill Lawes, then the conscience is hurt and sinne is committed, though the things whercon the Lawes were made, be but indifferent. Finally, if humane Lawes be such, as to determine of circumstances, which be meanes the better to maintain and observe Gods morall Law, as touching time and place of divine worship, and concerning the not wearing of Daggers, Swords, Guns, to avoyde murder: or moderation in meats, drinke, apparell, &c. to avoyde intemperancy: in these things, it behooves us to make conscience that we doe not offend, because God himselfe hath bound us to the exercise of all meanes and helpes, whereby any vertue may be exercised, or any vice eschewed.

T I M. Proceed to the next verse, [For this cause ye pay tribute,] and tell us what is meant by these words.

S I L. Now Paul reasoneth from their owne testimony, as if he should say, in that you pay tribute, in this your witness, that you do owe subjection to Rulers, even (for this cause) that you may avoyde wrath, and keep a good conscience. By Tribute is meant such payments as the people contributed to their Rulers, and were brought into the Kings Exchequer (as one would say, for commodities exported or imported) thence called, *tributa*, and *tributa*, or *tributa*. Tribute herein differs from customes, which are imposts and payments, either paid by the poll, man by man, or according to mens severall substances, immoveables, things, lands, or moveables, as Merchandize. Note further, that he saith not [ye give] but [ye pay] tribute, to teach, that Tributes are not gifts but debts; not things freely bestowed, but of duty performed; as it is written in the beginning of the seventh verse, *Render to every man his due*. And wheras our Apostle, writing to all beleiving Romans (whereof some were Ministers, some were people) and universally saith to them all, [ye pay tribute,] this sheweth, that no persons Ecclesiasticall or Civill, be exempted

from this part of subjection of paying Tribute, unlesse where there is immunity granted by the bounty of the King.

T I M. What is our doctrine from this first verse?

S I L. That it is a duty by God himselfe laid upon all sorts of subjects, willingly to pay usuall customes and tributes unto their Princes. The reasons of this duty be these. First, to testify and declare our subjection toward powers, that we acknowledge them to be our lawfull Governours, and that we have them in singular account, as men set over us by God, for whose sake we pay them tribute, subsidies, and customes. Secondly, to maintaine and uphold the publicke charge that Princes are put to, about the publick tranquillity. Whence it is, that by *Ulpian*, tributes are termed *nervi reipublice*, for that no more a body can be preserved without sinewes, then a Commonwealth without tribute. Now reason would, that every man should be burdened about the upholding of that wherein every man hath an interest and publicke charge to be defraidd by publick purse, every man his share according to his meanes; many hands make light labour.

Thirdly, tributes are to be paid as a recompence unto Magistrates for their great paines, for they must apply themselves (as the text saith, *verse 6.*) to this purpose, that is, with all their study, care, and might, they must serve to take vengeance on the evill, and to recompense the good, to use the sword for making of Lawes, for maintenance of peace, execution of justice, and waging of warres: these be matters of great weight, charge, and difficultie, of much paine and perill, which made the Emperor *Maximilian* to know that the life of a Rusticke is to be preferred before the life of a Ruler, who is a servant to all, to watch when other men sleep, to travell abroad when other men stay at home, to purchase other mens ease and safety with their owne disquiet and danger. Which made a certain wise man to say, that if a Crowne lay on the ground,

Doctrine.

Reasons.

ground, he would not stoop to take it up; it had ſo many cares annexed to it. In reſpect whereof *Queene Elizabeth* ſpake it openly in the Parliament houſe, that ſhe had rather be a milke-woman then a Queen; were it not more for her ſubjects ſake then her owne. And of a certaine *Romane* we read that long aſpiring to be Emperour, he was not ſo forward to have it; as feeling the burthen he was willing to caſt it off, yea moaned and complained of the burthen off, that it was heavy. If this matter were thoughtly conſidered, it may reſtrain many men from aſpiring to places of government, which are joyned with ſo many and ſo great encumbrances and troubles, if their duty be thorowly done: alſo it would prevail with ſubjects to encourage them without grudging and murmuring, willingly, yea cheerefully to bring in all ſuch payments which are reaſonable and neceſſarily impoſed upon them for the publick good, or for the ſuſtentation of publick perſons: Such as are compelled to pay, do hereby deſerve rebuke. Withall hereby are reprov'd our Romaniſts which both (*de facto & jure*) exempt the perſon of the Clergy in criminall cauſes from civill tryals, and their goods from civill payments, according to a decree of *Boniface* the eight, and the corrupt opinion of *Belſermine*, that the Clergy is exempt in perſon and goods by donation of Princes; and of *Thomas Aquinas*, that the law of nature hath freed the Clergy, though Princes had not cleared them. But all this is quite contrary to the Law of God, who requires every ſoule to be ſubject, *verſe 1.* and tribute is a part of ſubjection, *verſe 6.* Secondly, to the example of Chriſt and his Apoſtles, who paid poll money, *Matth. 27.* Thirdly, to the law of reaſon and nature, which teacheth that members of a Common-wealth and ſuch as partake of the benefit of Governors, ſhould in common maintain government, it being unreaſonable that when others are burthened, Miniſters ſhould be eaſed, having money, lands, and poſſeſſions, af-

well as others, (alwayes excepting ſuch immunities as they enjoy lawfully) and ſomewhere in that proportion, as were they exempted, Princes ſhould loſe the third part of their kingdome, as now in *Spaine*, and was ſometime in *England*.

T I M. What is ſignified by [*fear*] and [*honour*?

S I L. Not feare after a crime committed, which is of an evill conſcience, but an awe to offend and do a fault which is of a religious heart, bearing reverence to Gods order, and carefull to obſerve good lawes without giving offence. Honour is the teſtification of inward feare by outward ſignes, as vailing the cap, bowing the knee, riſing up becauſe of their place and dignity, keeping ſilence before them, ſpeaking well of that they do well, covering their infirmities, not as *Cham* blazoning the faults of Rulers; coming to them upon command, anſwering them with good reverence and meekneſſe, attributing to them their due titles, &c. All which belongs to the honour of our ſuperiours may be brought to theſe few heads, 1 Love to their office and Gods ordinance in it. 2 Reverence of their dignity and power. 3. Thankfulneſſe for their care and labour, and the benefits which come thereby to all. 4 Charity in conſtruing well their actions, interpreting doubtfull things to the beſt part. 5 Prayer for Gods aſſiſtance and protection. 6. Obedience to lawfull commandements. 7. Patience in ſuffering even unjuſt puniſhments, without reſiſtance.

DIALOGUS VI.

Verſes 8, 9, 10.

Owe nothing to any man but to love one another, for he that loveth another hath fulfilled the Law. For this, thou ſhalt not commit adultery, &c.

T I M O T H E U S.

How doth the Apoſtle proceed? and what Agreement hath this with the former?

S I L.

S I L. This is the second generall part of this Chapter containing an exhortation to mutuall love. It hath this coherence with the former matter, wherein having exhorted to render Magistrates their due particularly, he now generally perswades all Christians to pay unto all sorts of men whatsoever they owe them, not ceasing till they be quit from all debts: by which occasion he stirreth us up to pay the debt of charity; for if all debts must be paid, then must charity be exercised, because that is a debt, and profitable for us to the keeping of the Law; which he proveth by these two reasons, one by the enumeration of particulars, *verse 9.* as thus: The particular precepts of the Law are these, *Thou shalt not commit adultery, &c.* but love inableth us to the keeping of these precepts, therefore is love the fulfilling of the Law: the assumption and conclusion of this argument are in the *10. verse.* The second reason is, love doth no evill, therefore it was the keeping of the Law. Of these 2. reasons the former is drawn from a profitable effect of love, and the latter from removing of the contrary effect.

T I M. *What is the doctrine we learne from the first words of the text, [Owe nothing, &c.]*

S I L. That it doth behove every Christian to have an honest care for the payment of his debts of all kindes both civill and moral. This proposition needs explanation, confirmation, and application: I explain it thus: it is a part of every wise man so to live if it be possible, as he may free himself from al pecuniary debts: First, that he may not be obnoxious to others, and the lesse be his owne man. Secondly, the more a mans debt is, so the lesse is his substance. Thirdly, debt is a disquiet unto an honest minde, and hath some appearance of discredit. Some by debt hurt their name, their profession, and their posterity.

The best mean, to avoid debts are these. First, frugality and moderation in expences, ever keeping under, rather then at any time going above our degree and ability. For whereas divers

there be, who go over shooes, and boots, yea and over eares too in debt; that falls out by over eating and drinking, or by over building, or by over purchasing, or over cloathing themselves and theirs. Secondly, warinesse in contracts and bargaines. Thirdly, by avoiding rash suretiship, when we know neither the men, nor their estate for whom we become pledges. In this there is much folly, and oftentimes the end thereof is beggery, as *Solomon* in many places teacheth; so doth debts which cometh by gaming, and riotous living. Fourthly, by eschewing to take money upon Usury; for that biteth (as the *Hebrew* word signifieth) and gnaweth the estate of many a man to the bare bone at last But sithence it fareth so with many men, as it is hard for them to trade in the world without debt, in this case we are charged by the Apostle to make due and timely satisfaction.

T I M. *But what if my neighbour will forgive the debt? Or what if he be not able to pay it? Or what if the debt be small, or the creditor be dead, and none appointed to require it?*

S I L. Though the debt be forgotten and never demanded, yet art thou bound to pay, if thou be not forgiven and quite discharged. If thy debt be so great, and thy selfe so poor as thou beeest not able, then after the counsell of the holy Ghost in *Prov. 6. 3.* *Goe humble thy selfe, &c.* purpose restitution, promise to pay it when thou shalt be able: and if the Creditor be dead, and the debt smal, and no order left to exact it, yet remember, that there is as good right to a penny, as to a pound, and what cannot be rendred to the creditor, pay to his children, or the next of his kindred, or in defect of such to the poor; for a Christians care must be, not to owe any thing to any man.

T I M. *By what reasons may his duty be confirmed and urged?*

S I L. The lesser light of Nature, teacheth us to give unto every man that which is his owne. Secondly, the greater light of the Word, instructs us to deale justly, and it is a maine part of justice commutative to pay debts. Thirdly,

ly, by paying of debts we shall please God, and finde him ready further to blesse us. See the example of the Widow, 2 Kings 4. 1, 2, 3. Fourthly, by this meanes we preserve our credit with men, and the peace of our conscience with God, and escape the danger of Lawes humane, and divine justice. Whereason the contrary, by living in debt carelessly, we offend God whose Law we break; we wound our conscience by injustice, we hurt our owne estimation, and slander our profession, causing men to speake hardly, not only of our selves, but of the Gospell for our sakes. Lastly, we also incur the penalty of the Law (to wit) imprisonment, and the paines of eternall death, (to wit) hellish torment for our unrighteousness, 1 Cor. 6. 9.

T I M. What use are we to make of this instruction?

Use.

S I L. First, it serveth for reproof of such as run in debt by borrowing, and do not mean to restore. Secondly, of such as in payment of debts are partiall, satisfying some and not others, when as they have wherewith to satisfie all. This is the case of many Bankrupts, which break, that they may escape by paying by quarters or halves. Thirdly, of such as do pay, but it is grudgingly, driving their Creditors to recover by Law, what was lent them in love. All these are worse then Pagans or Jewes. For the Heathen Romans so abhorred loose debtors, as they made a Law to cut them in pieces, and to satisfie every Creditor with a quarter. Whereunto the Gospell alludeth, in allotting punishment to the unfaithfull Steward, Matth. 24. 51. The Jewes though somewhat milder yet severe enough against retchlesse debtors, who by their Law must be sold, and themselves, their wives and children, become slaves, to satisfie their Creditors, 1 Kings 4. 1. Secondly, here is an exhortation unto all persons, as tender either conscience or credite, and regard either God or man, either present or future hurt, to be willing and ready according to their meanes and power, to answer unto every man that

they owe them, even to the utmost farthing, yea, although it cannot be done but to their own impoverishing; considering two things especially, 1 that a little with righteousness, is better then much with iniquity; 2 and what happened to the widow that was carefull to pay her debts, her Oyle (by Gods blessing) was increased, till she had enough for the Creditor, and a remnant and remainder for her selfe and children to live on, 2 Kings 4. 7. Howbeit let this be done not for reputation to keep credite, or for profit sake, that ye may be trusted againe: but of conscience and obedience to that God which hath said, *Owe nothing to any man*; that you may be sure to be comforted and blessed in your deeds, as the Apostle James speaketh in another case, James 1. 25.

T I M. But doth this sentence reach no further then to pecuniary debts alone?

S I L. Yes, it is to be extended to debts both naturall and morall, even whensoever there is any obligation or bond either of nature, as between Father and children, husband and wife; or of religion, as between all other inferiours and superiours, whether Magistrates or Ministers, &c. all these are debtors one to another. When Paul saith of himselfe, Rom. 1. 14. *I am a debtor to you Romans*, &c. it is true of all superiours. And what he affirmeth of Philemon 19. verse, *Thou owest thy selfe*, &c. belongs to all inferiours in some sort. This consideration, that mutuall duties are so many debts, should much provoke us unto serious performance. What man is there that hath but common honesty but will take care of his debts to pay them, and till the book be crossed, and the Bills be canceled, will give himselfe no quiet? Now if we take not to heart our mutuall duties to do them because they be debts, what may this argue, but that we are worse then honest civill men, having lost both the shame of the world, and also the reverence of Almighty God?

T I M. What other debt is there yet behind for Christians to look unto?

S I L.

S I L. The debt of love: for when the Apostle saith, [*Owe nothing unto any but love,*] it strongly implies that love is a debt, yet such a debt it is, as in sundry things differs from civill debts, which are due but to some persons; whereas love is to be exercised towards all, friends, enemies, Infidels, and Christians. Secondly, other debts being paid, our substance is diminished, but love by paying it to others, increases in our selves, *reddendo multiplicatur*, as one saith. Thirdly, other debts may be paid while we live, but this of love cannot be satisfied in this life; it is due in heaven, both to God, to Angels, and to Saints, *1 Cor. 13. 13.* Fourthly, debts of money are to be paid at certaine times and places, but the debt of love is due alwayes and every where. Fifthly, other debts may be dispensed withall, and forgiven: but the debt of love not so. Men cannot, and God will not discharge us the practise of our love, though he will forgive the imperfections of our love. Lastly, other debts being once paid, are no more debts: but love, although it be paid, is still due, it is alwayes in paying and ever owing, because the grounds thereof be perpetuall. First, the precept of God, *Love thy neighbour as thy selfe, Matth. 22.* Secondly, our common nature, every man being anothers flesh, *Esay 58. 7. Prov. 11. 17.* Thirdly, the image of God imprinted in our nature. Lastly, common profession, having all one Saviour by grace (to wit) Christ, as we have all one father by nature (to wit) Adam. Now sithence charity is a debt, and such a debt as we are all bound to pay, it stands every man upon that bath any conscience of this debt, to looke unto all the particulars thereof, which being sundry and many, some things being due to the soule of our brother, as to comfort, exhort, rebuke, &c. Other things due to his body, as to cover his nakednesse, feed his hunger, &c. also we being debtors to the dignity, life, chastity, substance, and name of our neighbour, in none of these to impair him, but in all to increase and

preserve them what we can. This must move us both to pray for greater measure of grace, to be able to performe this better hereafter, and instantly to beg pardon of God through Christ for our failing heretofore; for the debt of charity being neglected, doth increase the debt of sinne: and look how much we come short of paying the debt of love, so much we multiply the debt of sinne; and therefore stand in need both of faith to beleve the forgiveness of that which is past, and repentance to amend our lives for the time to come, to walke henceforth in charity, doing all things in love.

T I M. Come now to the reason of the Apostle, why we should love one another, and tell us what is meant by the [Law,] and by the fulfilling of it?

S I L. Among sundry acceptions of the word [Law] as first for the bookes of Moses; Secondly, for the whole doctrine of the word; Thirdly, for the morall precepts given in Mount Sinai, &c. Here it is put for the second Table, because he discourseth of the duties to our neighbour, the love whereof being coupled with the love of God (as an effect with the cause) therefore it may well comprehend the whole morall Law. By fulfilling is meant here not the exact keeping in every point without any swarving, but the carefull endeavour to doe one Commandement as well as another, without baulking any of them. The drift of the Apostle here being this, to teach that the Law is generally kept by the exercise of love, which is therefore said to be the fulfilling of the Law: First, because it is the end of the Commandements, *1 Tim. 1. 5.* Secondly, for that it is the motive to stirre up to every duty both to God and man. Thirdly, because it is the sum of the Law, *Matth. 22. 37, 38, 39.* Finally, because it is the perfection of the Law, and were it perfect in us, would make us perfect keepers of the Law.

T I M. What is the Doctrine we are to learn from hence?

S I L. This ought very much to kindle our love, seeing it is such a helpe to the fulfilling

How love is the fulfilling of the Law, and why.

fulfilling of the Law, then which there is nothing, except faith in Christ, either of more honour and beauty, or of more profit and benefit then to be keepers of the Law: by which first we have conformity with God, whose image of holiness and righteousness is most absolutely and lively portrayed in the Law; the nearer therefore we come to the Law, the liker we are to God. Again, our study to walke in the Law, is both a signe of a blessed man, and the way to blessedness, *Psal. 119. 1. and 112. 1.* If the keeping of the law be so beautifull and beneficiall, judge how behovefull it is to imbrace love: which enables us to keep the Law here in some measure, and in heaven perfectly. As *Paul* saith of love, if we had all graces, without it they were nothing; so may I say, if we could keep all the Commandements, and not do them in love, it were nothing. Wherefore let all men have their hearts endued with love, thinke they have a great blessing, and thanke God for it: and as the Apostles prayed, *Lord increase our faith*, so let every good Christian pray, *Lord increase my love*; for the more we love, the more we fulfill the Law; and the more we fulfill the Law, the more we resemble God the giver of the Law; and the liker we are to God in holiness, the more we are to be like him in happiness. Besides all this, though love be not the forme of faith, yet it is a necessary effect of justifying faith which works by love, *Gal. 5. 6.* and a fruit of the Spirit, *Gal. 5. 22.* The bond of perfection, *Col. 3. 14.* The badge of a Christian, *Job. 13. 35.* Touching the properties and workes of love, also for the excellency and continuance, read *1 Cor. 13. 4.* to the end.

Doubt.

T I M. But whereas many pretend love and have it not, how shall we know when we have indeed the gift of Christian charity?

Solution.

The tryall of Love.

S I L. First, by the object of our love (if it be right) that is, if we love every one that is [our neighbour] loving one man as well as another, without partiality, though some men more then others: being well affected unto all, how-

soever others be affected unto us, as Christ loved his enemies, so must we. This is one and the best tryall of our love. Secondly, by the measure or manner rather of our love, that we love our neighbour as our selves; that is, as constantly without fainting, as sincerely without dissembling, being as carefull through love to be helpfull to the bodies and soules of others and to every thing that is deare unto them, as we would have it done to our selves. Thirdly, by the quality and nature of love, which stirs us up to respect one man, as well as another (though not so much) so to tender him in one thing as well as in another; for what God joyntes, no man may separate, and that God which commanded love to our Neighbours persons, hath enjoyned charity towards all the things of our neighbours, not to hurt him in any of them, no not so much as by a thought, much lesse by disgrace, or cruelty, or uncleanness, or oppression, or slander. For if we do keep that Law of not stealing, and doing wrong, and breake the other which forbids adultery or incontinency, or keep this, and trespasse by false witness, being full of lies, and evil reports, or false accusers of others; or untouched in all these, yet be cruell, unmercifull, and fierce, offending against that Law which prohibits murders: or at a word, caring somewhat to observe one, and being loose and licentious in transgression of some other, not doing any evils against our neighbours, yet stiffely and obstinately culpable in some one, or few; certainly, our love is not that Christian godly love which looketh to every precept, and preventeth the evill and harme of our brethren in every thing, as much as lyeth in us: for love doth none evill unto our neighbour. Touching these singular and particular precepts, note, that that of honouring parents is omitted, because they might be contained under powers also, in an other Commandement: the Commandement of adultery is prefixed unto the Commandement of murder.

Bbb

Lastly,

Lastly, this of fulfilling the Law by love is ill wrested of Papists to prove Justification by works: for this is not here the Apostles purpose: and when they shall prove that any meer man hath perfect charity, such as the Law exacteth, we will then confesse, that righteousness before God may come by love. Mean-while, we dare not crosse the doctrine of the Spirit, teaching so in many plain texts, righteousness to be attained by faith without the works of the Law, which yet we may in some sense be said to fulfill; both because in our head it is perfectly kept, and that is allowed by such as beleeved in him. Also with *Augustine* we say, *Quicquid ignoscitur, id quasi non factum deputatur*. Lastly, the Saints keep it in desire and endeavour, with care and study to observe it in perfection of parts, though not in perfection of measure and degree, which to us in this our pilgrimage is impossible, *Rom. 8.3.*

DIALOGUE VII.

VERS. II.

And that knowing the time, that now it is high time to awake out of sleep: for now is salvation nearer, then when we beleaved.

TIMOTHEUS.

WHat is the contents of the Scripture, and what is the coherence and dependance of this Text with the former?

SIL. For the Contents, this Scripture hath in it an exhortation unto an holy conversation generally, and more particularly unto some speciall vertues of Christianity, as temperance, sobriety, chastity, peace, with an expresse grave dehortation from the contrary vices, as excess, riot, wantonness, strife; things common, yet very odious sins: all urged and pressed from an argument of the circumstance of time, and the present condition of Christians, who being graciously thorough the Gospell delivered from the

night of ignorance and unbelief, and restored to the light of knowledge and faith, ought diligently to flee the works of darknesse, and to do the deeds of light, agreeing unto the state of grace wherein they are set. For the connexion or dependance upon the former Scripture, that is touched in the very first words [*And that,*] as if he should say, Unto the former exhortation to Christian charity; I do further adde this concerning an holy, sober, and chaste life. Here is therefore not a continuation of the former matter (as some doe think the duty of mutuall love, to be now prest with new reasons:) but a transition rather, from a perswasion to charity, to an exhortation to sobriety and chastity.

The like exhortation unto this, we finde in *Ephes. 5. 8.* & *1 Thess. 4. 5, 6.* Wherein we have a very plain exposition of this our present Text, interpreting both what is the armour of light, and the works of darknesse, and what is meant by the day and the night, and what by sleeping, and what by waking. All these places concurring in the same scope and drift, which is to raise up Christians from the sleep of sin, and carnall security unto Christian watchfulness and sobriety.

TIM. Touching the Method of the Text, tell us what it is, and of what parts doth consist the rest of this chapter?

SIL. For the Method, the Text hath a proposition, which is, that we awake out of sleep; unto which there is joynd a confirmation taken from sundry arguments, whereof the first is from the opportunity or circumstance of time, which bears a great sway in all things, [*Knowing the time.*] The second, is from that which is profitable (to wit,) the nearer we come to the goal, to run more cheerfully, that we may obtain the prize, [*Our Salvation is nearer.*] The third, from their present state, being past from the night of ignorance, to the day of knowledge; and therefore the deeds of the night are to be let passe, that the deeds of the day may be done, *verse 12.* The fourth, is from that which

is.

is comely and honest, *verse 13.* a strong motive unto all honest mindes, and ingenuous dispositions, which are more led with honesty then with utility. This is amplified with an enumeration of the contrary works of darknesse, as rioting, drunkennesse, &c. which are directly repugnant to the armour of light, which is not here particularly reckoned up, but wrapt in a new Metaphor of a garment [*Put on Christ*:] which comprehendeth the graces of Christ, opposite to the former works of darknesse. All is shut up with an answer to a secret objection: What then? shall we allow no light to our flesh and filthy nature? Yes (saith the Apostle) so it be not filthy lust, and to serve lasciviousnesse, *verse 14.*

T I M. *What is meant by the time, and by knowing of the time?*

Kairos.

S I L. By [*Time*] is signified the season and opportunity to do anything fitly. By [*Knowing*] is meant so to see it, as to observe and mark it, and so with such earnest endeavour to look to it, as not to let it slide and passe away. Knowledge is used of all such things as do follow knowledge, love, care, consideration, labour, &c. so is the word used, *Psal. 1.* last verse, *Rom. 11. 2.* Also *8. 29.* &c.

T I M. *What is our lesson from these first words?*

S I L. Hence. ariseth a generall instruction, that all our actions are to be done seasonably in a due time. As for example, to use the instances of the Apostle, if we will sleep to do it in the night, for that is the season fit for sleep; but if we will awake and work, let us do that in the day, as nature hath ordained as meet for such a purpose, as it is written, *Psalme 104.* *The Sunne ariseth, and man goeth forth unto his labour.* There are sundry things which being done in their season, are well done, and praise-worthy, but being done out of meet time they are faults and blame-worthy.

Instinct of Nature hath taught the Swallow and Crane to know and keep their seasons, as the Prophet *Jeremy*

saith, *Jbr. 8. 7.* and it is the counsell of the Heathens to take hold of occasions and seasons. The Poets did feign Time to have a bush before, and to be bald behind, whereby they mean to teach, that opportunities and fit times to do things is not to be over-slipped. Christ hath given us an example in his own person, for he duly observed occasions of Doctrine and Miracles. This wisdom our Apostle would teach us here, when he saith, [*It is high time.*] And unto the same discretion, doth *James* call us, *Jam. 5. 13.* *To pray when we are afflicted; to sing Psalmes when we rejoyce.* *Esay* complains of such as gave themselves to pleasure and mirth, when Gods judgments called them to mourning. It is great indiscretion, securely to follow our carnall pleasures, when God calls us to serious repentance. *Solomon* saith of God himself, *Eccles. 3. 1.* *That God hath an appointed time (that is, a season) for all his works.* Let Gods Children labour to imitate their Fathers wisdom, for that which is written of speeches, and words spoken in season, they are like apples of Gold, with pictures of Silver, may be said of works done in season, they are precious and pleasant. It were a shame for us to be worse then senselesse creatures, and godlesse Heathens, yet it is the common sin of Christians, as in their particular action, not to mark offered occasions of God to do good: so in their generall course of life, numbers are asleep when they should wake, contrary to the Apostles counsell here, *It is high time that ye did awake out of sleep.*

T I M. *What is meant here by sleep, and by waking out of sleep?*

S I L. [*Sleep*] by a metaphoric signifies sinne; it is a speech translated from the body to the minde, for (sleep) properly is a naturall thing belonging to the body: it is occasioned by evaporations of nourishment, whence fumes rising out of the stomach into the head, thereby the senses being bound, a man is unable to hear, or see, or smell, or to perform the common functions of naturall life. A waking out of sleep is the liberty

Sleep naturall and spirituall. A naturall and spirituall waking.

of the senses, and they may perform their functions, as *Aristotle* describes in his book (*de somno & vigiliis*.) Spiritually by sleep is signified [sinne] which being securely lived in, disableth the soul from doing the duties of a godly life, whereof men have no care so long as they be careless and senselesse, without the knowledge and fear of God, no more then sleepy men have care of their ordinary affairs. Further, our spirituall waking implyeth a knowledge of the will of God, and a study of a godly conversation: at a word, slothfulness of the minde drowned in worldly cares, carnall security, ignorance and contempt of God, are the sleep here spoken of, which causeth unregenerate men to be dead, even when they are alive, as it is written of the *Ephesians* being unbelievers, *Ephes.* 2. 1. and of those wanton widowers which were given to their pleasure, *1 Tim.* 5. and of the Church of *Sardis*, both Pastor and people, *Rev.* 3. 1. For as for the time of [sleep] it little differeth from death: so secure sinners are spiritually dead; but on the contrary, faith in Christ, accompanied with hope, love, fear of God, and repentance is the waking out of sleep here spoken of, which causeth men though dead to live; for such as live goddily in this world, are sure to live happily in the world to come: for the life of grace is the eternall ending in glory which never hath end.

T I M. Yea, but these Romans were converted and did beleve, therefore why doth he say to them, It is time to awake out of sleep? as if they were dead unto sin, and not alive to God?

S I L. It is true, that the Romans for the most or best part, were indeed regenerate persons and belevers, such as were already wakened out of the sleep of sin, as appeareth by the testimony that *Paul* gave them, *Rom.* 1. 6, 7, 8. & 6. 17, 19. yet this admonition is not unfit and unmeet for them, because still there were amongst them such as slept in sin, being drowned in the pleasures of this life, not minding God, nor their own salvation: and even the

faithfull themselves were but in part awaked out of sin, *Mat.* 25. 1, 2. The five wise Virgins slumbered no lesse then the foolish, and the Church *Cant.* 5. 2. confesseth that howsoever her heart waked, yet she was asleep. Thirdly, Christians have still some drowsinesse and sluggishnesse about heavenly things hanging upon them: this exhortation then (to awake out of sleep) is alwaies needfull, as to leave the reprobate without excuse, and to lead the elect which are not yet born anew, to a consideration of their estate, that they may turn and live; so to quicken the souls of true belevers, unto a farre greater care of holinesse then ever yet they expressed. And this is the very lesson which we are all here to learn and take out, that such as have done well go forwards with all alacrity and courage. It is not enough to enter into the state of Christianity, but we must still go forwards till we have finished our course. Christians must seek to grow in grace, as worldlings in riches, in honours, &c. a progresse in true piety is the scope which *Paul* here aimeth at.

T I M. What reason may be rendred of this lesson?

S I L. The very same that *Paul* rendreth here, because our salvation (that is eternall life in heaven) is nearer then when we beleved, which compareth (not the Law of *Moses* with the Gospel) as an obscure light with a more clearer, but the increasing of our faith with the beginning, (for he writeth not to the Jewes only, but to Gentiles) by allusion to such as run in a race, who run the more swifter the nearer they come to their races end, lest if they be slothfull, others over-strip them and get the goal from them: so Christians the longer time they have been belevers, and the further they have proceeded in the way of godlinesse, they must run with the greater diligence and earnestnesse. The motion of a Christian life, must not be liketo a violent motion, which is slower toward the end: but like a naturall motion, which towards the end is the swifter. Hither-

to

to belong all those promises, *Mat. 10.* He shall be saved which continueth to the end: and the threatening of being shut out of the Kingdome, if we look back after we have set our hand to the plough, *Luk. 9. 62.* and those reproofs, Will ye end in the flesh after ye have begun in the spirit? *Gal. 3. 3.* and those exhortations, Remember *Lot's* wife: again, So run as ye may obtain, *1 Cor. 9. 24.* and, Keep faith and a good conscience, *1 Tim 1. 19.* and, Strive lawfully, and lay hold on eternall life; and whatsoever places do perswade to increase more and more, and to grow, and to hold fast what we have received, and to continue in the bountifullnesse of God. He that is a watchman may not wake one half of the day, and sleep the other, so he may lose his head; nor a runner in a race may not give over afore he come to the goal, then he loseth the garland, and such as faint in wrestling lose the crown; therefore quicken your hearts, and encourage your selves to profit and proceed in your godly course, whereof a great part being already run, and there being perill by slackening and giving over study of piety, and such fruit and benefit in perseverance, it becometh you so much the more cheerfully to finish the rest of the race, knowing there wil be an end, and your hope with your labour in the Lord will not be in vain.

DIALOGUE VIII.

Verf. 12.

The night is past, and the day is at hand, let us therefore cast away the works of darkness, and put on the armour of light.

TIMOTHEUS.

WHat is done here by our Apostle?
S I L. Here is a third argument taken from the circumstance of time, or of the Romans present condition, concluded in these two Syllogismes: first, When the night is gone the works of the night must be laid aside; but we beleeve, the night is gone: therefore we are to cease the

works of darkness. Secondly, When the day is come, we are to do the works of the day; but the day doth shine upon us; therefore we are to do the works of the day.

The summe of the whole argument is, that seeing the night of ignorance is past (which is the season of living in sin and security) and the day of the knowledge of God is appeared (which is the season to awake in,) let us therefore endeavour to frame our lives suitable unto the time and present state of grace wherein we are placed, by putting on the armour of light, and casting off the works of darkness.

T I M. Shew us now more plainly what is meant by the night and the day, and by being far spent?

S I L. Night properly is the time which followes the setting of the Sun, when darkness covers the earth, and men give themselves to sleep and rest: but here Metaphorically it signifies that time of ignorance and unbelief, which goeth before our effectually calling. And by [being farre spent,] is meant not being quite past over, for then it should not be said, the day is at hand, (for it should be present;) but the word signifies, that it is well gone forward and proceeded in, and near spent, growing towards the day (as one would speak.) Thus the Greek word imports, according to which it is translated by the Latines, not *Præteritū*, but *processit* *nox*.

T I M. What doctrine may we learn from these first words?

S I L. These two: the first is, that even the elect of God before their new birth, are covered with the night, and oppressed with the darkness of infidelity and sinne. They do no more see the way to eternall life, then men in the dark see the way to walk in: they grope even at noon day, even like the *Sodomites* at *Lot's* door. So they do not see what they are to do that they may please God, as they in *Ab. 2.* For they which are in darkness, know not whither they go. In this respect,

being like to the man born blinde, *Joh. 9.* whose eyes Christ must open before he can see: so must he enlighten our mindes before we can have sound and saving knowledge of God.

The reason is rendred, *1 Cor. 2. 14.* This miserable estate of the chosen before faith is called darknesse, *Ephes. 5. 8.* and the power of darknesse, *Alb. 26. 26.* and night in this text: and themselves abiding in this estate, are called children of the night and darknesse, *1 Thess. 5. 7.* Therefore as Paul being blinde, must have the scales taken from his eyes, that he may see, so the elect can have no knowledge of God unto salvation, till they are delivered by him from their naturall ignorance, which is the first work of grace in them, called illumination of the Spirit; who beginneth the conversion of the elect at the enlightning of their understanding, *Rom. 12. 2.*

T I M. What profit are we to make of this doctrine?

S I L. It confutes the Popish opinion, touching liberty of will to turn our selves to God; for how can we turn our selves to that which is good, since we are not able to see what is good? If we cannot perceive the things of God, much lesse are we able to embrace and follow them, for *Voluntas sequitur intellectum.* Secondly, it must move the chosen which are called and enlightened, both to joyfull thankfulness, that they have escaped the night of ignorance, and are become children of the day, saying, *I praise the Lord, who hath turned my night into day:* And unto hearty sorrow in behalf of such as do yet stick in their grosse darknesse of sin and ignorance, pitying them, and not upbraiding them; remembring our selves that we were once such as they be, *Gal. 6. 1.* And lastly it teacheth, that all wicked impenitent sinners be in darknesse to this hour, whatsoever knowledge of God they seem to have.

T I M. What is the second Doctrine?

S I L. That they which are regenerate, are not wholly freed from ignorance and unbelief, whereof still they

have the remainders though they reign not now as before their calling. Pauls confession touching himself, *Phil. 3. 12.* and touching all the Saints, *1 Cor. 9. 25.* &c. sufficiently teach, that there are imperfections still sticking to our knowledge. If in his, how much more in ours so far inferior to him? As it is in the twilight, so it tarreth with the godly in this life, much darknesse mixed with their light. Hence it is, that in the next words he writeth not, that the day, (that is) the knowledge of Christ by the Gospell is present and come, but approaching; and at hand only. It shineth not forth fully, but is in part light, some in part dark: as at the dawning or break of day, so is it with the godly in this life, they are somewhat illuminated, but not wholly enlightned. Indeed their knowledge now after their new birth, being compared with their ignorance before, may be termed day, but it is not so; rather like a night, in respect of that knowledge they shall have in heaven, for then they shall see him as he is, *1 Cor. 13. 10, 12.* Distinguish these three times: First, night before our calling; secondly, day after effectually vocation: thirdly, full day at our glorification.

T I M. To what use must Christians labour to turn this doctrine?

S I L. That we marvail not when we see some learned godly men overtaken with some errors, yea and whole Churches also, as the *Galatians* erred about justification, the *Corinthians* about the resurrection from the dead. *Crysostome* was tainted with an opinion of free will, and *Peters* primacy: *Origen* maintained universall salvation of men and devils: *Cyprian* held rebaptization: *Augustine* wrote doubtfully about Purgatory, and held (for a while) confidently, that children could not be saved without the Lords Supper: *Illyricus* failed about Originall sin: *Hierome* immoderately extolled virginity above marriage: *Eusebius* was an *Arian*, also defended *Peters* abjuring his Lord after marriage: *Luther* held consubstantiation.

tion. At a word, as the fairest face hath a wart, so the learnedst men have their errors, because the night of their ignorance was not wholly spent, nor the day of their knowledge wholly come, their remaining ignorance brought false expositions and opinions. Secondly, let this warn and exhort all Christians more earnestly to pray God to keep them from errors, and to that end, that he would increase their knowledge and judgement, *Coloss. 1. 9, 10, 11.*

Also, let it admonish us never to content our selves with any measure of understanding in heavenly things, but use all good means, that we may grow more and more in all knowledge of Christ, joyning knowledge unto knowledge, as worldly men do adde riches to riches, and as the Sun increaseth in brightnesse till high noon, so let the word of Christ dwell in us in all wisdom. Finally, let it move us both to be modest in our assertions about divine things; not hardy and bold to affirm that whereof we doubt, but suspecting our own ignorance, be more ready to hear then to speak, to learn then to teach: and the things to be known many (and deep some of them) being humbled, that our ignorance is so much, and our knowledge so little, duly considering, that as we have no knowledge but what we receive, so that which we do know, is far lesse then that which we do not know; which all holy men have both felt and confessed.

Note further, that how much the day is above the night, so much doth knowledge excell ignorance, *Eccles. 2. 19.* Also the necessity of knowledge appeareth by this Metaphor: the day not more needfull to doe worldly works, then knowledge to a Christian, to do the works of salvation. This condemns such of extreme folly, as care not for knowledge, but do despise understanding: and serves as a spur to quicken our mindes unto the search of the Scriptures, that our fight in Gods matters, may be clearer and greater then it is.

T I M. Tell us what is meant by the [Works of darknesse,] and whereof it puts us in minde, that we are willed to cast them off?

S I C. Works of darknesse signifie all vices, but such especially as be named in the next verse: which be termed [Works of darknesse:] First because they come from blindness of minde. Secondly, because the doers of them seek after darknesse. For be that doth evil hates the light, *Job. 3.* and the Adulterer loves Twilight (saith *Job.*) Thirdly, because they lead so utter darknesse, and eternall misery, such as live and die in them. And by the [casting them off,] we are warned of these three things. First, that with speed and haste we turn from our sins, as a man that awakes out of sleep, maketh hast to cast away his night garments. Secondly, that we do it with detestation, as one doth with loathing cast away and throw from him his sattered rags which he abhors. Thirdly, that we cast them so from us, as we never mean to take them up again, as we never resume our ragged apparell.

The contrary Garments rehearsed, *Gal. 5. 22.* and *Ephes. 5. 9.* are here termed [Armour,] both because they offend our spirituall enemies, and defend us against their assaults: they be not garments to cover our sins, but Armour to help us in our fight against sin. Now these graces be called [Armour of light,] because they flow from, and follow the light of Christian knowledge: and secondly, cause us to shine before men by good works, and at last lead us to the light of heaven. We are said to put on this Armour when we do good works with such delight, as we do take in cloathing our selves, and so put them on, as we never meant to put them off any more, and as we cloathe our selves entirely from top to toe, so to endeavour to do all good workes which concerne us. Cheerfulness, diligence, constancy, and Integrity in wel-doing is here required.

T I M.

Interpret.

To cast off, what

Armour

Of light why.

T I M. What learn we from hence?

S I L. First, that there be two parts of a renewed and daily repentance: First, to put off works of sin: secondly, to put on the graces of Christ. Again, we learn, that in these two parts of repentance, we must be exercised continually all our life long till death. Thirdly, that in the practise of repentance, we must begin a casting off, departing from iniquity, ceasing from evill, &c. Fourthly, that this is not enough that we endeavour to abstain from sinfull works, there is also of all repentant Christians, further required to do good things commanded.

DIALOGUE IX.

* Verſ. 13, 14.

See that ye walk honestly, as in the day, not in gluttony, and drunkenneſſe, neither in chambering and wantonneſſe, neither in ſtrife and envying, but put you on the Lord Jeſus, and take no care for the fleſh, to fulfill the luſt of it.

T I M O T H E U S.

TELL us what is meant by [*walking, and honesty*?

Interpret.

S I L. By walking (after the ordinary phrase) is meant living or leading our course of life. [*Honestly,*] that is, decently or in a comely fashion, which Paul expounds by three adverbs, godly, justly, soberly, *Titus 2. 11.* The Apostle still follows the allegory of night and day, sleeping and waking: as the custome of men is, when the time of awaking drawes on, not only to leave the Bed and night cloathes behinde them, but to do such works as use to be done in the day, having care of their habit and actions that all be decent and fit; so for Christians which are awaked out of sins sleep, and are escaped the night of ignorance, it is not enough to be no more secure, and to cast off evill works, but to busie themselves diligently, as may become the day of the Gospell. It will not suffice to be void of evill works, we must be exercised in

Summe.

good works: as for a man to arise out of his bed, it is not sufficient, he must ad-dresse himself to some duty of his calling.

T I M. What is the doctrine of these first words?

S I L. They be two: First, from the word [*walk*] we learn that Christianity is no idle profession. As men of this world when they rising in a morning out of their beds, must ad-dress themselves to some labour: thus God, nature, reason, lawes, and religion do teach that none may live out of a vocation, or idle in his vocation. Bees, Birds, and Beasts do work: should men live at ease? So Gods children when they once know Christ, and that the day light of knowledge doth shine, they must ever after be doing; to knowledge they must joyn action: unto talking adde walking. As sparkles flie upwards, so men be born to labour; and so the elect which be born again, they are to work the works of God: see *Job. 6. 27, 28. Luk. 13. 24. 2 Pet. 1. 6.* The Church of God is like a Vineyard, *Mat. 20. 1, 2.* also husbandry, *1 Cor. 3. 9.* and a Christians life is likened to a warfare, Christians be souldiers. These be painfull trades, and courses of life full of labour, which shewes that in Christianity there is no place for sluggishneſſe and security.

Also Christians be a brood of travellers, their country is above, the way it is long and narrow, therefore that they may come to their journeys end, there is no standing still or sitting down, but there must be a walking and a going on. Mark that Paul puts himself in the number, [*Let us walk,*] an Apostle may not live at ease in Gods Church. Christ himself went and walked about, doing good: *My Father works hitherto,* saith Christ, *Job. 5. 17. and I work:* the Spirit also worketh; it meet that we be exempted from walking and working?

T I M. What is the use of this Doctrine?

S I L. First, to inform our judgement about the condition of our Christian calling, that it is coupled with much dif-

Use.

difficulty, contention, and labour, contrary to that which most think, that to be a Christian is a matter of nothing, but to say the Lords Prayer, the ten Commandments, and Creed, to come to Church Sundaies and Holy-daies, &c. These are deceived, for we are taught that our profession is full of perill, (we must forsake our goods and lives for Christ,) and of pain, and travail. The virgins which will enter in with the Bride-groom, must be watchfull, and they shall be blessed who walk in the waies of Gods Comandements.

Secondly, it serves to reprove such as sleep still in security and carelesse-living, yet bear themselves in hand they be good Christians; they will spare no pains for back and belly, for profit and pleasure, but will not lift a foot nor stir a finger towards the work of their salvation: let such remember that the five foolish Virgins were shut out for this cause, for that they were negligent to trim their Lamps. If that these slothfull Christians will not be reformed by that voice of Christ, *Mat. 20. 6. Why stand ye here idle all the day?* nor by that of Solomon, *He that loveth sleep shall surely go in rags, and come to poverty*: yet let them be afraid of being shut out of the Kingdome, and cast into extreme darknesse, which must be the portion of all such as love their ease, and snort in their sins: for such as live like droans devouring the honey gathered by the industrious Bees, what will be their ends?

T 1 M. *What is the other lesson from this word [honestly?]*

S 1 L. That our works must be honest, and such as become the day of knowledge. Common civility teacheth men to go decently, and to do honest things in the day when all men see and observe how they go and what they do: Likewise let Christians think that now the day-light of the Gospell is come, they must do only such works as may become the Gospell, and are worthy of the light. *Men are drunk in the night,* saith Paul, *1 Thess. 5. 7. and when ye knew not God, ye served dumb Idols,* Gal. 4. 8.

And he tels the *Ephesians* that when they were in ignorance they committed sin with greedinesse, *Ephes. 4. 19.* but now that they know Christ; they must no more have fellowship with the works of the night, the unfruitful works of darknesse: For the light which hath appeared, teacheth us to deny ungodlinesse and worldly lusts, and to live godly towards God, justly towards our neighbour, and soberly in our selves. If a man would do such works in the day as many will do in the night, what a shame were that? so it were dishonestly now that Christ the Day-star is risen, still to lye, steal, deceive, &c. and do the other works of darknesse. As *Paul* exhorts, *Eph. 4. 28. & 1 Pet. 4. 2, 3, 4.* so I exhort you not to do the evill now which in your ignorance ye were wont to do, but to thing it sufficient, that so long ye have followed the lusts of ignorance, henceforth applying your selves to please God by doing godly works. Now seeing there must be a ceasing from evill works that we may do the works becomming the day: what may we think of such as since the day appeared, continue still in their former vices, their uncleannesse, usury, covetousnesse, oppression, cruelty, railing, slandering, swearing? to whom may be compared these? They are like unto certain infamous and unthrifty gamblers, who contrary to the order that God hath set in nature, turn night into day, and day into night, sporting and playing all night time when they should sleep, and sleeping in the day when they should work: So it fareth with numbers of us who still delight in, and exercise our selves in works of corruption, now in the clear and bright day of grace: these things which without red cheeks one cannot do, no not in secret, and which a Christian should be ashamed to speak of, yet are commonly practised without blushing; in this broad day light of knowledge: a most lamentable case, and will cost full dear to walk still in darknesse now in the day of the Gospell.

T 1 M. *What be those vices which do most*

most defile our honest conversation, & wch every man must avoid that hath care to live honestly?

S 1 L. These six especially: first, Gluttony, or rioting, which properly signifies night revellings, all untimely and unmeasurable eatings, and more generally it imports all excessive feasts by day or night, when men eat till they glut themselves to the dulling of their spirits, the filling of their bodies with diseases, the wasting of their substance, the stirring up of Concupiscence. And note, that *Paul* forbids not eating, whereof there is great necessity, or feasting, whereof there is lawfull use, so the occasion be just, and care be had of fit time, of our estate, degree, and ability; also that moderation be used: but immoderate, dishonest feasting is here prohibited, such as the heathens used, and the Prophets condemn, *Amos* 6. 3, 4, 5. *Esey* 5. 12. & 22. 12. The second vice is Drunkenness, this is excessive in drinking, taxed by *Esey* 5. 11. *Prov.* 23. 29, 30, &c. it causeth much woe to body and minde. For wine and women takes away a mans heart, (or wisdom) *Hos.* 4. 11. and by *Peter*, *1 Pet.* 4. 3. *Ephes.* 5. 11, 12. in wine is excess, otherwise a little wine for infirmity sake is allowed, *1 Tim.* 5. 23. It is reckoned up among the sins which bar men out of Gods kingdom, *Gal.* 5. 17, 18. & *1 Cor.* 9. 10. This vice being so sweet and agreeable to our corrupt nature, is hardly repented of. Laws of God and men will not bridle it. Such as suffer it, when it is in their power to hinder, or do not what lieth in them to hinder it: they are no lesse guilty, before God then they that committed it. The third vice is Chambering, the fourth is Wantonness, that is, all uncleanness about the act of generation, or bad-meeting by fornication, adultery, &c. *Nou prohibet cum mulieribus miscere sed scortari* (saith *Chrysostome* :) these be continuall companions and fruits of the two former. For vagrant and unchast desires about sexe, do proceed from excess in meats and drinks. This may appear by the example of *Lot*, *Noah*, *David*, all which upon much drinking

and full stomachs did sin by incontinency, *Sine Cere & Baccho friget Venus*. Looking upon wine, and lust after women are joynd together by *Solomon*, *Prov.* 23. 33. Rioting and harlotry met in the Prodigall son; and who see not most Bastards, where there is most liberall drinking and feeding? The fifth vice is Strife, which is a falling out and contending about matters of faith or affairs of life. The sixth vice is Envie, which is a repining or grief at the prosperity of others. See *Dial.* on *Rom.* 1. vers. 29.

T 1 M. What are we generally to observe touching these six Vices?

S 1 L. These six things: First, they be such vices, as a man which hath no further care but of his honest reputation he will not do them, many Heathens have shunned them, and have been free from them touching outward act. Secondly, observe that he nameth some few vices in stead of all: see more of this bad brood, in *Gal.* 9. 19. *1 Cor.* 6. 9, 10. Thirdly, these were named, because they were natural, or more naturall, or sins most used, therefore most to be striven against. Fourthly, a great fountain or sink rather of sin is stopt and dammed up, when either Christians do repent of excess in eating and drinking, or when Governours do repress these vices; whereas by sufferance and practise of them, a floodgate of iniquity is set wide open. Fifthly, observe that godly persons after their new birth be subject to these dishonest sins, else *Paul* would not have exhorted the beleeving *Romans* from them. Therefore Gods people must watch and pray, and his Ministers must warn the people continually of them. Lastly, to be free from these vices, is required, that Christians avoid all occasions, means, causes, and provocations unto them. Sinne cannot be eschewed, whiles enticements unto sinne be cherished: Who will no evil do, must do nothing that belongs thereto.

T 1 M. What is done in verse 14?

S 1 L. The main exhortation is repeated,

How and
why Christ
a garment.

peated, only the form of words is varied. Also now he expounds the armour of light (as he had by particulars declared the works of darknesse) by a new Metaphor of a Garment, to which Christ is likened [*put on*] because as a garment hides our corporall nakednesse, so by Christ our sins are covered from the sight of Gods justice. Also a garment compasseth in our body above and below, from top to toe, so all the corruptions of beleeving sinners, be covered under the Mantle of Christs righteousness. Lastly, as a garment serves not for covering only, but for comeliness and ornament too; so the Spirit of Christ doth deck and adorn Christians souls, even as his death doth hide our spirituall pollutions: Christ is our wedding Garment, and our long white robe, *Revel. 3. 18.* Aarons garment is a type hereof, the glorious apparell of the High-priest under the Law, was a figure of this spirituall rayment, and taught Gods people, that as never the High-priest might appeare before God without his Ephod and fine linnen garments, so sinners cannot with liking and allowance come unto God otherwise then by Christ, by whom alone there is access made unto God, *Rom. 5. 2.* Jacob put on Esau's clothes when he got the blessing, and for the obtaining of heavenly blessednesse, it is very necessary that we put on Christ.

T I M. But seeing Christ is put on by Baptisme, *Gal. 3. 27.* how are the Romans being already baptized, exhorted to put on Christ?

S I L. Christ is put on two wayes: First, *Sacramento tenui*; Secondly, *reipsa*: either in the Sacrament only, or in truth also. Thus the Master of Sentences distinguisheth out of *Augustine*, who writeth thus, *Induimus Christum aut ad Sacramenti perceptionem, aut ad vite sanctificationem.* The former is common to good and bad; the latter is peculiar to the Saints: Many of Gods children do live even in the estate of sin and death without Christ till they come to years of discretion, as *Zachew*, *Paul*, the Thief; these till their

conversion receive no more but the Sacrament without Christ, who is the thing signified; and reprobates do never put on Christ otherwise then Sacramentally, and by profession of him before the Church. *Paul* writing here to persons both baptized and converted, and grown into years, and grafted into Christ, exhorteth them unto the latter putting on of Christ, to wit, in deed and truth, and that more and more unto further sanctification of life. For this phrase [*put on*] in the present time, noteth a continuall act, which endureth and must be done all our life long. Christ is truly put on after two sorts. First, when the elect through a lively faith, do as certainly possess Christ, as they do their own garments; whereof they are still the more assured, the more they stir up their Faith, and do encrease in good knowledge of the Gospell. Unto this putting on, belongs two actions; one of Christ, that he put on all our sins and wretchednesse, *2 Cor. 5. 21.* the other of the beleeving heart, to lay hold more firmly on Christ his righteousness and life, to make them our own as our clothes be.

The second way of putting on Christ truly, is when the fruits and graces of the Spirit, are plentifully given, or more largely powred into the Christian soul, to deck and beautifie her as a rich garment: there being two uses of apparell, first to cover, and secondly to adorn: this latter, is here respected principally at least. For howsoever *Paul* would have Christians to be clothed with the Sacrifice of Christs death, as *Adam* covered his naked body with skins of dead beasts, yet because he doth nothere entreat of incorporation into Christ, and apprehending him to justification, and this phrase of putting on Christ, being opposed unto the works of darknesse, mentioned *vers 13.* Therefore this would be understood chiefly of growing and eticreasing daily in the graces of the new man, such as be rehearsed, *Colos. 3. 10. Gal. 5. 22. 2 Pet. 1. 5, 6.* but especially

Christ is
truly put on
two waies.

in sobriety, chastity, charity, peace, and meeknesse, which are contrary unto these vices mentioned in the former verse. So then the meaning is, that as the body with Jewels and outward Ornaments, so our Christian souls should be beautified plentifully with such temperance, continency, sober and chaste living, purity of thought and body, with that love and comfort as cometh unto us from Christ, and were in all abundance in the manhood of Christ, whom the Scripture setteth before us as a pattern and sampler, to follow in these and other graces, *Joh. 10. 27. 2 Pet. 2. 21. 1 Joh. 2. 6.*

T I M. *What instructions may we gather from hence?*

S I L. That all Christians that do endeavour themselves more to resemble Christ in these good works, then they have done before, being more studious of a temperate, peaceable, humble, and chaste behaviour, they do fulfill this precept of putting on Christ. Again, whereas these graces are called [Christ,] we are taught that we must have Christ himself, before we can have any gift of grace. Whereas *Origen* saith, *He that hath all graces, hath Christ*, it were better to say with *Chrysostome*, *He that hath Christ, can lack no virtues*; for the treasure of all graces are in Christ, and himself is given ere his benefits and graces can be gotten.

Also where Christ is, there is the Spirit of Christ, which is a Spirit of knowledge, of the fear of God, of chastity and righteousness, &c. Moreover, here we are to be admonished, that as our apparell is seen, and makes us known to them with whom we live: so Christ must appear in all our words and works. We are to live as Christ lived, that we may be known whose we are.

Furthermore, as they which put on their apparell, put on one part as well as another, and with delight; so Christians must chearfully imitate Christ in all his virtues, as farre as

concerneth them: and this they ought to doe, not for a day or two, or a few months, or a year, but continually, all the time of their pilgrimage, striving how to abound in the works of the Spirit. For as we cannot have worldly riches all at once, so neither may we look to enjoy all good gifts in a moment, or in a short time, for we are full of imperfections, and have many temptations and hinderances to wrestle with: therefore our whole life must be nothing but a profiting and encreasing in spirituall and Christian graces, a putting on of Christ.

Lastly, this exhortation being universal, directed to all members of the Church, therefore Magistrates, Ministers, and people, old, young, learned, unlearned, men, women, must make it their study to follow and imitate Christ, being daily more like him in parts of honesty and holinesse. For certain it is, that they never put on Christ in Justification, who labour not for the graces of Sanctification. He hath not Christs death to forgiveness, who doth not tread in the steps of Christ his innocency and obedience.

T I M. *What is contained in the last clause, which is the closing up of the exhortation?*

S I L. It contains an answer to a close objection. What then? (might some say) shall we cast off all care of our flesh and body, and wholly minde the furnishing of the soul? To which he answereth, Not so; we may be provident for the health and welfare of the body, which is the tabernacle and instrument of the soul to dwell in, and to work by, so as we do not forecast to fulfill our sinfull desires and affections by immoderate use of the blessings and pleasures of life. A sober use of earthly creatures and pleasures is allowed, such as may not hinder but help, making us fitter in all purenesse to serve and honour God.

CHAP. XIII.

DIALOGUE I.

Verses 1, 2, 3, 4.

Him that is weak in the faith receive unto you, but not for Controversies of disputation. One believeth that hee may eat of all things, and another which is weak eateth herbs. Let not him that eateth, &c.

TIMOTHEUS.



What is the Coherence of this Chapter with the former? Also tell us the contents and generall parts thereof.

S I L. The occasion of this Chapter, was a difference between the believing Jew, and Gentiles, about meates, drinckes, Feast dayes, and such like indifferent things; in the use whereof he now teacheth, that charity ought to governe, and the end thereof to be the peace and edification of the Church. As tofore he handled things necessary, being commanded and forbidden of God; and laid down duties belonging unto all sorts of persons, friends, enemies, Brethren, Magistrates, private and publicke persons, both to ourselves and others: so now he passeth unto things of a middle nature, neither required, nor prohibited in Divine Law; about which, there was hot strife and contention between the stronger professors, which were perswaded of their Christian liberty, purchased by Christ, and published by his Gospell, and the more infirme and feeble Jewes, which were yet very ignorant of their liberty, exhorting those of more perfect in knowledge to have a charitable regard of the others weakenesse, and the weaker not hastily to judge the stronger as Apostates from Moses; that brotherly love and concord might be maintained, and scandals avoyded. The whole Chap-

ter may be divided into two generall heads, one is a proposition of a duty, verse 1. The second is the explanation and enlarging of it, to the end of the Chapter.

T I M. What may be the method and order observed in the four formost verses?

S I L. In these verses we have a precept of meeknesse and love laid down in verse 1. Secondly, the thing is named about which the dissension did grow, to wit, meates and dayes, verse 1. Thirdly, the evill effects of this dissension, the strong despised the weak for their ignorance, the weak condemned the strong for contempt of Moses Law, verses 3, 4. Fourthly, the reason whereby Paul perswadeth unity, first a *benevolentia & bonitate Dei*, God hath received him. Secondly, a *jure gentium*, from common equity, none may judge another mans servant. Thirdly, a *potentia Dei*, God is powerfull and able to, establish the weakest, therefore contemne not one another. Now the precept in verse 1. is this, They of greater knowledge ought lovingly to instruct, and patiently to bear with the weak in faith, not troubling them with vain disputation above their capacity. In this verse we are to note foure things: First, the persons spoken to, [the strong in faith.] Secondly, the persons towards whom love is to be shewed, [the weak.] Thirdly, the actions to be done, [receive.] Lastly, the thing not to be done, [not to dispute to make them doubtfull.]

T I M. Interpret the words that we may gather doctrines from them.

S I L. By faith is meant not *donum* but *doctrina fidei*, that is, not the gift but the doctrine of faith, the doctrine touching Christian liberty propounded to be believed. They are said to be strong in faith which were more perfectly instructed in this doctrine, as

C c c verse

verse second sheweth, such as were more rude and ignorant in this particular doctrine, (having not yet learned it) are termed weak.

T I M. What is our doctrine from hence?

Doctrine.

S I L. In the Church of God militant, there is great difference between Christian and Christian, as touching the measure of their knowledge, and other of their graces which depend thereon. The Church is like a body, a family, and an Orchard; and as in the body some members be more excellent and stronger then others: in a family there be persons of different ages and statures: in an Orchard there be some old trees, and young plants: So in the Church, some have more knowledge and faith, and some have lesse, some be totally strong: beleeving firmly all the points of Christian doctrine, (as *Abraham*) and these be called perfect and spirituall by *Paul*; others be strong in part, whose understanding is enlightned in some speciall point, wherein others doubt, as the *Romans* here: so some are wholly weak, as new begotten Christians; others in part only, as these *Jewes*. The reason of this difference is, because some come sooner to Christ, some later. Secondly, also some have more illumination given them in their new birth, and some lesser. Thirdly, some are more studious in the Scriptures, and give more time and diligence unto knowledge and godlinesse then others do.

T I M. What is the use of this doctrine?

S I L. First, it serves to reprove such as condemne the Church, because all be not alike wise and holy, as if we would blame God because he made some greater lights and some lesser. Secondly, to admonish us not to be offended with this inequality, being the constant estate of the Church by the most prudent administration of God so ordering it for most excellent ends; that the stronger may have greater matter of praise for their greater measure, and more ability to shew love in instructing the ruder: and the weaker have more cause both of humility and industry, striving to over-

take better learned Christians. As in the Creation, the variety of Gods workes, so in the regeneration of the elect, the diversity of his gifts do much commend the manifold and marvellous wisdom of Almighty God.

T I M. What is signified by receiving the weak?

S I L. To receive, is to take one to us with an affection of love, to the end to cure his weaknesse, and as a friend to care for his strengthening: In this sense is this word attributed to God, *verse 3.* Also to *Philemon*, *ver. 12, 17.* see *Gal. 6. 1.* where the meaning is expressed in other words. It containeth three things, or actions of charity. First, to joyne them unto us, and not to separate our selves from them. Secondly, with patience to bear them. Thirdly, with better instruction to confirme them.

T I M. What is our doctrine from hence?

S I L. That it is the part and duty of such as have better profited, to be very carefull to help, tolerate, and restore the weaker as in the body the better and more worthy members doe guide and succour the more feeble, and in the Firmament the greater lights lend shine unto the Stars; in a family the elder nourish and cherish the younger: thus it ought to be in Gods house as we are commanded, *Gal. 6. 1. Rom. 15. 1.* As Christ hath given an example in his own person, *Rom. 15. 2.* The reason is, the communion of Saints, each hath a right in common, both in the benefits of Christ, and each in others gifts as fellow members.

T I M. What is the use to be made of this doctrine?

S I L. It reproves the proud which disdain their inferiours. Secondly, such as instead of bearing with, and building up, doe by subtile questions and contentious disputes, labour to discourage and pull down: therefore we are willed to take heed and avoyd such vain brablers, *1 Tim. 6. 4. 2 Tim. 2. 23. Tit. 3. 9.* and here: for howsoever all reasoning by arguments and moving of questions be not unlawfull or hurtfull, yet in all idle janglings and quarrellsome disputes

disputes to shew wit, and to strive for victory, there is no charity or edification; much pride bitterneſſe, and wrath, whence iſſueth much offence and perturbation.

T I M. In the ſecond verſe, which layeth downe one inſtance about which the Chriſtians ſtrove together: give us firſt the meaning of the words, and then the doctrine.

S I L. By beleevving is meant no more but knowledge or aſſent, being perſwaded: ſee verſe 14. It is ſet againſt ignorance, denyall, and doubting. By all things, is meant meates of all kinds, either allowed by the Law of Moſes, or prohibited. That in the end of [eating hearbs] would be underſtood comparatively, that theſe weak one ones had rather eat hearbs to offend their conſcience, by eating things offered to Idols, or fleſh forbidden in Moſes Law. The ſumme whereof is thus much: whereas there were two ſorts of Chriſtians in the Church of Rome, ſome more, ſome leſſe ſkilfull in the Goſpell; the former thought all kinds of meates to be lawfull, the other would not do ſo, but chuſe to eat hearbs rather then ſome kinde of fleſh.

T I M. What is our doctrine from hence?

S I L. That the Church of God is ſometimes divided about ſmall and light things, which are beſides the foundation: who is ignorant what jarres and ſtirres were between the Eaſterne and Weſterne Churches in Viſtors time, and all about keeping of Eaſter day? alſo afterwards whether the Lords Supper ſhould be celebrated with bread leavened or unleavened: and of late at home, what hot contentions about Croſſe, Surplice, and ceremonies, like this at Rome, for meates and dayes, but that theſe once had the expreſſe commandement of God? The reaſon hereof is mans infirmity, which cannot endure to be croſſed in their opinions, to which we are too much wedded. Secondly, Satans malice, delighting in the contention of brethren, being much for his own advantage, and to the hurt of Chriſts kingdome; for a houſe divided

cannot ſtand. Laſtly, Gods righteous providence, ordering and diſpoſing both humane weakeneſſe, and Satans rage to the tryall of his children, and manifeſtation of hypocrites.

T I M. What uſe hereof?

S I L. It muſt warne all not to thinke ſuch things ſtrange when they happen; or abſolutely to condemne that Church where ſuch diſſenſions be, which rather is a ſigne of a true Church, whoſe portion is to be exerciſed with inextinguishable debates, Matth. 10. 34, 35. Alſo to be watchfull, and ſtand on our guard, that we be not drawn into ſtrife by overweening or pride in opinion, as many good men have been overtaken.

T I M. Concerning the effects of thoſe contentions at Rome in vilifying and ſetting at naught of the weak, and their condemning of the ſtrong, ver. 3. What are the leſſons to be learned and practiſed of us?

S I L. Whereas ſuch beleevvers as know their liberty in things indifferent through the Goſpell preached, did deſpiſe and deride others which yet ſaw not the abolishing of the Leviticall and Legall rites, we learn, that knowledge ſeparated from love is dangerous: For by our owne corruption and fraile nature, ſpiritual pride will creep in (if we do not look well to it) and make us ſet light, and account as nothing, all who thinke not as we doe, 1 Cor. 8. 1 Knowledge puffeth up. As in earthly things, ſuch as have a faculty or any cunning, are apt to be lifted up by it, and to ſcorne others which have not the like: ſo it is in ſpiritual reſpects, commonly ſuch as ſee more then others, diſdaine others in compariſon of themſelves, which ought not to be ſo, becauſe all we have is borrowed, and it is none of ours: As if a Stage-player ſhould be proud for his hyred attire. Alſo if we excell others in ſome things, others may excell us in better things, and we may all confeſſe (with Auguſtine) In holy Scriptures there be (ſaith he) more things which I know not, then there be which I do know. Again learn moreover, that ignorance makes men

rash to judge and condemne others. Ignorant persons censure others very hardly which do differ from them, and doe condemne every thing they cannot reach unto. As here the Jewes weake in judgement, accounted the beleiving Gentiles which used their liberty in meates and dayes, violaters of *Moses*, rebels unto God, gluttons given to their belly, &c.

Let this kindle in us a great detestation of ignorance, not only because it is a part of the devils image, a prop of his kingdome, a transgression of the first Commandement, requiring the knowledge of the true God, without which we cannot love, or feare, or trust in him. Also it is a darkenesse of the minde, leaving us to the darkenesse of hell, being the roote and mother of error and many sinnes: for the blind eats many a Fly, at it is written, *Ye doe erre because ye know not the Scriptures, Matth. 22. 29.* But even for this cause let us so much the more hate it, for that it makes us hasty in condemning, uncharitable in judging, and precipitant in our censures touching men and matters, which is an iniquity very severely taxed and threatened by our saviour Christ, *Matth. 7. 1, 2.* Finally, seeing of contention there comes such evill fruits as mutuall contempt, and hard censures, let us beware how we entertaine any occasion of strife, especially in causes of faith and religion. For whereas contention is like worm-wood, even a bitter thing, and bringeth forth bitter fruits, yet division in matters of doctrine is most violent and sharpe. Therefore, ere the strife be meddled withall, it is good to cease and leave off, as *Solomon* in his Proverbs counselleth upon this reason, because none knoweth what will be the end of it. This may not be forgotten, that for indifferent things the knot of Brotherhood, is not to be dissolved, nor communion forsaken: yea although some be so transported with a strong affection to them, as to hold them necessary. As these weak Jewes (which beleived in Christ) did esteeme of difference in meates and dayes, that a consci-

ence was to be still made of them; and that without contempt of *Moses*, and sinne against God the Law-giver, they could not be omitted. Howbeit *Paul* would have Christian charity nourished, and brotherly society between them and the beleiving Gentiles. How far then be the Churches of *Lutherans* in *Germany* deceived, which breake off society with the Churches of *Calvinists* (as they are termed for distinction sake) because of dissension about the Bread in the Communion, whether it should be eaten whole or broken? The Churches of *Corinth* and *Galatia* (through craft and seduction of false Teachers) held some fundamentall errors, yet he honoureth them still with the Title of the Churches of Christ, and saluteth them as brethren, because they sinned not obstinately and with an high hand, as *Rome* doth.

DIALOGUE II.

Verses 3, 4, 5.

For God hath received them, who art thou that judgest another mans servant? he standeth or falleth to his owne Master, yea he shall be established, for God is able to make him stand. This man esteemeth, &c.

TIMOTHEUS.

What doe the third and fourth verses contain?

SIL. The three Reasons before spoken of. The first whereof is in these words [For God hath received him.]

TIM. What is meant by [Receiving, and by him?]

SIL. Receiving, signifies the taking and adopting some to be his people, which were not his people. By [Him] is meant the Gentiles, who being enemies and strangers from God, and Infidels and servants of Idols: by the love and favour of God, were taken into the Family of the Church, to be members of Christ through faith. Albeit these words do belong also unto the Jew, weake in faith; for even *Him* also hath God graciously adopted in Christ;

Christ; yet the word [*judging*] which immediately goes before, and followes after, shewes it doth more fitly belong to the beleiving Gentile, by the Gospell brought neer, and received to be a people; for it was the Jewes fault to judge the Gentile, as they despised the Jewes. The summe of the Apostles reason is this: Seeing God hath so dearly loved the Gentiles, as to make them his people, therefore the weak Jewes were too blame to condemne them, for using their Christian liberty in meates and dayes.

T I M. What doctrine are we to gather from these words?

S I L. That all beleiving people (be they Jewes or Gentiles) are deare unto God. The reason hereof is, because they are his children by grace, and the members of his Son, having their sinnes forgiven them, and his image imprinted in them, being heires of God, and fellow heires with Christ: also beleivers are the spouse of Christ, and his flocke, the husbandry and Vineyard of God. This must cause us to receive and make much of those whom God hath taken into his love. In Kings Courts, they are loved of all, which are loved of the King. When the King would honour *Mordecai*, even *Haman* must do him honour: so it is our part kindly to affect and intreate all them whom the King of heaven is kinde unto. There are no earthly Parents, but account themselves contemned or loved, by the contempt or love of their Children: so God holds himselfe respected or despised, when we respect or despise his children; for they be as deare to him as the Apple of his eye, as the Signet upon his right hand. As God will blesse them which blesse his people, so he will curse such as curse them. This may strike a terror in all such as hate the righteous, and exercise tyranny towards such as be Gods friends, and must serve to keep all Christians from rash uncharitable censuring, and judging one of another, lest we be found among those who doe injury unto such as God hath accepted of for his owne. Lastly, it

doth instruct and informe us all, what reckoning we are to make of such as be their even brethren, (namely) that we are to account of them as persons received of God into his speciall favour. For, howsoever we cannot intallibly be assured, yet we are to be charitably perswaded of other Christians, that they are adopted of God, and received into his speciall favour, if we see but the least argument of their effectuall calling. Upon which grounds we must speak and think lovingly of them and of their actions, as far as we may do it with truth and reason, tendering all that we have to do withall, as men partakers of one nature, but much more as Christians partakers of the same grace.

T I M. Come to verse fourth [*Who art thou*] and tell us what it containes and means.

S I L. It hath in it the second reason drawn from common equity thus: Beleevers are servants of God; but we may not condemne anothers servant; therefore we may not judge one another in things indifferent. The assumption is set downe by way of interrogation, which hath the force of an affirmation. It is the Law of Nations, that they which be equally servants to one Lord, may not judge one another (but by their Lords appointment) without injury to their Lord. No Prince will take upon him, to punish the servants of another Prince: and that made *David* to be angry, when he heard how *Hannun* King of *Ammon* had abused his Servants, 2 *Sam.* 10. 1, 2, 3, &c. We our selves would take it as a great prejudice unto us, if any should censure or chastise our Servants. Common Law of the land punisheth such as strike other mens servants: there lyeth an action of battery in that case. The knowledge of this equity kept *Paul* from retaining with him *Onesimus*, because he was another mans servant, without whose knowledge and leave he would not keep him. From this naturall and Nationall Law, the Apostle here perswades peace, inasmuch as it behooved the servants of one and the same Lord, with kindnesse and love to imbrace one another.

Doctrin.

T I M. What instructions are we to learn from hence?

S I L. First, hence we learne what is the condition of all Christians, (namely) to be the servants of Jesus Christ, who hath bought and purchased them with a price, 1 Cor. 6. 20. Howsoever they are set free from Satan and sinne, yet they still have a Lord to whom they owe homage and subjection. Christ hath in such wise set the elect free as they still remain the servants of him that delivered them from the hand of their enemies, Luke 1. As in war such as were taken prisoners were ransomed, became servants to them that redeemed them, 2 Kings 5. 1. So it fareth with Christians.

T I M. What is the use of this instruction?

S I L. As it is the part of civill servants to study how to please their Lord, as the servants of the Centurion, Luke 8. and to please one another, every one being ready to helpe and comfort his fellow; so it is the duty of Christian servants, to labour in all things to please Christ, and for his sake to please one another in that which is good for peace and edifying. For as it is an uncomely thing, and must needs offend the Master to see his servants mutually to contemne and condemne one another: So it cannot but much displease Christ, and discredit Christians, when they doe not in charity kindly and lovingly respect one another, but hastily judge and despise for light matters. But we are not so to take it, as if all judging were forbidden to Christians, to whom God hath given the use both of publick and private judgements, of things and persons; so our judgement be guided by truth, charity, and equity, 1 Cor. 6. 1, 2. Deut. 1. 16. Psal. 82. 1. But that itching desire in things of a middle nature, to thinke and speak hardly and headily one of another, is here prohibited, not only upon this, that every man stands or falls to their owne Lord, but because God is able to make him strong which is weakest.

T I M. What may standing or falling

signifie?

S I L. To stand or fall, is, to doe a thing rightly, or otherwise, strongly or weakly: to stand or fall to his own master, is to be approved or disallowed of God for things done, rightly or otherwise.

T I M. What doctrine from hence?

S I L. That about actions indifferent it belongs to God only to give a certaine sentence of them, that is, either to allow or disallow. The reason is, because in middle things, it is the intent of the doer, that makes that good or naught which is done. For the things in their own nature be neither good nor evill: and of the inward intention, God alone is the discernor, for he is the searcher of the heart, so that in these he alone is to be the Judge. Therefore abstaine thou from judging, lest thou be found to usurpe Gods office.

T I M. But my brother being weak, having no firme footing, being ready to fall and perish, may not I recover him?

Doubt.

S I L. Yea, there is no charitable office, but uncharitable judging forbidden here. Thou mayest not take thy Brother for a forlorne desperate man, because in every thing he doth not as thou wouldst have him, or he should doe. And if he be weake (as thou sayest) he shall be set up and supported, but not by thee, but by another (namely) by God his Master, he can make him stand: which is as a curbe to the strong, and a comfort to the weak.

Solution.

T I M. But how doth the Argument follow (a potentia Dei) from the power of God (ad esse & effectum) unto the effect? God can do many things which he never doth, as creating more worlds, saving all men, &c. and then the Papists shall reason well in saying, the Bread is turned into the Lords body, because God can doe it.

S I L. It is a rule in Divinity, that in all promises and comforts, the will of God is never to be separated from the power of God, and when his will is once known, there is no question of his power. Now Paul had said verse 3. [God hath received him,] to shew his will to uphold his weak children: hereupon he might

might conclude strongly from the omnipotency of God.

T I M. What may be the contents of this fifth verse?

S I L. First, a new instance of the difference amongst those *Romans*, (to wit) about Jewish dayes and feasts. Secondly, the counsell and judgement of *Paul* touching the same. *For every man.* For the former, to understand it of fasting; as if some in the primitive Church, did eat every day of all meats, and others fasted certain dayes. This is clear besides the Text, which speaks of legall feasts under *Moses*, and not of superstitious popish fasts; all things being free to eat, or not to eat, many hundred years after *Christ*. As appears by the Epistle of *Irenaeus* to *Vitor* Bishop of *Rome* in *Eusebius*, and by *Socrates* and *Augustine*, affirming that Lent was diversly kept, some three dayes before Easter, some seven, some more, some fewer, but all was free among Christians, there being no commandment of *Christ* or his Apostles to tye any to a prescript time of abstinence.

T I M. What may we learn from the first words of the fifth verse?

S I L. The same thing as we did from the first and second verses, namely, that there be degrees of knowledge among Christians, some more perfect which know the legall difference of dayes to be taken away under the Gospel. Some be lesse perfect, which were ignorant for a time of that liberty brought by the grace of *Christ*. And secondly, that controversies will arise among unbeleeving Christians, upon very slender matters, as dayes and meats, round and square, leavened and unleavened, broken and unbroken. Which must make us mistrust our weakenesse, and watch over it, that we be not rent apieces about chippes; and more earnestly to pray for the peace of Gods Church, that Satan may not have power to disturbe it neither from great matters nor small.

T I M. But what may be Pauls counsell in these cases of differences?

S I L. Let every one be perswaded in his

minde, which some ill translate, Let every one be satisfied in his minde, or Let every one abound in his own sense; Whence they raise a doctrine suitable to the interpretation, (both naught) that it is free for every man to chuse his own religion, and to do what he likes as the *Libertines* grossely fancy; whereas the word in the Greek, signifies to be fully assured; like as it doth, *Rom. 1. 21. Col. 2. 1.*

T I M. What doctrine followes of this Interpretation?

S I L. That a Christian ought not to beleve or doe (in case of Religion) any thing doubtfully, or waveringly, but upon certain knowledge; that he please God in that which he doth and beleeveth. The reason is, because as no person, so nothing which is not of faith, can please God, *Heb. 11. 6.* And it is sin, whatsoever is done out of a doubtful minde, *Rom. 14. 23.*

T I M. What is the use to be made of this doctrine?

S I L. First, it serves to reprove such as teach, that we ought to be doubtfull, and can have no certainty whether we or our workes please God, but ought ever to be in suspence, hoping well as they speake. Secondly, such as boldly adventure to speake and to do such things as they be not resolved of, that they are good and true. This is a sin contrarying this advise of *Paul*: but they especially do crosse it, which dare teach others for truth, that which themselves be not well perswaded of: and such as content themselves to beleve as Church-belevers, and know not what.

Finally, this therefore exhorts us all to labour for more knowledge of the word, without which, no Christian can have assurance, except together with understanding of the word, he doe attaine judgement to be able to discern. And if a Christian ought to have an assurance even in things indifferent, much rather in things necessary, which be commanded or prohibited, and most of all in matters of Faith and Religion, wherein every one ought to be so well geounded, and so certainly perswaded, not by anothers Faith, but

by

Great strife
between
East and
West Churches,
about
observation
of Easter.
between
Luther and
protestants,
about breaking
the bread.

by his own, as he will be ready rather to dye; then to deny the known truth, as Paul, and the other Apostles and Martyrs of Christ were.

Unto which constant resolution there is required no generall and confused, but a distinct and particular knowledge of the revealed will of God, and that in a great degree, having ready some sentence or place of holy Scripture, well and clearly known and perceived of us, both for words and matter, whereon to ground our Faith and practise. Otherwile we proceed like blind men which know not where they be, and whether they goe: and have no better faith then the Colliers saith, who gloried that he beleved as the Church beleved, and the Church beleved as he did being utterly ignorant of the Churches Faith; this is not to be perswaded in his own minde.

This kinde of Carbo-nary faith, Cardinall Hefius requireth in all which dye well, and holds it sufficient for their salvation.

DIALOGUE III.

Verf. 6, 7.

He that observeth the day, observeth it to the Lord, and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, eateth not to the Lord, and giveth God thanks. For none of us, &c.

TIMOTHYUS.

What doth this Scripture contain? What be the parts?

S I L. Two new reasons to perswade the beleaving Romans to peace, about things indifferent. First, from the end unto which both strong and weake do look in their particular actions concerning indifferent things, verse 6. Secondly, from the universall end of all our actions, both in things necessary, of a middle nature, (to wit) the glory of Christ, who being the soveraigne Lord of all, and that both in our life and death; therefore in our whole course his glory ought to be the only marke of all our doings. Now if God be glorified both by weake and

by strong, let not one uncharitably censure another.

T I M. Come to the Interpretation, and shew us the meaning of the words, what signifies [Observing a day, and to the Lord?]

S I L. To regard a day, is to keep it holy, and to worship God in it as he appointed to be done by Moses. [Not to observe] is not to worship God in the day, not to keep it holy. [To the Lord,] hath three significations given in. First, that the judgement of these indifferent actions whether well done or ill, belongs to the Lord, and to none other. Secondly, that both weake and strong studied and sought not to offend, but please the Lord, in that which they did, or did not. Thirdly, that they referred what they did, or what they omitted to do, to the Lords honour. This last sense is both truest and fittest because of the words following, namely, that both the one and the other gave God thanks, that is, honoured God. The stronger thanked God both for the abundance of his creatures, and their liberty in the use of so many blessings. The weake gave thanks for their slender diet, because it was to them a pledge of Gods love, and fruit of Christs redemption. Note further touching the sense of the words, that these (Indicatives) he regardeth, he giveth thanks, he liveth, he dyeth, verse 7. have the force of (Imperatives,) and are to be understood rather (de jure) shewing what ought to be done, then (de facto) telling what was done: like unto that saying, 1 Tim. 3. A Bishop is the husband of one wife, that is, let him be the husband of one wife, and Heb. 13. 3. Marriage is honourable, that is, it ought to be: And Mal. 2. 7. The Priests lips preserve knowledge, that is, it ought to do so, Matth. 5. 13, 14.

T I M. Now that ye have given us the sense, let us heare the doctrines of this sixth verse.

S I L. The doctrines of this sixth verse are these foure: First, there be some actions indifferent, such as in their own nature be no sinne, but may be done, or omitted, and not done without fault: As there be some things simply good,

or

or good absolutely, which be commanded or forbidden in the word; so some be neither good nor evil in respect of things done, but be of a middle quality. The proof of this doctrine is out of the Text: for seeing to observe a day and not to observe it; to eat, and not to eat, be actions directly contrary, yet our Apostle saith of them both, that they pleased the Lord, and tended both unto his honour: Hereof it plainly followes, that some actions and things be of an indifferent nature, which may be done, and God pleased; or not done, and yet God not offended.

A second proof is out of 1 Cor. 8. 8. whence I reason thus; That which being done or not done, make us neither better nor worse, must be indifferent. Thirdly, in this Chapter from verf. 17. I argue thus: That certainly is indifferent, which neither furthereth or hindereth Christianity and salvation; But such things as meats and drinks (because the Kingdome of God is not meats and drinks) therefore meats and drinks be indifferent. It is very true, that the abuse of these things by excess and riot, is not indifferent, but sinful. Also where there is no such abuse, yet the intention of the doer may be sinful: as if one forbear meats, with a purpose therein to do an holy and meritorious act. Likewise, to eat and drink, &c. without faith, makes such actions about them, simply considered in their own nature, are not evil nor good. Which as it rebukes such as do deny *Adiaphora*, holding all things to be evil or good; so it instructeth us to know, that where Gods word hath not over-ruled the case by precept or prohibition, there we do not sin, if we avoid opinion of merit, superstition, scandall of brethren, and contempt of good order and decency.

T 1 M. What other doctrine from this verse?

S 1 L. It teacheth, that even in indifferent actions (as eating and drinking) the honour of God ought to be our end of them, and mark to aim at; much more in actions necessary and commanded, 1 Cor. 10. 30. Mat. 5. 16. Rom. 11. 36. Col. 3. 16, 17. Besides these Scriptures

good reason enforceth this lesson. First, God is the beginning (all things are of him) and he ought to be the end of all (all things are for him.) And Prov. 16. 4. *For himself (that is, for his glory) he made all things.* As all Rivers come of the Sea, and return thither; so all things ought to redound to his honour, as the end, seeing all is derived from him as the beginning. We have will and power from him to do that which is pleasing unto him, Phil. 2. 13. the praise of all therefore belongs to him. Secondly, Christ hath bought us, our God gave Christ a price for us; therefore all our actions main and mean, religious and righteous ought to glorifie him, 1 Cor. 6. 20.

T 1 M. What use is to be made of this doctrine?

S 1 L. It reproveth such as be so far from intending Gods honour in every action, as generally they think not once of the Lord and his glory. Secondly, such as directly and purposely seek their own praise, or pleasing of others, or themselves, having no other drift, but as profane worldlings and blinde Papists. Thirdly, such as do not as they do, to, but against the Lord to dishonour him, and not for his honour, as wicked Epicures and Atheists. Moreover, from hence all are very earnestly to be exhorted, that whatsoever they take in hand, they do look to the pleasing and honouring of God in it. For, seeing God in his actions toward us, doth chiefly respect his own glory, Rom. 3. 2. also 6. 24. Ephes. 1. 6. 11. 4. therefore in all duties towards him, this should principally be seen unto, that he may be magnified by our godly life. For there are three things required of them, which will be acceptable to the Lord: One, that it have the word to warrant it, or not against it. Secondly, that it proceed from the root of faith, being done with a perswasion, that both action and person please God through Christ. Thirdly, to these must be added an affection and sound desire, to have God honoured, loved, and praised by our means; without this our best doings are defiled. Therefore, as good servants have care of the

the credit of evels Lord; and naturall children doe study how to increase the reputation of their parents, which ought to be the disposition of all Christians, who are bound to strive heretunto, even to have the testimony of their conscience to witnesse, that in all uprightnesse they desire and seek this more then their own wealth, credit, life, yea, our salvation, that their loving Father and gracious Lord, may reap praise and honour by their obedience to his will. This will give more peace and true comfort to the soul, then all the world will doe.

T I M. *Is there any other doctrine be-
hinde?*

S I L. Yea, that it behooveth all Christians, especially Ministers, by *Pauls* example, to walke very wisely towards them which differ and be at variance amongst themselves. For sometime he nameth the strong before the weak, as *verse 2.* and here *verse 6.* the weak are put before the strong. Also he maketh them both equall in this, that they intended Gods honour in omission, as well as in fact; passing by the infirmities of both, that he might not seem partiall, and have more hope to winne them to concord.

The reason hereof is: If among Christians which do contend in matters of Religion, any respect of person or inequality be used, more being yielded to the one then to the other, unkindnesse will be taken, jeaousie kindled, peace hindred, and the edge of all good exhortations blunted: therefore, an even hand must be carried without leaning to any side. This rule holdeth, when differences grow though weakenesse, and this will require much wisdom and prayer: but with those that erre of malice, and are obstinate impugnors of the truth, after lawfull instruction, *Paul* dealeth more roughly and roundly: see *Gal. 5. 3, 4.* and *Chap. 4.* also *Phil. 3. 2.* *John ver. 10.* *Titus 3. 10.* *Rom. 16. 17.* Here marke, that the Apostles are peremptory without favour or indulgence towards such as maintain evill opinions in Religion, with an evill minde to

deprave the truth, and to corrupt their brethren.

T I M. *What is the fourth and last doctrine from this sixth verse?*

S I L. That Gods creatures and blessings ought to be received with giving of thanks to the Lord: see *1 Tim. 4. 3, 4.* *Col. 4. 2.* and *3. 17.* *1 Thes. 5. 18.* To which, adde the example of Christ, *Joh. 6. 11.* and of *Paul, Att. 27. 35.* The reasons of this duty (besides former precepts and examples) are first thanksgiving, which is a part of Gods service, *Psal. 51.* It makes to his honour and glorifying of his name. Againe, without it we have not a pure and conscionable use of the creatures and benefits of God: also unthankfulnesse is odious to God, it hindereth the act of faith, and so turneth our eating and drinking into sin, *Rom. 14. 23.*

T I M. *What use of this instruction?*

S I L. This reproveth such as fore-
flow this duty, and deride such as do it, or do it only of custome for fashion, not as of duty and conscience to the word. Likewise such as turrie it over to children in their own presence, being themselves more able for gifts, and most bound for Gods bounty and benefits to them: and the excellent God looks and deserves to be served with most excellent graces. Lastly, it provokes both our selves to frequent willingly and often this duty (there being nothing wherewith God is so pleased and honoured, as with hearty Thanksgiving) and to teach our children, and to see them doe it on their owne behalfe; but not to make them our monthes, so long as we have an heart and tongue to praise our God. Although Christs Disciples were men growne, yet he put not them to say grace in his presence; he alwayes gave thanks in his own person, leaving a pattern for all Housholders to look upon to do the like, for his morall actions are our instructions.

DIALOGUE IV.

Verses 7, 8, 9.

For none of us liveth to himselfe, neither doth any die to himselfe. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords. For Christ, &c.

TIMOTHÆUS.

W*Hat is it that Paul doth in these verses? How do they suit and sort with the former?*

SIL. Paul resumeth and enlargeth the argument put down in verse 4. that all being servants to one common Lord (who with like good will, embraceth and ruleth over all his servants with equall dominion, purchased by so great price as his own death) therefore they ought to dissent no longer, or mutually to condemne and judge one another, especially seeing the glory of the Lord is sought for by his servants.

Scope.

The scope and drift, is to teach and confirme all beleivers, to whom and to what they must live and die; not to themselves, and to their owne private purposes and praise, but to Christ their Lord, that he in our life and death may be glorified. He confirms and comforts the godly that live in all ages, that they should be very full of comfort and joy, seeing they have a Lord, who taketh more care of them in life and death, then they could do of themselves, being both able and willing to preserve them during their life, and being dead, to restore them to a never dying life. For his power is omnipotent, overcoming death in himself, being universall Judge of all; and for his will, he is so affected to all faithfull ones as to his owne redeemed, dearly purchased to be his peculiar.

The order of these words is this: First, a proposition that no man liveth or dyeth to himselfe, *verse 7*. Secondly, a reason, because our life and death is to another, even to the Lord Christ, *verse 8*. Thirdly, a cause of this in the

same *verse*, because we are the Lords in life and death, therefore must live and die to him only. Fourthly, an answer to a secret Objection, it one should aske, How came Christ by this right and power in us, and over us? it is answered *verse 9*. By his death and resurrection, the end wherof was to give him Lordship over his Church. In his death was paid the rancome, in his resurrection he possessed his dominion. For being dead so long, he could not be Lord and Conqueror, but by rising again he obtained it: and that he might for ever exercise this dominion, he must both rise from death and revive, or continue alive to continue an eternall Lord, as it is written, *I was dead, and am alive*; and, *Behold I live for ever and ever*, *Revel. 1. 18. Rom. 6. 9*. Christ being dead, dyeth no more, death hath no more dominion over him. The summe of all is, that not onely in indifferent things, but in all our Christian actions we must like good servants seek the honour of Christ our general and rightfull Lord, and therefore must lay aside our divisions and discords, which are neither after his pleasure, nor to his praise and glory.

TIM. Interpret the words, and tell us what it is [*To live to our selves, and to die to our selves?*]

SIL. To live to himselfe hath a twofold signification, first civill, which is double: First, to depend on no man, but to live of himselfe, without help from others, to be beholden to no man: as *Abraham* would not take a shoo-latchet from the four Kings which warred with him, *Gen. 14. 23*. *Elisha* would not at any hand take a gift from *Naaman* the Syrian, *2 Kings 5. 15, 16*. Also in a civill sense it may import to care for none but for our selves, only to minde our own benefits, with neglect and contempt of al others: As in covetous misers, many unmarried Batchellors, and all worldlings do, having a care of themselves and theirs alone, as if they were borne for none other.

The other sense wherein the Apostle useth these words, is Theologicall and

and Gospel-like, namely, to live after our own minde, lust, and pleasure, doing our owne will, and seeking our owne praise, like to that *Rom. 8. 5. 1 Cor. 10. 2. also 2 Cor. 5. 15.* Our life when it is referred not to Christ, but to our owne commodities and honour, then we live to our selves: Also when there be none to grieve, mourne, and lament our death; which is the case of many widowes, single persons, sole liver, poor people, with whose death none is affected; this is civilly to dye to himselfe: but Evangelically one dyeth to himselfe, when he findeth himselfe desolate, and there is none to care for him being dead, as if he were forlorne and cast off of Christ, this is the meaning here.

T I M. *What may now be our lesson from hence?*

S I L. First, all wicked and unregenerate men live and die to themselves, to their own pleasure and praise. When *Paul* saith none of us, he meaneth that others do so: the reason hereof is, first, they have no other ground and beginnings of their actions, but their own will or lust, nor other end of them, but their owne glory, or the pleasing of themselves and other men.

T I M. *Tell us the use of this point.*

S I L. It serves to reprove not only heathenish people, but among Christians, the covetous, usurers, Cornmongers, oppressors, extortioners, &c. which minde their own profit only, without respect of pleasing God or their neighbour: Also idle Ministers which seek their own things and not Christs, *Phil. 3.* and Magistrates which referre their authority to their private use, foreclosing the weal publick: Also it is a checke and a sore one, to our young gallants, swash-bucklers, Tavern-hunters, gamesters, &c. which wholly intend their pleasure, ease, and carnall delight; they do what they ought not, and as godlesse men do, living to themselves, let these look to die to themselves. For as they neglected God in their life, so it is right that he neglect them in their death, and leave them without comfort on their

deathbed, who in the dayes of their health and strength forgot and forsook him.

T I M. *What other lesson from verse 7?*

S I L. All beleevers are taught their duty, not to live to themselves, after their own lusts, and for their own praise and purposes; for how can they live to themselves which have in baptisme and profession denyed themselves, even all carnall affections (which are as dear to men naturall as themselves?) better never to have vowed this, then not to keep our vow, *Eccles. 5. 7.*

T I M. *What is the use hereof?*

S I L. It serves to warn the faithfull to stoppe their ears (as a Serpent doth) against the voyce of sinfull pleasures, and profits, self-love, and vain-glory, charme they never so wisely: And to suffer themselves to be led by the inspiration and the government of the holy Spirit, by which they are sanctified, *Rom. 8. 5.* then ye shall die not to your selves, but finde God in your sicknesse ready to make your bed, and to take care of you dying, thence livinge did think and study how to please & glorifie him. How can he leave you in your death, which did cleave to him in your life? How can he not refresh you at the last dying hour, and receive you at the last dreadfull day, whose chief intent and endeavour was to renounce your own desires and ways, for his will and glory sake?

T I M. *Proceed to the eight verse, and shew what it is [To live to the Lord, and to die to the Lord?]*

S I L. Each of these contain these four severall distinct things: [*To live to the Lord,*] is first to acknowledge our selves not to be our own, or under our own power at our own hands (as Journey-men and Freemen) but to be Christs, as his proper and peculiar. No flock is so much the Shepherds, or inheritance so much the Owners, or Servants their Lords, as we Christs. Secondly, it signifies, to render up our selves to him, to do not our own, but his will. As servants do his will which hath ransomed them and freed them; with

What it is
to live to
Christ.

with whom they have made a Covenant, and from whom they have taken wages and protection, 1 Sam. 22. 7. so we are bound to attend and obey the will of Christ, to whom we are bound by solemn Covenant, and from whom we have had already many good things, and do look for more and greater, whose will also is most holy. Thirdly, as servants make their Lord their refuge, so to fly to Christ in all our distresses and dangers: so Jacob, so David, so Hezekiah, so Peter fled to Christ, *Save Lord or I perish*, Mat. 14. Lastly, to seek his glory to the utmost end of our life. Now [to dye to him] is to confesse him to be the only Lord of death, having it in his own hand and power. Secondly, to submit with patience to the decree of death, after Christs example, Mat. 26. Thirdly, to study how to glorifie him in our death, by hope, patience, contentment, repentance, and fervent prayer to God, for our selves and ours, and his whole Church; and by our counsels and comfortable speeches to such as stand about us, (namely) our children, &c. as Jacob, David, Christ, and others have done. Fourthly, to give up our spirits to God, as Steven, Act. 7. in a good hope and assurance of a blessed resurrection, after the example of Job, Job 19. 23. *I know my Redeemer liveth*.

T I M. What learn we from hence that we are the Lords whether we live or dye?

S I L. First, that we have matter of much comfort in whatsoever kinde of death we die, for we have a Lord that will in death look to us, our tears are put in his bottle, Psal. 56. 8. Our death is precious to him, Psal. 116. 15. Let all men neglect, nay dishonour us in our death, cast us out, drag us through streets, hang our bodies on gibbets, give our flesh to be meat to the Fowles of the ayre, as they complain in Psal. 97. 2. As the two witnesses, Rev. 11. 8. And as the Admirall of France was dealt withall in Paris, and Marlorate at Roanne in Normandy: Yet Christ is their Lord, and will be their Patron and avenger. Secondly, let such as live to the Lord by obedience to his will, and zeal of his glory, free their

hearts from fear of Purgatories feigned fire, yea and of truly tormenting hell fire, sithence they being purged by the blood of their Lord, are delivered thereby from all torments, and restored to life eternall.

Lastly, see the wonderfull dignity of a true Christian by faith joyned to Christ; he hath a good and a great Lord. If they be happy which might alwaies be about Solomon to hear his wisdom; how blessed are they rather which belong to a Lord greater then Solomon? who are in such sort the Lord's as they be Lords, even freemen, friends and brethren to Christ, fellow-heirs, Priests and Kingsto their God, through Christ, Rev. 1. 6.

T I M. From the ninth verse which (as you said) doth set down the acquisition, or how Christ got his universall dominion over all the faithfull, what things do ye collect thence for our instruction?

S I L. I collect these doctrines: First, that Christ dyed truly and indeed, having his soul for a time violently separated from his body, whereof as the Sacrifices and Sacraments of the Old Testament, namely, the Paschall Lambe was a Type, 1 Cor. 5. 7. So the Lords Supper, a Sacrament of the new, is a lively representation in distributing the Bread apart from the Wine, and in the breaking of the bread, there is a signification of his painfull passion. Secondly, it was not so necessary that he should die to satisfie divine Justice, according to Gods eternall appointment, and most just threatning, *Thou shalt die the death*, Gen. 2. 17. and to fulfill the prophecies or types of his death, and Legall sacrifices: but it was as needfull he should raise himself from the dead, because his death had not otherwise profited us, either by merit or efficacy. For by this means he both declareth himself to be absolved from our sins, which he bare that he might justifie us, Rom. 4. 25. and to be conqueror of death and grave, yea and to become fit to exertise that dominion and victory which his death had purchased. For being dead, he could not be victorious, so long as himself

seemed to be conquered, neither could he rule over the living, except he had been made alive; and he liveth for ever, that he may for ever govern his people, which are here distributed into two sorts or ranks, 1. [the dead,] that is such as had departed this life from *Adam* unto Christ, and 2. [by living,] such are understood as then did live, or should live from thence forward to the end of the world.

Now, albeit Christ being risen, have absolute power which he practiseth generally over all men, good and bad, even over devils, as it is written, *All power in heaven and earth is given me*, Mat. 11. 27. & 28. 18. which agreeth with *Phil.* 2. 9, 10. yet *Paul* extends his dominion in this place, no further then to beleivers, over whom Christ doth rule for their salvation in a peculiar manner by his word and Spirit, as over his own peculiar people, whose comfort and instruction the Apostle in this text purposely intendeth.

Here is then the third Doctrine of this verse, that Christ dyed and rose not in vain, but to this end and to this very cause, to get a sovereignty over all the Elect, which either had lived, or did then, or should afterward live in the world; all which, by good right, are subject to him, as to their Lord, to be ruled and kept unto salvation in heaven. Which as it teacheth the Church of both Testaments to be but one, under one Lord of both: and that it comprehends universally the Saints before the Law, under the Law, and under grace; all which maketh one body, and one family, whence the Church is intituled Catholick, so withall we learn, that the benefits of this Lord, as remission of sins, righteousness, adoption, salvation, &c. reach no lesse to such as were before Christ, then to them, who since Christ do live, *Rom.* 3. 25. *Heb.* 9. 15. And moreover, that they which be already dead in his faith, shall certainly be raised to heavenly glory, for so much as Christ is not Lord of the dead (as they be dead) but as they are appointed to be alive, for he is the Lord of all the living, *Mat.* 22. 32.

Furthermore, that there is great comfort unto all the true servants of God, inasmuch as both in life and death they have a mighty and loving Lord to care for them, to preserve and safeguard them till he have crowned them. And finally, by this consideration they ought to keep themselves from mutuall discords and dissensions, living together in a peaceable and brotherly fashion: which as it is agreeable to the minde and will of their Lord, so it will tend much to his honour, and to the credit of our Christian profession: and that especially, if remembring that they are under his authority and rule, they take not leave to live as they list but to his will and honour who hath brought them out of the power of darknesse, to whom for sin by the righteous judgement of God, they were enthralled and captivated, *Act.* 26. 16. Let them study to serve him whose they are, after *Pauls* example, *Act.* 24. 23. and follow his counsell, *2 Cor.* 5. 5. He died and rose again, that henceforth we should live, not to our selves, but after his will that dyed for us.

DIALOGUE V.

Verf. 10, 11, 12.

But why dost thou judge thy brother? Or why dost thou despise thy brother? For we shall all appear before the judgement seat of Christ. For it is written, I live saith the Lord, &c.

TIMOTHY.

What is the drift of this Text?

SIL. To perswade the *Romans*, and in them all other Christians, to concord about indifferent things by three new arguments. First, from their condition, in that they are equals, being all Brethren; and equals may not mutually judge each other: this argueth superiority. Secondly, from the office of Christ, who is the universall judge of all, confirmed by a text out of *Esay* 45. verf. 23. Therefore we have no need to censure others, but to look to our own account, verf. 12. Thirdly, from the event, which followes the unseasonable abuse of our liberty,

liberty, which is the scandal of the weak, vers. 13. The last reason concerns the strong, the two former both weak and strong.

T 1 M. In what form of speech are these reasons propounded?

S 1 L. By way of interrogation, [Why dost thou say so?] Which hath the very force not only of a strong denial, [Thou sayest not,] but also of a reprehension, as who should say, Have you no more grace, wisdom, and charity, then to despise and judge one another? Whence we learn, that Ministers of the word are to take care: not only of the matter; but of the very shape and fashion of their speech: that they use a most piercing and moving form of words; as circumstances may require: for there is much force to make a thing gracious and powerfull, in the very form of words which be used.

T 1 M. Now for the matter, what be the actions here reprov'd? and upon what Reasons?

S 1 L. Two: one is [to despise or set at nought:] this was the fault of such as had more knowledge of their Christian liberty, they esteemed vilely and lightly of the weaker sort, and disdain'd such as had lesse understanding. The other action is [judging:] which pertaineth to the weak in faith, and thereby is neither meant the publique sentence which the Magistrate gives from the seat of justice against evildoers, nor yet that private sentence which Christians passe either against actions simply bad or good, or against persons already judged of God in the word, or with condition of their continuance in evil, (if they be not such as the Scripture hath fore-judged;) but the rash uncharitable judgement touching the small estate of Christians for middle actions, as to pronounce peremptorily and absolutely of any that they must perish, or be past grace, or cannot be saved, because they are not of our minde in every thing. That this is the meaning of the word [Judge] there be two circumstances in the Text which fully prove it: First, by that which went immediately before (of living and dying

to the Lord, and being the Lords in life and death,) which shewes that these Romans took upon them to determine what should be the end and death of each others, and what should become of them, as if they were Lords one of anothers life and death; also by mentioning the last judgement; and ascribing the same unto Christ; it appears that they did usurp his office in giving heaven or damnation of each others destruction: As at this day the Lutheran do against such Churches that differ from them in things indifferent, as about breaking the bread in the Communion; and some of our hot brethren at home, have had their finger too deep in this fault of judging their brethren too rigorously.

T 1 M. What is our instruction from hence?

S 1 L. That it is not lawfull for Christians to passe their doom touching the everlasting estate of any man, of whom it is not apparent that he hath committed that irremissible sin: 1. For we know not what a day may bring forth. Also we see many wicked men suddenly and mightily called and changed. Thirdly, we read of one standing in the Market, called at the eleventh hour to work in the vineyard. Also of the Thief converted at the instance of his death. Fourthly, we are even brethren, one of us no better then another, and therefore we should not usurp this superiority, as one to judge and condemn another. This is against brotherly charity, and Christian love, which hopes well of all men, so far as there is any cause or reason to induce us. Finally, It is against the honour and dignity of the Son of God, whom the Father hath advanced to this honour, to be the Judge of us all.

T 1 M. What use of this Doctrine?

S 1 L. It calls to repentance, such as have been too free and forward in judging others peremptorily, and ought henceforth to stay us from such wickedness. Secondly, it reproves such as would take away from Christians all liberty of judging, under this pretence, that we may not for mean things judge our brethren finally: for that which is utterly unlawfull in some case, is, and

may be lawfull in some other cases; when circumstances vary, the matter is self is varied.

T 104. Concerning the reason drawn from the judgement of Christ, shew us after what sort the Apostle doth handle this point? or how many things he doth consider about it?

7. things
considera-
ble by this
text, about
the last
judgement.

S 1 L. The things considered about it, are very many and weighty, which follow here in order. First, the universality of this judgement [*All we shall stand*] weak and strong, learned and unlearned, none are to be exempted from his judgement, the Judge is impartial, he will dispense with none. Secondly, [*we shall stand,*] or we must give account ver. 12. This judgement is unavoidable. First, Gods decree hath purposed it; his word prophesied of it, his justice requireth it, 2 *Thess.* 1. 6, 7. Thirdly, the manner how we shall appear, Represented or made to stand forth, every one naked, himself and his cause both, before the Judge, each one in his own person. Fourthly, the person of the Judge (to wit) Christ; notes he is God only, but as he is man and Mediator, who though at this present he be Judge of all, and reign over all, *Act.* 17. 31. *Mat.* 28. 19. yet it is amidst his enemies; they are not abolished, the Church is not fully delivered, which shall perfectly be done at this last and generall judgement. Fifthly, the manner of his coming to judgement, it shall be glorious and full of Majesty, 1 *Cor.* 15. 24, 26, 27, 28. for he shall have a judgement seat, even a throne very high in the clouds, *Mat.* 25. 31. and a white Throne, *Revel.* 20. 11. to note the innocency and uprightness of the Judge, one to be corrupted with no bribes, or blinded with ignorance, or respect of persons.

Sixtly, the things which he shall do when he is come to judgement, which are these. First, he shall make enquiry of all men both their persons and actions; then he shall lay them open, and manifest them what they have been, and what they have done. After that, he shall give a righteous sentence upon every one according unto his works (which are as evidences and witnesses of Faith

or unbelief. Upon which, shall follow speedy and mighty execution, the wicked being cast down into hell, shame, and torment; the righteous carried up to heaven, there in blisse and glory to abide with Christ for ever: for this order of the judgement; see *Mat.* 25. from ver. 31. to the end of the Chapter.

T 1 M. Is there yet any further thing considerable about this last and generall judgement?

S 1 L. Yea, the authority and right that he hath to his Office of a Judge, and to the work of judgement, because he is that everlasting, and mighty *Jehovah*, of whom *Esay* the Prophet spake before, *Esay* 45. 23. where the people of God oppressed by Tyrants, are exhorted to make the Lord God their refuge, and to flee to them for salvation and succour: *I have sworn by my self* (saith God) *that unto me every knee shall bow, and every tongue shall swear.* Here we must note, that Paul as he leaveth out some words being unperinent to his purpose, so in stead of swearing, he puts here confession, being a more generall word for a more speciall. For an oath is a solemn profession of God, that he is the searcher of the heart, the just Patron of Truth, the severe avenger of falsehood. Also observe that (bowing of the knee,) by a metonymie of the sign, is put for the whole subjection and divine homage and worship which belongeth to the Majesty of God our Lord, as in *Phil.* 2. 9, 10. & *Ephes.* 1. 21, 22. is expounded. Now these things spoken of *Jehovah*, first by *Esay*, and after by Paul, applied here to Jesus Christ, this evidently sheweth that he is that Judge and sovereign Lord unto whom all knees must bow, in token of subjection, and before whose tribunell all must appear, and be driven willingly, as Angels and men cleave, or unwillingly, as reprobate men and Angels to: confesse him to be the very true God: and universall Governour of the whole world: at what time the *Arrians*, *Sabellians*, *Servetus*, *Jains*, and all other hereticks which have denied directly, or by con-

How the
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Paul, is to
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the Lord, or
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to Emman-
uel) is not
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sequence,

sequence, the everlasting divinity of the Son of God, shall have their mouths stopped with perpetuall contempt and shame, yea, and all ungodly sinners which either have not regarded to know, or refused to obey this Christ, speaking and commanding in his word, shall then be fulfilled with horror, when they shall see him to be God and Judge of all, whom by their disobedience to his voice, they spurned against. It were therefore a happy thing if now disobedient impenitent sinners would often think of this, that they must all stand before the tribunall seat of Christ; which is not so terrible to the ungodly and contentious, that loves not peace and holiness, but it is as comfortable to such as study to live peaceably and holily; for they shall stand to be absolved and crowned, as the other shall stand to be condemned and confounded. Therefore let every Christian not so much look to others what they be or do, as to their own life, how they themselves live; for every one must give an account of himself and his own doings, and not of others, and every one shall receive according to that (not which another, but) which himself hath done, 2 Cor. 5. 14. Repent therefore (as all other secure sinners, having this dreadful day ever in your thought as a whip and Scorpion rather to drive from the love and service of your sinfull lusts) especially ye busie meddlers, curious priors and observers of other mens actions and waies, presumptuous criticks of other mens persons, whose holiness and goodness is to think and talk how profane and bad other men be, being henceforth to accuse your selves, examine and judge your selves, and what you find evill and out of order at home, speedily without delay, and sincerely without dissimulation redresse that, that when the Judge cometh, (and he is even at the door,) ye may have rejoycing in your selves. Hold it for a grand policy of Satan, (abusing our naturall curiosity) to convert our eyes unto the persons and waies of others, that we and our own works being foreflowed, we might place our

comfort in this, that we can see how evill others be, and that we are not so ill as they be, as the Pharisee in *Luke*. To remedy this, alwaies remember, (and let it never be forgotten) at thy rising up and lying down think of it, that thou must be countable for thy self to answer thy own cogitations, words and actions; Every one shall bear his own burthen, then every tub shall stand on his own bottome, every dish hang by his own grill. This maketh nothing against wise and charitable care of thy neighbours good; but to draw thy eyes to look to thine own field; to see it be not too much overgrown and rest unpurged, whilest thou art foolishly and maliciously occupied in weeding another mans garden; at a word, suchence the meditation of the judgement of Christ is a strong preservative against security and curiosity, therefore enter into covenant with thy self every day to consider it till thy heart be thorowly awakened. Imitate blessed *Paul*, 2 Cor. 5. 11. 2 Tim. 4. 1.

DIALOGUE VI.

Verl. 13, 14, 15, 16.

Let us not therefore judge one another any more, but use your judgement rather in this, that no man put an occasion to fall, or a stumbling block before his Brother. I know and am perswaded, &c.

TIMOTHEUS.

Shew us the Coherence, Scope, and Method of this Text?

S I L. His generall exhortation both to strong and weak in the first verse, is now closed; and he passeth to a speciall dehoration to the strong more skillfull Christians, that about meats and other indifferent matters, they offend not their weak brethren. So as the scope is, to stay the strong from being an offence to them of lesse knowledge, by the abuse of their Christian liberty. As for the Method, here is a proposition dehortatory, Be circumspect and heedfull, that ye scandalize not your brothers, which though it be meant of meats, yet it is put down

in the *Thesis*, to teach that about all things (not meats only) of indifferent nature, scandall is to be taken heed of, that none be given *vers. 13.* In *vers. 14.* there is a secret objection in *Paul's* person, I beleve that nothing is unclean, why then should I abstain from any meats for my Brothers sake? To which *Paul* answereth two waies, First, by a distinction thus, By it self or in it own nature, nothing is unclean to him that so judgeth of it. Secondly, it becomes unclean when it is eaten with offence and grief of a brother, *vers. 15.* where three reasons are rendered to dissuade from offending or making sad our brother. First, it is against the rule of charity: secondly, from the hurt which may come to our Brother, who is in danger of destruction by the offence given him, yea, a wrong is done to Christ, in spilling the price of his blood, *vers. 15.* Thirdly, from an evill effect, it will cause so great good as Christian liberty, (yea, God the author of that good) to be reproached, *vers. 16.*

T I M. Now hasten to Interpretation and Doctrine, with the uses and duties which we are to follow. Begin first with *verse 13.*

S I L. The meaning is, seeing every one must give account of himself to God, let us no more judge others, but take heed and look unto our selves and our own waies, that they be not offensive. Whereas *Paul* may seem with one breath, to speak contraries, judge not, but judge: it is an elegancy of speech, one self-same word used in severall senses. First, in ill part for condemning others uncharitably, then in good part, for examining our selves, and pondering our own actions, so to order them, as no offence come thereby: we may not judge others but we may and ought to judge our selves, these be not contrary, *1 Cor. 11. 31.*

T I M. What is our Doctrine from these words thus expounded?

Doctrine.

S I L. That after our conscience is by good reason convicted of any sin, we must strive to leave it, and use it no more: so *Paul* speaks here: [Let us no more,] though ye have been bold to judge

and condemn one another for these indifferent matters; yet now that ye have heard 'so good and manifest reasons against it, from the dignity of your Lord, and his office of Judgeship, henceforth do it not. The reasons heretofore, first, when we live in sin after knowledge, it is the greater sin, *Job 9. 41. Jam. 4. 17.* Secondly, it draweth greater wrath and punishment, both temporall and eternall, *Prov. 1. 26. Luke 12. 47.* He that knowes his masters will, and doth it not, shall be beaten with many stripes. God bare with the Israelites in their ignorance; but when they had sinned stubbornly after sundry warnings by his strange works, he sent strange plagues amongst them, *1 Cor. 10. 5, 6, 7.* The examples of Gods judgements against the old world, Sodomites, *Pharaoh*, the sons of *Ely*, against *Chorazin* and *Bethsaida*, all of them warned by *Noah* or *Lot*, by *Moses*, by *Ely*, and by Christ, do confirm this truth, that it is dangerous to continue in sin after warning.

Thirdly, sins against knowledge, are the highway to the sin against the Holy Ghost; for though every sin after knowledge, be not that unpardonable sin (which hath knowledge joyned with malicious hatred of the known truth of salvation by Christ) yet it is a step and degree thereunto.

T I M. What is the use of this instruction?

S I L. To exhort every one to beware chiefly of such sins, whereof he hath been admonished and clearly convicted. For, if our love to our bodies be such, that we carefully avoid such things as we know are wont to hurt them, how much more ought we to shew forth this care for our souls? For if civill Justices, Masters, and Parents, will more severely strike where their warnings be despised, let not us think that God will forget such as neglect his admonitions, but will wound them deeply first or last that go on in known sins, as himself threatneth, *Lev. 26. 21. 24.* I will walk stubbornly against them, that walk stubbornly against me. Oh, that this in time might be considered of such as have been often many waies advertised of their faults, yet are so farre given

Use.

given over, as they use no endeavour for the forsaking of them, and do not enter into any care or course of amendment.

Interpret. T I M. *What is here meant by [a stumbling block, and occasion of falling?]*

S I L. They be speeches borrowed from earthly things, and translated to spirituall, as from high waies wherein stones and blocks do lye to make men stumble and fall, or from snares and nets of Fowlers and Hunters: they signifie every thing that hindreth in the course of godlinesse; either quite turning us away from Religion [which is meant hereby falling] or causing us to go on lesse cheerfully, which is called here [stumbling block:] and when the Apostle saith, [put not,] the meaning is, that we give no manner of offence, neither small nor great, to our Brother, either to make him flie wholly from Christ, or to trouble him never so little. For this place speaks not of a passive offence, which is taken where none is given, as the Pharisees and Scribes which were offended with the Doctrine and miracles of Christ, Mat. 15. 12. and as worldlings now are grieved with Magistrates, Ministers, and others for doing their duties, for their zeal against vices; which being good things, ought not to scandalize any, and do offend none but ill mindes; but of an active scandall, which is an offence given, when some evill is not secretly either spoken or done, but openly contrary to Gods Law, or when our liberty in things indifferent, is unreasonably used, by the which others are made the worse, lesse godly, and honest. For as a stone or block, so an offence must appear. An horrible crime whilest it is unknown, it is an offence to God, and hurts the committer, but no offence to others to hurt them, till it be manifested.

T I M. *What is our Doctrine from hence?*

S I L. That all Christians must carefully look to this, that they never be a just occasion of sinning to any man, either by words or deeds, to hurt the salvation of any, or by building them up unto sin by our evill examples in our sayings or doings. For first, this is

against the commandment of God, 1 Cor. 8. 9, 10. & 10. 32. Secondly, it pulls down heavey judgements on our selves, Mat. 18. 8. *Better a Millstone were hanged about our neck, &c.* The world is full of examples, of such as have been grievously plagued of God, for being authors and occasions of sin to others, as Gen. 3. the History of Adam and Ever fall, the Serpent punished more then Eve, and Eve more then Adam. Jezebel more plagued then the Judges and false witnesses, which accused and killed Naboth. Jeroboam for making the Israelites to sin, more punished then the Israelites themselves.

Thirdly, it is against the example of the blessed Apostle, 1 Cor. 8. 13. Fourthly, by offence given we break the rule of charity, which shunneth the grievances and hurt of every man, and studyeth how to foster, help, and strengthen even the weakest. As in a naturall body the stronger member succoureth the feeble, or as a Physitian or Chirurgeon tenderly handleth a diseased or pained party: so love is marvellous chary not to trouble or to do the least harm to the soul of any Christian brother. Rom. 14. 15. Fifthly, by offence giving, we sin against our neighbour while we bear, nay wound his weak conscience, (which is great cruelty) procuring him by our example to allow or do some thing whereof in his conscience he was not resolved, or which he knew he ought not to do, had not we made him to stumble, 1 Cor. 8. 12. Nay by our offence we destroy our brother so much as lyeth in us, and become very butchers and murderers of our brothers soul, (either wholly driving him away from the faith, or discouraging him:) and what a matter is this, for so slender a thing as meats and drinks and dayes, or such like indifferent things, to be the death and slaughter not of the body, but of the precious souls of men, Rom. 14. 15. Lastly, this reacheth not to our brother alone, and to his destruction, but even so high as Christ the head and Lord, against whom we sin in wounding or hurting any member or servant of his,

1 Cor. 8. 12. There is that straight conjunction between Christ and the faithful, that the good or the evil offered to them redounds to him, *Mat. 25. 45.* Also how can we by our offence given, make void the fruit and force of Christs death, towards our brother offended by us, (so much as we may, and no thanks to us if we be not so) what other thing (I say) can this be then to sin against Christ, by plucking from him one whom he hath so dearly bought? Which ought not to be understood as if any effectually redeemed by the death of Christ, and by faith ingrafted in him, could indeed perish, (as *Huberus* and many *Lutherans* teach) for this is most firmly to be held (as *Augustine* saith) That none of the predestinate can utterly fall away from grace, for then Gods election should be frustrate, and Christ untrue, who saith, It is impossible, *Mat. 24.* And his love changeable, *Joh. 13. 1.* His covenant broken, *Jer. 31. 32.* Christs intercession unavailable, *Joh. 17. 15, 20, 21.* Gods wisdom deceived, his power and goodnesse overcome and vanquished by mans sin; all which are not only absurd but impossible, howbeit in respect of mans weaknesse, ready to fall, even as a young childe, or a sick person soon overturned; and the extreme power and malice of Satan, that like a Dragon is able to shake and pull down Cedars, even strong ones, if God permit; and lastly in regard of the great and dangerous temptations and scandals which sore tempt us; it is true that the beleever may be destroyed, and when any offence is given them, then what lyeth in the party that put the block in his brothers way, he casteth his brother down headlong to eternall destruction: but the mighty God with his hand upholds all his, not from falling, but from falling away.

T I M. What duties may this Doctrine of offences teach us?

S I L. It instructeth us to know that such things as in respect of their nature be not evil, and which otherwise we might do, yet if they prove scandals and hurts to our brethren, we ought to shun

them as things sinfull and unlawfull; for that meat which may be eaten if no offence follow, to eat it with offence is evil to him that doth it, *Rom. 14. 20.* and the like we are to judge of all other indifferent things, that accidentally by the scandall annexed to them, they cease to be indifferent, and pollute him that doth them with offence. Secondly, here is an admonition to all Christians which openly commit grosse sins, and by their example teach others to do the like. Also to Parents, Masters, and all Governors, which in the presence of their inferiours have spoken or done wicked things, or foretold good duties, as prayer, reading, &c. edifying them in iniquity by such naughty practises, and by sins of omission, that betimes upon the former reasons they move themselves to hearty repentance, for the scandall and offences they have set before others. For seeing Christ hath said it; We must be to such by whom offences come, except such as give them be truly humbled, turning to God, and desiring forgiveness of his mercy, fully purposing to walk without offence hereafter: for certainly they shall feel the curse of God, which do give occasion of harm to the souls of heedlesse men, seeing a curse is threatned, *Deut. 27. 18.* Will God pour his curse and vengeance on them who make the blinde stumble to the hurt of his body, and will he not much more do this to soul-destroyers?

T I M. Now that we have done with the doctrine of offences, and proved it by reasons both forain, and bred in the Text; let us hear what we are to learn from the objection in the 14. verse, and first what it is [to be perswaded through the Lord Jesus?]

S I L. Through the Lord Jesus, signifies not the merit of his death (as some think) for before the time of his passion, nothing was unclean in his own nature, but either, 1 generally through *Adams* sin, which polluted all, or 2 morally by intemperancy and riot, or 3 Ceremonially prohibited, as certain Beasts under the Law, or 4 scrupulously and superstitiously of such as doubt of the lawfulness of lawfull meats. It signifies

fies therefore, by the teaching and instruction of Christ, by whose Spirit he knew and was perswaded (not probably and conjecturally, as the word is used when the Scripture speaks of other mens faith & constancy, as Rom. 14. 14. 2 Tim. 1. 5. Heb. 6. 9. but) certainly, infallibly, & assuredly, so as he knows it could not be otherwise. In which sense the word is used when a man speaks of his own religion and salvation, as Rom. 8. 20. For every man knows best his own heart, and those things that himself hath received of God, 2 Cor. 2. 22.

T I M. What is our Doctrine hence?

S I L. That Christian faith is not a bare opinion or a doubting, thinking a thing to be so; but an undeceivable certainty of that we do believe, containing in it these three distinct things. First, a sound distinct knowledge of the thing believed, [I know.] Secondly, a firm perswasion, strongly assuring the heart. Thirdly, a confidence, resting and rejoicing with satisfaction unto our minds, surely looking to enjoy that we believe.

T I M. What use is to be made of this Doctrine?

S I L. That ignorant Christians, who do either hate knowledge, or seek not for it; also the wavering minded, which do not rest with any gladness in the promises of Christ, they are quite destitute of faith, whatsoever they think of themselves. And they do falsely teach the doctrine of faith, who deny to it infallible certainty. And lastly, it is a good token both of the being and growing of faith in a Christian heart, the more firmly and strongly it doth apprehend and stick to the word. Moreover, from the 14. verse we are taught, that the Papists defile and pollute Gods creatures to themselves, because they judge them to be unclean, for meats be as they are esteemed, unclean to him that thinks them so. Of the purty and impurty of meats, we shall say more in verf. 20.

T I M. Then in the mean time, expound and collect the instructions from verf. 16. the last verse in our text?

S I L. It hath a new argument to

disswade from giving offence to the weak in our Christian liberty about meats, thus. We may not do ought which may cause our Christian liberty to be evil spoken of; but for the strong to eat with offence to the weak, it will cause our commodity to be evil spoken of: therefore offences ought to be avoided. For exposition of the words, howsoever by your good or commodity, some understand their faith, or hope of glory, or godliness; yet the matter in hand, which is to direct the right use of Christian liberty in middle things, and the comparing this Text with 1 Cor. 10. 29. where that is styled liberty which here is phrased good, doth clearly open this place to be meant of this liberty which might be [blasphemed] that is, reproached and evil spoken of, and Christ also by it, of two sorts of persons. First, of our infirm and weak Brethren, who (not knowing but that Moses Lawes, touching certain meats prohibited, and difference of daies, were still in force) might by the undue and untimely use of this liberty (by such as had better instruction, and knew that Jesus in his death, had abolished those Leviticall shadowes) be brought to mislike Christ and his Gospell, as contrary to Moses, and to open their mouths to reproach this Christian liberty taught by the Gospell, and so to fall off again from the faith which they had before submitted unto.

Secondly, by strangers who were without the Church, and might say; Lo these are the Christians, they cannot agree, one holds one thing, another the contrary, what concord is this? what a Religion is this? As our Papists by our home divisions, take occasions to blaspheme our Religion, forgetting their own domestick contentions in more weightier matters. See M. Doctor Hallers Book intituled the Peace of Rome, which is nothing lesse then at unity in it self, yet upbraids division to us.

T I M. What may we learn from hence?

S I L. This teacheth that Christian liberty is a blessing, seeing it enfreeth us from the yoke and bondage of ceremonies:

nies: therefore we owe thanks to God for it, that we may freely and lawfully feed on such creatures, as *Solomon* in all his glory, might not touch without sin. Secondly, such as do strive and differ about things indifferent, do open and loose the tongues of friends and enemies, to reproach our good, and our Gospell, and our God. Oh that *Gath* and *Ascalon* had never heard of the divisions of *Ephraim* and *Judab*!

DIALOGUE VII.

Verf. 17.

For the kingdome of God is not meats and drinks, but righteousness, peace, and joy in the holy Ghost.

TIMOTHÆUS.

What contains this Text?

WSIL. A new argument to dissuade the strong from striving about the use of meats, and such things to the offence of the weak. The argument is more forcible then any of the former. It is this, the kingdome of heaven stands not in these indifferent things, therefore we may not with the scandall and destruction of our brethren contend about them. In which reason, the Apostle seemeth somewhat closely to insinuate unto the rebuke of the strong, as if they had been too eager and earnest in these externall matters, placing piety, and pleasing of God in them, as if all our good and happinesse had depended on them; not so (saith *Paul*) the kingdome consisteth in more weighty things, as righteousness, peace, and joy in the Spirit; and not in such outward indifferent matters, as meats, and daies, and the like, which in no whit appertain to Gods worship, and mans salvation. The parts of this 17. verse be two; the one affirmative, the other negative. In this latter, it is denied, that the kingdome of God is meat and drink; in the other it is affirmed, that it is in righteousness, peace, and joy. The holy Ghost (who as an efficient cause) distinguisheth worldly righteousness, peace, and joy, from

that which is both religious and Christian, coming not of the Flesh, but from the Spirit, being in spirituall, not carnall things; and therefore, the fit and meet matter of the Kingdome of God, which consisteth not of this world.

TIM. Interpret the words, what signifies the [Kingdome of God?]

SIL. Amongst sundry acceptions, there be two especially, wherof I now make use. First, the estate of grace whereby Christ reigneth in our hearts by his Spirit: this is called [Kingdom], because it is the entrance into, & the way unto the Kingdome above. Secondly, Kingdome signifieth the estate of glory and blisse in heaven, where because God shall fully reign in his Saints, and immediately, not as here unperfect, and by means of the word: therefore it is termed also, and more chiefly the Kingdome of God. I see nothing against it, why the Text may not be expounded in both these senses, without wrong to phrase, or circumstance, or scope. For following the first sense, putting kingdome for that grace whereby we are reconciled to God, or able to please him, then the meaning is; that since there is no necessity of meats to this purpose, as to bring us to Gods favour, and making us acceptable to him, 1 Cor. 8. 8. (which teacheth, that meats nor drinks make us neither more nor less acceptable unto God:) therefore, there ought to be no difference about them, to the scandall one of another (especially if we embrace the latter sense) our salvation is neither hindered nor furthered by meats and drinks: therefore a folly it is to contend about these things which shall not be necessary in the kingdome of heaven, as one saith; nor of any use in our celestiall conversation, (as *Origen* writeth) nor the things that must bring us to heaven, as *Chrysostome* speaks, nor the cause of our reigning there. There is a Synecdoche in these terms of meats and drinks, for they are put for all other things of a middle nature; whatsoever they be, they do no whit at all belong to Gods worship now, or mans felicity hereafter, being simply

ply considered in themselves.

T I M. *What are the Doctrines to be learned out of the first part of this verse thus opened?*

S I L. Even this, that things that be indifferēt, are of no necessity unto the service of God, or saving of our souls. The proofs hereof, first, from authority of Scripture, *Mat. 15. 11. 1 Cor. 8. 8. Heb. 13. 9. 1 Tim. 4. 4, 8.* According to these Scriptures, our English Church hath judged these meats, &c. to be unnecessary in their own nature, either to holiness or happiness, the clear light of the word having taught us: as the words of the statute by *An. 3. of Edw. 6.* that one day, or one kinde of meat of it self, is not more holy, pure, or clean, then another, and that no meats at any time, can defile any Christian, and that all meats are lawfull, so they be not used in disobedience and vice, but be received with sobriety and thanksgiving to God, and sanctified by the word and prayer: therefore, howsoever a civil abstinence at certain seasons is well commanded, and ought accordingly to be practised: yet no Religion is to be placed in such abstinence from meats: whereof this reason may be rendred, that by meats neither is the heart strengthened in grace, or polluted with sin, made neither wiser nor better, holier or happier.

T I M. *How then doth the Apostle reckon up gluttony and drunkenness amongst the sins which bar us from Gods kingdom? 1 Cor. 6. 9. Gal. 5. 21. and on the other side, seeing murder is a Capitall sin, and men may commit it upon themselves by Fasting and Abstinence, how may it then be truly said, that the Kingdom of God is not meat and drinks?*

S I L. It is true, that by excess in meats and drinks, the Kingdom may be lost, *1 Cor. 6. 10. Gal. 5. 21.* but meats and drinks themselves taken, or not taken, do not exclude us from the Kingdom, nor give us interest unto it. Howsoever the abuse, by the defect, nor using them at all, or in the excess, using them intemperately, may and do deserve damnation, and will certainly draw it upon the heads of all such

which repent not: of their immoderatenesse about their externall things, yet a man doth not please God, or shall be saved, because he eateth Fish rather then Flesh, and drinketh Beer and not Ale.

T I M. *Show us what use Christians are to make of this Doctrine?*

S I L. It serves for confutation of the Manichees, affirming some meats in their own nature to be evil, as Flesh, Egges, Milk, and Wine, saying of Wine, that it is the gall of the Prince of darknesse, dishonouring the Creator, and contradicting this Text, which plainly saith, *The Kingdom of God is not meats.* Also, the Marcionites their Pue-fellowes, who defend, that it were as good to eat and devour a soul, as to eat things that had blood and life. These put sin and damnation in meats even directly; and so do the Papists indirectly, and by necessary consecution. For whilest they do avouch in word and writing, that howsoever no creature is impure by creation, but so confesse all to be good which God hath made: yet that to eat flesh or white meats at certain times, as Lent, Ember Weeks, Fasting daies, &c. is a matter against Religion displeasing to God, yea a mortall (that is, in their construction) a hainous sin, and no lesse fault then to kill a man: holding them for best Christians which do put most Religion in abstinence from meats, which they reckon as a thing not acceptable alone, but meritorious and satisfactory to Gods Justice, both for themselves and others, and all upon this pretence to tame the flesh, which in the mean time they pamper with manifold delicacies, great provokers of lust. What is this else, but to fulfill the Prophecie of the Apostle, *1 Tim. 4. 2.* in hypocrisie and coloured words to make all meats unclean at some time, and to some men at all times, as if meats were the Kingdom of God, or as if the Kingdom were to be won or lost by meats or drinks?

T I M. *What other lesson from these words?*

S I L. That meats and whatsoever other indifferent things are more slight, then that Christians ought to contend about

Use.

about them: for seeing they are no parts, either of Law or Gospell, what reason have Christians to dissent for them? Indeed for such things that please or displease God, as precepts of the Law, promises of the Gospell, faith, and obedience towards God, we are strongly to stand, and earnestly to contend for such things, *Jude 3.* whereof we have *Paul* for example, *Gal. 2. 11.* What may we judge then of those Papists and Protestants, which chafe and fret for neglect of a humane Ceremony, being cold and carelesse about Christian duties, tything Mint, and Annice, and neglecting greater things of the Law, stumbling at straws, and leaping over blocks? Also what folly to make such ado about titles, precedency, and such other toys, as if heaven did lye upon it? This very distinction of things unnecessary to the kingdome, and necessary, well and duly considered, would cut off division and debate among brethren; who howsoever there may be some reason for differences, about the inheritance and their fathers goods, yet for chips and feathers to contend, may argue lack of wit or good will, or of both.

DIALOGUE VIII.

Verſes 17, 18, 19, 20.

But righteousness, peace, and joy in the holy Ghost. For whoſoever in theſe things ſerveth Chriſt, is pleaſing to God, and approved of men. Let us then follow, &c.

TIMOTHEUS.

What doth this Text contain?

SIL. First, the condition or parts of Christs kingdome, which consisteth not in meats or in other external things, but in things inward and spirituall, (to wit) righteousness, peace, and joy, such as comes from the holy Ghost, and are not carnall, nor can be lost, *verſ. 17.* Secondly, a reason from the effects, thus; In these things we serve Christ and please God, but the kingdome of God doth stand in service of Christ, and pleasing of God; there-

fore righteousness, peace, and joy, are necessary to the kingdome, and not meats, *verſ. 18.* Thirdly, a conclusion, that since peace is one part of religion and of the kingdome, therefore by all means Christians are to imbrace that, and to put away strife about other unnecessary things, *verſ. 19.* But lest we should think that every kinde of peace should be followed, he adjoyneth therunto edification, *verſ. 20.* An edifying peace is to be followed, and whatsoever belongs to it, as charity, forbearing, concord, forgiving one another, meeknesse, and all other furtherances of peace be diligently to be sought for. Unto this edifying peace there is set against it, as opposite, destroying contention. Fourthly, an answer to a secret objection: but seeing all meats are pure, created and granted of God as lawfull to use, why should it not be good for me to eat of all meats, whatsoever become of other men? Not so, saith *Paul*, for though all meats be good, yet they be not good to him that eateth with offence to his brother, *verſ. 20.*

TIM. Now expound and tell us what is meant by [righteousnesse, peace, and joy?]

SIL. Righteousnesse signifies justice imputed, or of the person being absolved from sins, and accepted righteous through faith in Christ. Secondly, inherent justice, righteousness of works, or that which the Scripture calleth sanctification or holinesse of life, begun in such as are justified by faith. Peace signifies inward peace of conscience, quieted in respect of reconciliation with God and remission of sins: also outward concord with the brethren; this being a fruit of inward peace of the soul, as that followeth justification by faith, *Rom. 5. 2.* By joy is understood the sweet motion of a Christian soul cheered up and made glad, partly by present sense of Gods love shed into the heart, and partly out of hope of the reward to come, *Rom. 5. 3, 5, 6.* Of this joy Christ saith it is not taken away, *Job. 14.* And *Paul* that it makes joyous in tribulation, *Rom. 5. 3.* Of these three ye may read at large before, namely, in the Dialogue upon the begin-

Righteousnesse.

Peace.

Joy.

beginning of the fifth Chapter. The holy Ghost is added here, both to note the efficient cause of Christian righteousness, peace, and joy: also to distinguish Christian righteousness, peace, and joy, from that which is worldly and carnall grounded upon earthly things, and being all unconstant.

T I M. What is the doctrine from these words?

Doctrine.

S I L. That things which be necessary to the kingdome (that is, to religion and salvation) they be spirituall and inward things, such as by the holy Ghost, are wrought in the soul, as namely, justification by faith, peace of conscience, joy in the holy Ghost, which is not so to be taken, but that charity, repentance, godliness, meekness, patience, temperance, truth, goodness, fidelity, &c. do belong to the kingdome. But these three are here named, as chief, and cause or ground of the rest, which be unseparably linked to these. For justifying faith as a glorious Lady, after her doth draw a train of Christian graces, which always be where faith goeth before, as Ruth would be wheresoever Naomi was: and righteousness of workes containeth all vertues in it. Also the ministry of the word, prayer, and Sacraments, though externall things, yet they have relation to these spirituall things, whereof they be the helping causes or instruments to beget or increase, and so belong to the kingdome. The reasons why the kingdome standeth in such spirituall things is, God being a Spirit, Job. 4. 24. the things of his kingdome must be spirituall, and suitable to himself who is the King. Secondly, his kingdome is not of this world, Job. 18. 36. therefore not in worldly, but in inward and heavenly things his kingdome consists.

T I M. What is the use of this doctrine?

S I L. It serves to provoke all men with all endeavour to seek after righteousness, to have their sinnes forgiven them, to be partakers of Christs justice, and to worke righteousness, leading a just life: to get the blessing of an appeased and pacified conscience, and a joyfull heart under hope of glory, without

which we have no fellowship with the kingdome, no part in salvation: and let all such as have received grace to believe, and by their faith do receive the justice of Christ to be their own, and are regenerate to live justly, having peace with God and men, rejoycing under the hope of glory, though but in a weak measure and with much imperfection; Let them I say, much comfort themselves, and continually praise the God of heaven, which hath imparted to them such things that are so necessary to true religion and eternall salvation. Thirdly, here is a reproof to such as be earnest in externall slight things, and neglect the chief matters, yea or such who rest in generall knowledge, profession, outward reformation of life, some delight in the word and in the brethren, in a certaine zeal against superstition and prophane-ness in the communication of the mysteries, &c. which be good things, yet such as others have had, and very many have who never set foot within the threshold of the kingdome, whereof a man or woman shall never become a true member so long as they lacke regeneration, and the fruites thereof, righteousness, peace, and joy.

T I M. What other encouragement to labour for these things?

S I L. That not by these things (as if we could merit by them: for they are effects of grace, not causes of the kingdome) but in these things we serve Christ and please God: to serve Christ is by faith and obedience to cleave to him. After this manner Christ will be served, and God will be pleased, and both we and our doings will be accepted of him, if we seek righteousness from Christ alone, drawing from him and his promises matter of sound tranquillity, and inward cheerfulness, endeavouring to live uprightly and godly. Now what should we study rather to procure, then that we may serve Christ our Redeemer, and please God our Creator and preserver? for it is the end of our creation, redemption, and conservation, to serve and glorifie Christ, and please God. Therefore how earnestly

E e e should

Should these things be striven for and searched after, which do inable us to honour and please both God the Father, and Christ the Son? See how much they are deceived, which in popery do place the service of God, and pleasing of Christ for the most part, in outward rites and ceremonies devised by themselves, whereas the Sacrifices of the Law, and the ordinances of the Gospell being severed from these inward things, are abhorred of God, *Esay* 1. 13, 14, 15. *Mat.* 7. 22, 23. Gods own holy institutions are no whit available to serve and please Christ, nay they be an abomination if they be not joyned with faith.

T I M. But why doth he say they are approved of men which have these things, seeing the world hates Gods children, and thinke the worse of them because they love and obey Christ, as Cain hated Abel, and the Jewes and Pharisees in the Gospell for that reason condemned Christ and his Disciples?

S I L. Yet even wicked men are compelled to approve, and sometime to honour them which are crowned with these gifts of the Spirit, as the *Philistines* and *Hittites*, *Abraham* and *David*; and the *Egyptians*, *Joseph*; and *Herod*, *John the Baptist*; and *Pilate* and the Centurion, *Christ*; and *Felix* revered *Paul*: Howbeit in our text, are meant men of sincere judgement. These will alwayes accept and commend, and give good testimony to the faithfull, as *Enoch* had a good report, so had all the faithfull, *Hab.* 11. Learn hence, that we may not utterly contemne the judgement and witnesse of men, *Rom.* 12. 17. Howbeit in order, we must begin in the approbation of God, to seek that most and first, *Math.* 6. 33. and afterwards the allowance of men. He is not the servant of God, which either pleaseth men, rather then God, or God without all care of men: God first, and for himself; men after, and for God.

T I M. What are we to learn from *verse* 19?

S I L. First, that we must pursue peace with our brethren, that is, seek it with vehement desire, not coldly nor carelessly, seeing peace pertaineth to

religion and salvation, it must needs be eagerly followed after, after the example of *Abraham*, exercising and hunting after peace with *Lot*, and of *David*, who sought to live peaceably with all men, *Psal.* 120. whose counsell is, we should follow peace, *Psal.* 34. 14. Have peace with all. See *Rom.* 12. 18. Secondly, as we love peace, we must get and look after such things as belong unto peace, even all graces which be Parents to breed, or Nurseries to foster peace, as milde speech, courteous behaviour, forbearing revenge, pardoning errors, passing by offences, interpreting of doubtful things to the best part, soft answers, direct silence, or whatsoever else may cause, or confirme peace.

Thirdly, we must beware of the quite contrary, of all things which may be hinderances to peace, as hatred, envy, desire of revenge, fiercenesse, busie meddling, debate, strife, whispering, backbiting, and talebearing, &c. as a sword point, or as a Scorpion, so are these to be avoyded of them that love peace. Fourthly, Christians are to embrace such peace as tends to edification. We are Gods house and Temple, *1 Cor.* 6. 19. *1 Cor.* 3. 9. *2 Cor.* 6. 16. As in a naturall building, many workemen joyn their labour together, to perfect one building; so Christians must with joynt care, diligence, and study, do such things as make men better, more godly and religious, more strong in faith; and this is to edifie, which principally pertaineth to the Ministry, *Ephes.* 4. 11, 12. yet reacheth even to professors, who as living stones, must strengthen and helpe one another to Godward.

There is a peace in evill, when persons agree in superstition, heresie, in unrighteousnesse, theft, and cruelty: as *Simon* and *Levi*, brethren in evill, *Herod* and *Pilate*, against Christ, the false Apostles against *Paul*, agreed. This is a wicked peace, it tends not to edifying, in godlinesse, but to destruction, and maketh men fall from God, and become worse and worse, and therefore is to be abhorred. *Zachary* joyneth peace

Note this

peace and truth, *Zach. 8. 16.* Peace and holinesse put together, *Heb. 12. 14.* Peace and edification in this text. Thus the Scripture sets our bounds for peace wch. we may not passe: a necessary and holy contention, is to be preferred to an impious peace.

T I M. What are we to learn out of the 20. verse?

S I L. Namely, that our brothers faith and salvation (which be the worke of God) ought to be so dear to us as we ought not to overthrow it by our offensive eating. For howsoever all meats be pure and lawfull in their own nature, and by Gods ordinance, yet our eating is evill if the peace of the Church be troubled, or edification hindered, or offence given to such as be weak. Where indifferent things cannot be used, but with disturbance of Christian concord, with losse of peace amongst brethren, with hurt and destruction to the infirme, with scandall and offence, then they cease to be indifferent, and the use of them is evill, as *Illyricus* and *Parus* teach from this place.

T I M. Whether are we to abstain from eating flesh, if we be in the presence of a superstitious Papist, who makes conscience of it, lest we offend him?

S I L. If such a Papist be simply seduced by others, and hath had no meanes of knowledge by instruction and doctrine of the word, then there is the more regard to be had of him: he is first to be shewed in good fashion, that all the creatures are good and lawfull at all times, and nothing in it self unclean, but to them that thinketh it so, or which eateth with offence against his conscience: these make meats which be pure to be unpure for use to themselves.

Secondly, if it be an understanding Papist, then the case is altered: for there is great difference between a weak Jew, and an obstinate Romanist. First, because such an one is not to be held a Brother, as I have proved before, *Chap. 12.* and we are commanded to avoid giving offence to such as be brethren. Secondly, these meats, as flesh of all kinds, and white meats, were never forbid by *Moses Law*,

as those were which the unskillfull Jews made conscience of. Thirdly, the Papists have had time enough, and means enough also, to have learned Christian liberty: it hath been demonstratively proved, that there is no religion in indifference of meats, but they willfully shut their eyes against the light that shines in their face, and therefore offend not out of ignorance and infirmity as the Jews did, but out of malicious stubbornesse, which we are by no means to cherish.

T I M. But what shall we say, if a Protestant well instructed in his liberty, yet ready to take offence to see flesh eaten of them which are healthfull, being done against the Kings Lawes?

S I L. Better never to eat flesh, then to eat with scandall of thy Brother. For if now he be moved, to eat against his conscience, by seeing thee to eat, then he is destroyed by the untimely use of thy liberty. Howsoever we have learned, that we need make no conscience of the thing is self, being indifferent; yet the Princes commandement in a thing of a middle nature, especially being given for good ends, profitable unto the Commonwealth, bindes the conscience by virtue of that generall precept, Honour the King: and, let every soul be subject. Contempt of authority, breach of wholesome lawes joyned with evill example to imbolden others to transgresse, are faults which displease God, and defile the conscience, and deserve punishment both temporall and eternall. How humane Lawes, bind unto sin: see *Dial. on Rom. 22. 5.*

DIALOGUE IX.

Verf. 21, 22, 23.

It is good neither to eat flesh, nor to drink, nor any thing whereby thy brother stumbleth, or is offended, or made weak. Hast thou faith, (or thou hast faith) have it so thy self before God, happy is he, which condemneth not himself in that which he alloweth. And he that doubteth, &c.

TIMOTHEUS.

VV *What is contained in the 21. verse?*

S I L. The conclusion of the former exhortation to the strong, that in the use of meats they give no offence to the weak, and so generally in the use of all indifferent things: which in themselves are good and lawfull; but being done with offence are evil, tending to destroy the work of God. Having said this in the former verse, that eating with scandal is evil, now on the contrary he concludes, that to forbear eating or drinking or any thing else which may offend, is good, as that which makes to edification and peace.

T I M. *What is meant here by good?*

S I L. The positive is put here for the comparative, good for better; as if he should say, it is more pleasing to God, and more to the edifying of our neighbour, and for the peace of the Church, to abstain rather than to eat with offence.

T I M. *Why doth he mention here not only flesh, but wine and every other thing?*

S I L. First, to make the instruction more generall and large, also to teach that in things simply necessary to life we are not to forbear them, though we there be offended; as if one should take offence at our eating bread or drinking beer, whereby our life is maintained; but for some kind of flesh or wine, or whatsoever else it is which we may be without and yet live, we are bound in case of offence to refrain such things, at least for a time, till such as do stumble be better perswaded by instruction.

T I M. *Is there any difference between stumbling being offended, or being made weak? or do they signifie one and the same thing?*

S I L. Howsoever some distinguish them and understand (by stumbling) that which elsewhere is called the wounding of the weak conscience, being troubled and not knowing what to hold or do, 1 Cor. 8. 9. and (by being offended) a quite falling away or breaking off from the faith or Gospel, which is called before to be destroyed, vers. 15. and to perish, 1 Cor. 8. 11. and

(by being made weak) that which before in vers. 14. was in other termes said to be grieved. (Of which distinction there may follow this good observation, that so soon as we see the conscience of our brother begin to waver by our actions, it is our duty to cease and give over ere it come to be wounded and wracked;) yet for my part I do rather judge that one and the self-same thing is signified here by the heaping up of divers words, namely, thereby the better to insinuate that great heed, care, and circumspection be taken, (as he said before, vers. 13.) that no stumbling block or occasion of sinning be put in our brother's way, which might be either by making them do that which they saw others do with a wavering minde; or causing them to detest the faithfully, as profaners of Moses Law, by going against his prohibitions in use of dales and meats.

T I M. *What instructions may we take from this verse thus opened?*

S I L. Here is laid forth the condition of weak Christians, which lack the knowledge of the word: such are apt to stumble like blinde men; and like sick persons they be weak, ready to trip and to fall upon every occasion. This must serve to humble the infirm and weak of judgement, and stir them up to seek for more store of grace, and light of knowledge, to be able to walk more firmly.

Secondly, it is much better in case of offence, to forbear our liberty in things indifferent, than to use it as the salvation of a Brother. It is a far more precious thing then the nourishing of our flesh or body. Also, thereby we preferre peace and edification to our pleasure.

T I M. *In the 22. verse, what is meant by Faith, [Thou dost Faith,] set with Master Beza, I had rather read these words by way of confession, then by interrogation, Hosi non fides?*

S I L. Faith signifies the knowledge and persuasion of our liberty in indifferent things, as vers. 14. In his own example he expounds it. These words contain another secret objection, in the behalf of the strong, that I

know

know and beleeve my liberty which I have by Christ, that nothing is unpure to me, why should not I professe it in words, and expresse it in act, without respect had of others? This objection the Apostle answers, first by granting, Thou hast this Faith, I yeeld it unto thee. Secondly, by distinguishing thus: Have thy faith unto thy self, in thine own conscience, but expresse it not to the hurt of thy Brother, (for this must be understood necessarily) enjoy thy knowledge to thy edification, but use it not to anothers destruction.

T 1 M. What then, shall my Faith lie hid and be smothered?

S 1 L. No (saith the Apostle) have it [before God,] approve it unto him, use it so, as one that knowes he must give an account of it before God, and comfort thy self in it in his sight; and be thankfull to him for that knowledge which he hath given thee, and that is sufficient in this case. Thou needest not make any ostentation of it to the hurt of thy brother; let it even be enough to thee that God knowes thy faith. This is like unto that precept of Christ, Mat. 6. 6. Thy Father that seeth in secret shall reward thee openly. As in some cases, and sometimes we may hide our prayers, so the profession of our faith, lest we boast unto the danger of others.

T 1 M. What then, is it lawfull for Christians to dissemble their faith and profession of it? Will it be sufficient in time of persecution, to have faith in his heart before God? How then hath Christ commanded us to confesse him before men? Also see Rom. 10. 10. where both faith, and confession, are required unto salvation.

S 1 L. Our Apostle here speaketh neither of generall Faith by which we beleeve the whole word both by Law and Gospell; nor yet of justifying faith, whereby we receive Christ, or the promises of Christ unto salvation, but of a particular faith, whereby we beleeve something to be lawfull. Secondly, even this particular faith (which is a perswasion of our liberty in indifferent things) is then only to be concealed,

when it cannot be professed and practised, without offence and scandall unto our weak brother. Not the profession then, but the unseasonable hurtfull profession of this faith, is here prohibited. Herewith agreeth the judgement of Chrysostome upon this place: This Text (saith he) is not to be understood of the faith of Doctrine, but of that which appertaineth to the argument in hand, namely, the Faith about things indifferent. Touching the former faith (saith he) it is written, with the Mouth confession is made to salvation. Again; He that denyeth me before men, before my Father will I deny him. This faith is oppressed, if it be not expessed; but the other faith about middle things is then subverted, when it is unseasonably shewed.

T 1 M. Tell us now what the Apostle doth in the rest of the Chapter, to the end thereof?

S 1 L. He giveth three short and pithy rules to direct both strong and weak, in the use of things indifferent: The first concerns the strong only; the second the weak only; the third them both: The first is set down by way of acclamation, O blessed is the man which condemneth not himselfe in that which he allowes. Touching the understanding of which rule note, that the Apostle speaks, first touching a mans condemning himself, and not being condemned of others; or making themselves worthy to be condemned of others. Secondly, he speaketh of condemning and allowing in the same person, not of disallowing in another what he performs in himself. Thirdly, he is to be understood of one and the same instant whereby one man in his judgement condemneth, and in his practise alloweth one and the same thing. The summethen of the rule is thus much, that he is indeed a happy man whose practise in outward act agrees with the inward judgement of his conscience. More plainly thus: In conscience to be perswaded, that a weak brother is not to be offended by undue and untimely exercise of our liberty, so to allow this, as by no contrary deed to condemn it, it is the happinelle of a man

not to be accused of his heart. Let all men strive for this happy condition, after the examples of *Job*, chap. 27. 6. and of *Paul*, 2 *Cor.* 1. 12.

T I M. *What is the second Rule which belongs to the weak?*

S I L. He that doubts is damned if he eat, because he eats not of faith, that is, not believing so in his heart, as he shewes in act. The rule more at large is thus much: that such a one is guilty of sin, hurts his conscience, and offends God, which either eats or doth any thing else with a wavering doubtfulness, and not being well perswaded, whether they do well or ill, please God, or displease him. A Christian which will please God, and keep his conscience pure and unspotted, must be able to discern of that which he doth, whether it be lawfull or unlawfull, according to that which is written before. Let every man be perswaded in his own minde: to do a thing which is good, and yet do it doubtingly, (the minde being tossed to and fro with divers reasons) doth pollute the action to him that doth it, and makes it to be sin, lacking right rule, and end: for it is neither governed by knowledge of the word, nor done to Gods glory. Let men therefore learn to resolve of their deeds before they act it, and enterprise nothing so long as ones conscience and minde is doubtfull, what he may do: for so long our deeds cannot be referred to Gods praise, and this very thing is enough to make it sinfull; for it is sin whatsoever misseth or mistaketh of the due end.

T I M. *What is the third rule?*

S I L. That it is sin whatsoever is not of faith, where the word [faith] cannot be interpreted of conscience, for this interpretation is against the beginning of the 23. verse, for if their faith were all one with conscience, the meaning then should be, have a conscience in thy conscience, which is absurd. Secondly, wicked men and Infidels have a conscience, but no faith; also hereticks faith is no faith, yet they want not conscience. Thirdly, weak ones eat with-

our faith, for to the strong only is faith ascribed, vers. 22. but not without conscience, 1 *Cor.* 8. and 1 *Cor.* 10. 29. therefore faith and conscience are not all alone. I expound it therefore both of that special faith which is the knowledge of our liberty, but chiefly of Christian faith, or the faith of Christ, without which neither our persons nor actions please God, *Heb.* 11. 6. This is the faith which is grounded upon the word, and giveth certain direction both what we are to beleve and do: the works then of all Infidels and naturall men are sinfull, though glorious for shew, and good for substance; because they come not from faith, and whatsoever comes of free will is good morally, but not spiritually. Also this admonisheth all Christians as they will keep sin out of their works, to undertake all things by the levell of the word; be sure it be written and found there, and then have trust and assurance of acceptance by Christ, do it, that God may be pleased and honoured. Wicked men (saith *Chrysostome*) delight in that which themselves invent, but the faithfull measure all by the word, whether they think, speak, or do. They shew themselves to be but hick-scorners and cavillers, which to overthrow this wholesome doctrine of governing our whole Christian course, and every step of our way to heaven, by the word of Faith, do most childishly alledge, that then for the taking up of a chip or a straw, &c. we must have our warrant from the Scripture, which we say is our mistresse to teach us Religion and all manners, both faith and life, 2 *Tim.* 3. 15, 16. Any thing that is of salvation to be beleved, as an Article of Faith, or practised as a service of God, or done as a duty of God, to men, or to our selves, we are to have our warrant, either from the expresse word, or by some necessary deduction and consequence from it: for it teacheth all truth and godlinesse, it convicteth all error in Religion, it reproveth all vice, it instructeth in every vertuous way.

The waies of the young man (to whom

He meaneth by faith an undoubted certainty of minde, conceived out of the truth of God.
Calvin.

whom for his youth some liberty might be allowed) yet be not cleane and pure, except they be purged and ordered by the word, *Pfal. 119. 9.* which how is it a Lanthorn to our feet, and a light to our steps, if there be any part of our Christian faith and conversation, for which it giveth not direction? For if it be so perfect, as it hath sufficiency to enable the man of God to every good work of his calling, how much more men of other vocations? Worthily then have the ancient Doctors of the Church (as I have heretofore shewed) honoured the word of Scriptures, with this commendation, that it is, *Regula Religionis & morum: Magistra Fidei & vite: norma Controversiarum. & conversationis.* For what imperfection can be in that word which hath been inspired by a Spirit of infinite wisdom? Would the most wise and good God leave to his Church but half a rule, a lame and maimed Canon? which should be supplied by Decrees and Traditions of Men, by good intentions of our own (as they are called,) by direction of reason, by suggestion of every mans conscience? As our Romanists would have [Faith,] in this Text, to be understood of the perswasion of every mans conscience, so as an Heathen and Infidell doing that which in reason & conscience he judgeth right, that cannot be sin, but whatsoever any doth (believing it in his own conscience, to be lawfull) that is a good work, and pleaseth God. If this were spoken of a conscience, and of reason grounded on

the word of God, it were well; but being generally uttered, it is not well: for the very Gun-powder Traytors made conscience of their doing.

The conscience is made good by the knowledge and faith of the word, without which, there is no right and godly use of our reason. By benefit whereof, howsoever we may do things naturally or morally good, yet not spiritually good, so as God be pleased. For it cannot be, that any work of ours be pleasing to him, till the person be reconciled and pleasing: and this is not done otherwise, then by being ingrafted in Christ by Faith, in whom God is well pleased, *Mat. 3. verse last. Heb. 11. 6.* Though we do not say, that the making and ministering good Lawes, education of Children, reverence of Superiors, succouring of Parents, speaking truth, keeping promises, defending their Countrey, &c. in Pagans, and profane Christians be sinfull, but rather vertuous Acts, (if we respect the substance of the thing done) yet if we regard circumstances (as that they were done not unto a due end, or out of a good minde, and for that the persons of the doers were not of Christ) so they were sins, and displeased God. Thus *Origen*: it is turned into sin, whatsoever good the wicked do, because they are not done in faith. And *Augustine*: Vertues must be judged not by actions, but by ends; & unbelievers do nothing to a right end. Again, (saith he) There is no good work, where here is no faith.

Ad. 15. 9.
Tit. 1. 15.

An Infidell is convinced of sin, because he doth his works not of faith, & to the end for which he should, and he doth them with an ungodly will.
Aug.

CHAP.

CHAP. XV.

DIALOGUE.

Vers. 1, 2, 3.

We which are strong ought to bear the infirmities of the weak, and not to please our selves. Therefore, let every one please his neighbour in that which is good to edification, for Christ also would not please himself, but as it is written, the rebukes of them which rebuked thee, fell on me.

TIMOTHEUS.



What Coherence hath this Chapter with the former, and of what parts doth it consist? Also what be the Contents and summe of this Chapter?

Order and
parts of the
Chap. ter.

S I L. After a grave exhortation in Chapter 14. unto strong Christians which were confirmed in the Doctrine of the word, to apply themselves to such as were weak in knowledge, by taking from them matter of offence by the unchristianly use of their liberty in things indifferent: Now in the 15. Chapter, he so knitteth and shueth up that perswasion, as he passeth from the particular to the general, exhorting the stronger sort lovingly to bear with the weaknesses of their brethren in all those things, wherein they have need to be supported; after Christs own example, who out of his deep love succoured both Jew and Gentile. After this done, he excuseth himself for writing unto them with such freedom of speech, shewing that he did that for good ends, and according to his office of an Apostle, which he diversly and greatly magnifies. Then he promisseth to come unto them, telling them what had letted him hitherto, namely, his weighty businesse; and a charge put upon him by the Churches, to carry almes to the poor Saints at Jerusalem. Lastly, he earnestly requesteth their prayers to God for him.

These be the Contents of this present Chapter, and Coherence with the former. Now the parts of the whole Chapter be two. First, an exhortation, continued to stirre them up unto Christian love, patience, and concord, unto verse 14. Secondly, the conclusion of the Epistle, which containeth three things. First, an Apologie of his writing, to ver. 22. Secondly, a promise of his coming, unto vers. 30. Thirdly, a petition for their prayer, unto the end of the Chap.

T I M. *What is the scope of our Text?*

S I L. To perswade brotherly charity towards the weak, to bear with all their infirmities both in faith and manners. This duty of charity, is first propounded in two precepts. The first, to bear with the infirm: the second, not to please our selves. This is negatively set down, the other affirmatively.

In the other three verses following, he confirmeth his precept by two reasons: one by the end of our gifts, which is, to strengthen the weak, vers. 2. the other is from the fact of Christ, who pleased not himself, but us in bearing our infirmities, which is proved by a Testimony out of *Psal 69. 9.* and vers. 3. And lest this authority might seem not to be fully alledged, or to belong to us, therefore in vers. 4. he layeth out the generall use of Scriptures to be for our learning and life.

T I M. *Interpret the words, and tell us what is meant by strong and weak; Also by infirmities, and bearing with them.*

S I L. Strong or mighty, signifies Christians of better knowledge and more pure life, such as were better taught, and of greater holinesse. Note that he putteth himself into the number of the strong [*We.*] not out of ambition, but in truth as it was (for he had extraordinary gifts and revelations) to set himself for an example of his own doctrine, the better to move others to do that which they perceived him to do

before

before them. As Gedeon in the Judges 7. 17. ſaid to his men: ſo every Miniſter ſhould ſay to his flocke, What ye ſee me do, that do ye. There ſhould be a ſweet harmony between the words and workes, teaching and doing of a Paſtor. See *Ad. 1. 1. Phil. 4. 9.* By weak are meant the feeble, not in body but in minde, being Inferiour to others in knowledge and godlineſſe. And though the word Engliſhed [*infirmities*], do reach to all weakneſſes, both in ſtate, by want; in ſex, as of women; in body, as by ſickeſſe and old age, all which we are to bear with others in pining and relieving them as we may; yet here are to be underſtood ſpiritual weakneſſes, (not great vices and open crimes, murder, perjury, adultery, &c.) as errors in doctrine, which be not againſt the foundation, ignorance in ſome truth, forgetfulneſſe, &c. alſo ſudden paſſions of anger, grief, &c. and ſayings or ſlips in liſe which do not overturn honeſty of manners, as ſome raſh and idle ſpeech, &c. theſe be called infirmities, that is, the ſickeſſes and maladies of the Chriſtian ſoul, which is ſhewed to be weak by them. To bear theſe infirmities, it is a ſpeech borrowed from the frame of mans body, where the bones (which be the ſtrongeſt parts) do bear up the beſt and other weak parts, or elſe from buildings, where the pillars do bear up the burthen of the houſe. See *1 Kings 5. 17.* and *Revel. 3. 17.* where believers are called pillars.

T I M. What is our doctrine from this firſt precept thus opened?

S I L. Firſt, that all ſpiritual weakneſſes are weighty and heavy burthenis to be done: as young children and ſicke perſons are burthenous and troubleſome to ſuch as attend them: ſo infirme Chriſtians which have errors and frailties, are unto ſuch as live with them; they are ſuch a burthen as one takes up with grief, and lays down with pleaſure: ſuch as have much to deal with them, feel it to be ſo to their great moleſtation.

vſc.

This doctrine ſerveth both to humble the weak to walk in more lowlineſſe,

and to labour for more ſtrength, that they may be leſſe irkeſome and grievous. Secondly, it warnes the ſtronger ſort, that they have cauſe to pray for much patience and power, to be able to bear ſuch cumbersome burthenis.

T I M. What is the next doctrine from theſe firſt words?

S I L. That it is a duty (not a gratification, courteſie, or indifferent thing, which need not be done) for ſuch as be more fully inſtructed, to ſuſtain or bear the unſkilfull, and perſons of mean gifts. This duty of bearing hath in it theſe fouraſtions: Firſt, with patience to ſuffer. Secondly, with compaſſion to pity and pardon imperfections. Thirdly, with wiſedome to admoniſh. Fourthly, with love to correct and reprove, that they may be healed. The reaſons of this duty be theſe. Firſt, we are members one of another. Secondly, we have one need of another in ſome things, as in other things they have need of us. Thirdly, we muſt do as we would be done to. Fourthly, law of nature teacheth ſtronger to help weaker, as it is done in a naturall body. Fifthly, the law of God commands to liſt up our neighbours ſheep being fallen into a ditch, much more is this to be done to a feeble brother that falleth into any ſin. Sixtly, the weak in faith, are like to the ſicke in body, and who would not pity and help ſuch as cannot help themſelves? They are like to little children which ſtumble and fall, and ſuch who would not take them up? Did a Samaritan kindly intreat a wounded Jew, and ſhould not we kindly reſpect a weak brother? Oh let us then in love conſider one another, and with true repentance for that which is paſt, let us henceforth with all our might ſtrive againſt ſelf-love, impatience, fierceneſſe, pride, cruelty, and uncharitableneſſe.

T I M. Come to the ſecond precept and tell us what it is not to pleaſe our ſelves?

S I L. Not wholly or only to ſeek our own commodities with neglect of that which may be pleaſing or beneficiall to our brother. Hence we learn, that it is a ſinne for a man to ſatiſſie himſelfe

Doctrine.

himself with contempt of others, to foreflew what may be profitable unto others, being altogether given to attend that that pleaseth our selves. For first, this is against the nature of charity, which seeketh not her own things, 1 Cor. 13. 5. Again it is contrary to the practise of blessed Paul, who pleased not himself, that he might profit and please others, 1 Cor. 9. 19, 20, 21. and 10. 33.

T I M. But what reasons hath the text afford us why we should satisfie and please our neighbour as well as our selves?

S I L. One is from the end why God hath given more knowledge and greater gifts unto some: which is the good and edification of our weak neighbours, (that is, to make them stronger and better in faith and piety) therefore hath God given to some greater and more graces, to direct and support such as have fewer and lesser. As in a naturall body, the gifts of the most excellent parts are given them to conduct and comfort the more feeble members.

T I M. What is the use to be made of this lesson?

S I L. First, to exhort the strong, as they desire not to misse of the right end and use of their gifts, in all meeknesse and love to accommodate themselves to the more ignorant, to instruct and amend them. Also it warnes the weaker, not to look that others do condescend and yeeld unto them further then will tend to their good and edification either to bring them to Christ, if so be they strayed from him, or to confirme them in his faith and religion, if they stand and abide in the truth.

T I M. Come to the argument taken from Christs example verse 3. What is meant by not pleasing himself?

S I L. Here is an (Ellipsis) it would be supplied thus: not himself but us, (and not us, but his father.) The meaning is, he spared not himself, to doe good to others, he refused no shame nor smart to procure us eternall ease and glory: being in his estate poor, in his name reviled, rayled on: in his body whipt, pierced, wounded, crucified:

in his soul filled with anguish, sorrow, heavinesse, astonishment, horror: he being Lord of all, yet servant to all, most blessed, yet made a curse for sinners. This was foretold in *Pla.* 69. 9. which to be well fitted to Christ, appeareth by comparing this text with *Job.* 2. 17. By rebukes or blasphemies are meant not onely reproachfull words cast upon God, which no lesse grieved Christ then if they had been laid upon himself, his Fathers contumelies were as grievous to him as his own: But by a Synecdoche of the part, one baineous sin of blasphemy or reproach is put for all kinde of finnes, which are so many contumelies, reproches, and ignominies against the Majesty of God: these all fell upon Christ by the eternall decree of his Father, who so appointed it 1 Pet. 1. 20. and the voluntary obedience of the Sonne so willing to have it, so submitting to his Fathers pleasure and command *Phil.* 2. 8. He had all the finnes of all the elect in the world laid upon him alone, that he as a common pledge and surety might bear them, and by bearing be made a propitiatory sacrifice to purge them and satisfie Gods justice for them, as it is written, *Ezai.* 53. 4, 5, 6, 7. The iniquities of us all were laid on him, also *Job.* 1. 29. This is the Lambe of God that taketh away the finnes of the world, also *Job.* 10. 15. He laid down his life a ranfome, 1 Pet. 2. 24. He bare our finnes, &c. which is all one with our text, verse 3. The rebukes of thee fell on me.

T I M. What is our doctrine from hence?

S I L. That Christ in Scripture is set out not only as a redeemer, but as an example of good life, as of beneficence, 1 Cor. 8. 9. Of forgiving trespasses, *Ephes.* 4. 33. Of mutuall love, *Ephes.* 5. 28. Of a free and constant confession, 1 Tim. 6. 13. and 2 Tim. 2. 8. Of suffering the Crosse, *Heb.* 12. 2. Of fidelity in his function, *Heb.* 3. 2. Of meeknesse, 1 Pet. 2. 21. and 3. 18. Of lowlinesse, *Phil.* 2. 5. and in our text of patience and charity in bearing reproaches. Our Lesson then hence is, that it is Christians duty to tread in the steps of their Saviour Christ, and

and walke as he gave example, 1 Job. 2. 5. For we are unworthy to be counted Christians, if we professe him in Name, and be not like him in workes. If he be our Lord indeed, like worthy servants we must strive to do as he gives us examples, Job. 13. 15.

T I M. What use to be made of this point?

S I L. This reproves such as will protest they beleve in Christ, and are his servants and followers, yet do not conforme their actions after his patterne, never thinking to live as Christ lived; forgetting and neglecting such a perfect and noble president, to whom the more nearer men doe come in holinesse and love, more like they be to God, and nearer unto perfection. Also it condemnes such heretickes, as made of him but an exemplary Saviour, to give us example to live so, as we may at last come to salvation. For he is so to us a patterne, as he is our High-Priest too: he suffered, and by his paines and death redeemed sinners, giving himselfe a price, his blood a ranfome, to set free such as were under sin, death, and Satan. By our Text it is plain, that then he became an expiration to cleanse our greatest finnes, even our blasphemies (not lesser finnes only,) when he also shewed forth a worthy example of loving and patience, who being Creator and King of glory, yet bare so much and heavy things, would teach us (being his servants and creatures) to bear a little, and some smaller matters in our neighbour. Let us shame with our mouth to call him Lord and our Redeemer, except we finde our hearts willing to do as he hath done. Nor ever let us look to have him our Saviour, except we make him our Sampler.

DIALOGUE II.

Verf. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of Scripture, might have Hope. Now the God of patience and consolation, grant you to be like minded

one towards another in Christ Jesus, that ye may with one accord and one minde glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us unto the glory of God.

TIMOTHÆUS.

SHow what be the parts of this Text, then interpret the words of every verse severally, with the doctrine and use of them.

S I L. This Text containeth first, a secret objection with the answer. The Objection is thus: Yea, but the place in the Psal. belongs to David, or Christ, and not to us. Unto which he answereth, that it is a bad consequence. For it so concerneth them, as it was delivered to writing for our learning also. Secondly, a petition unto God for unity or agreement in doctrine and wils, verses 5, 6. Thirdly, the first exhortation in verse 1. is rehearsed with the two new arguments from Christs example, *ve. 7.* which example is applied first to the Jews *v. 8.* then to the Gentiles, *v. 9, 10, &c.* whose vocation is proved by many Oracles of Scripture, unto *ver. 13.*

T I M. Now returne to verse 4. what is meant by things written afore time, and what uses serve they?

S I L. The Bookes of the old Testament: *Moses, Psalmes, and Prophets.* The uses to which they were ordained, are particularly many, but generally two. First, doctrine or learning, which is the foundation or root, whereon the other fruits do rest and grow. Secondly, life or practise of manners, as (patience) by which Christians in their warfare and wrestling against their enemies, are armed and enabled to endure without being broken in mind, or fainting through evils.

The next is Consolation, which stayeth their mind in the full confidence of Gods assistance, and a good issue. Thirdly Hope, which is an expectation of heavenly glory. There be other ends of Scripture, as to work all graces, to reprove, to exhort, to convict: but these be the chief named here, to confirme men

men in faith, patience, and hope of eternall life. Now because the Scripture as an instrument workes these gifts, therefore here they be called patience, comfort, and hope of the Scriptures, teaching them and causing them: To which purposes for so much as the new Testament serveth as well as the old, being all inspired by one Spirit, therefore the Apostolicall writing howsoever not then extant, yet this sentence reacheth unto them also.

T I M. *What be our lessons from the words thus opened?*

S I L. First, we learn that there is nothing in the whole Scripture idle or superfluously written, but the whole and every part hath fruit and edification in it, not only to such as lived under the old Testament, but to such as live in, the Church in all ages; neither only is it written for the profit of Novices, (as some hereticks avouch) but of the most perfect: all men one and others may learn from thence, and be the better for it. The reason is, because the counsel of the most wise God, his treasures of knowledge are opened therein, so farre as concerns mans salvation. Also it was ordained and inspired for the profit of the whole Church, 2 Tim. 3. 17. Every sentence of Scripture hath in it matter of some profitable instruction.

T I M. *To what use serveth this first instruction?*

S I L. First, it serveth to distinguish these sacred books from all other which have some vanity, superfluity, or curiosity in them, something to be cut off as needlesse. And againe, though they teach other behovefull and lawfull knowledge and sciences, yet help not to instruct unto salvation; whereas the Scriptures have nothing which may be rejected, but is all necessary and whole, some, informing men sufficiently in things of eternall life, Job. 20. 31. 2 Tim. 3. 13. Secondly, it checkes the arrogancy of such as held the old Testament to have only temporall promises, and of the *Manichees* which reject the old Testament as vaine and unpertinent to us: likewise the *Sadduces*

which admitted onely *Moses* bookes; likewise of *Libertines*, which sicke to certaine pretended revelations, despising Scripture as written for Novices and weake ones. And of the *Papists*, who affirme that there was an higher doctrine (then the Scripture hath any) to feed perfect ones, (their Church traditions forsooth:) whereas the Apostle *Paul* putteth himselfe in the number of such as may learn from the Schoolemaster (the holy Ghost) who indited the Scriptures, though he had been rapt into the third heavens. Thirdly, it reproves such profane persons, which either read not at all, or else read Scriptures to passe away time, as they read *Livie* or *Chronicles* for story, without consideration of further fruites thereby to be gotten.

Lastly, it exhorts all Christians to reade them with this minde, to be edified, asking still of themselves, what may I learn by this, or how doth this appertain to me? oh that every one would do it. It were greatly to be wished that as God hath given his written word for spirituall soul instruction and comfort, so every one would study, reade, hear, and preach them with this sincere heart to see and observe what makes for the making of them the wiser or better. For certaine it is, that such have the kindly and saving use of Scriptures, as turne every branch of it to the furthering of them in godlinesse and doctrine, or in good life and manners. The end of Scripture is practise as well as doctrine, we read and hear to learn, and we learn to know, and we know, to the end to live thereafter. Practick knowledge is the very marke and end of Philosophy which would have speculation to end in action; much more it would be so in Divinity, where blessednesse is promised (not for doing) but to doers. More especially, let Gods messengers which are to teach Scriptures to others, be here warned, that their part is in handling Scripture, (if they will be free from the grossest sacriledge) not to convert the Scriptures to serve unto vaine glory, ambition, worldly preferments,

ments carnall ostentation, placing either themselves or other men, (a thing too common, and common (that is unclean) even a great and horrible pollution of the sacred word, to accommodate it to such prophane purposes) but to the edifying of the hearers in faith and piety, to that end denying themselves, and delivering the word in that simplicity in which it was left us by the holy Ghost.

T I M. What other thing do we learn from this 4. verse?

S I L. The difference between the patience, comfort, and hope of the Heathens, Papists, Worldlings, and true Christians, who have these graces from the doctrine and faith of Scriptures, which is the mother and Wellspring of them. Christians therefore be patient, comfortable, and hopefull, because they beleve the doctrine, which teacheth God to be the author of afflictions, (not fortune or the will of men :) and that as the causes be just and equall to correct, humble, and mortifie his children, so the issue will be glorious, in declaration of his own speciall goodnesse and power, helping in extremities, and working for best to his, and for the advancement of the eternall salvation of his own, according to his own promises, and the experience of innumerable Saints, (as in Abraham, Job, David, and Christs case) which by proof have found how faithful and good God is in his chastisements, doctrines, examples, and promises, being their worthy pillars. Whereas all unbelievers, whatsoever shew of these graces they make yet they are but meere shadowes, having (for the ground of patience) their own naturall reason and carnall respects. But of these three graces, and the general use of Scriptures, read more on the Dial. on Rom. 4. 23. and 5. 3, 4, 5, 6.

T I M. Proceed to verse 5. the second part of our text, and tell us what [God of Patience and comfort] meaneth, and what we are to learn from this Prayer of the Apostle?

S I L. As he is called in the next Chapter, verse 20. God of Peace, so here

he is called God of patience and comfort, because he is the author, approver, and rewarder of patience, hope, and comfort. And from this prayer we are to learn, that howsoever patience, hope, and Christian consolation, doe come to us by the means of Scripture instrumentally, yet effectually they are from God, as Father of lights, and giver of every good gift, *Jam. 1. 17.* Which must warn both Preachers in expounding, and Christian professors in hearing Scriptures (renouncing all assistance in their own eloquence, capacity, sharpnesse of judgement or wit) to pray unto God earnestly, after the example of humble David, *Psal. 119.* Lord teach me, Lord give me understanding, Lord open mine eyes, &c. to make his word efficacious and powerfull, to work in their hearts such graces as it commends and exhorts unto. For Paul which planteth, and Apollos which watereth, be nothing, but God which giveth the increase, *1 Cor. 3. 6.* Herein is the cause, that many without all fruit; nay with much hurt, do study Scriptures: because they seek not to God by faithfull hearty prayer for his blessing; as if the worke done, would make them beleivers and good followers.

T I M. What is the thing in this 5. verse prayed for?

S I L. It is agreement or consent in wils and affections, each desiring and seeking others good and edifying, as verse 2. for it is God alone that makes men to be of one minde: of which concord, Christ Jesus is made the glue, cement, and band. As all meanes of peace without God are in vain, so all agreement which is not founded on Christs Faith and religion, is rather conspiracy, then a concord; like to the agreement of Simeon and Levi, brethren in evil; *Gen. 49. 5.* or of Absalon and Amnon, banding against David. Such is the agreement of Hereticks, Idolaters, Papists, Turkes, Jewes, Pagans, and wicked men, which meet in malice to do mischief, not in charity to build one another. Of this matter, see Dial. in Rom. 12. 16. 18.

T I M. What doth the 6. verse teach us?

S I L. That the union of Christians must be in profession outward, as well as inward in affection, in mind and mouth. Also that such unity is the rather to be embraced with all readinesse, because it tendeth to the praise of God, whose pleasure and honour it is, when his children live lovingly and peaceably, as it is his dishonour greatly, that such as be called brethren and children to God, do hate and strive one with another.

T I M. Give us a brief touch of the 7. verse?

S I L. To receive, signifies charitably to judge, patiently to bear, lovingly to affect one another, that is, the weak the strong, and the strong the weak. This particle [*As,*] noteth quality, not equality; for what proportion between Christs infinite love, and the finite charity of men? The sincerity then is pointed at, not the degree and measure, as in *Job. 17. 21.* and *Matth. 6. 12.* In the last words of this 7. verse, lyeth an argument perswasory from the more unto the lesse, thus; If Christ received us unto the glory of his father (even to make us partakers of so great a benefit as of glory and immortality in heaven) with his Father: (this is the better sense then to say, that Christ either propounded his Fathers glory as his end whereby he received us; or that we should receive one another for the glorifying of God: which both are true, but not so fit as this, that he did love us so farre, as to make us partakers of his Fathers glory) therefore it followes, that much more we should receive one another to peace and concord; which is the fruit of our receiving to the benefit of his: and therefore if he did such things to enemies, how should not we be ready (if we will approve our selves good Christians) to receive friends and Brethren?

T I M. How doth Paul proceed in verse 8. to verse 13?

S I L. Paul proveth, that Christ hath received us in this excellent manner, by a distribution of [*us*] into the Jewes (meant here by circumcision) to whom

he ministered by preaching and dying to performe the truth of God, that is, that he might be found true, who had promised unto their Fathers, *Isaac* and *Jacob*, &c. to send them a Messias. And secondly, into Gentiles, upon and towards whom he fulfilled the mercies meant them of God, and mentioned in sundry Testimonies which are here set down, till verse 13.

T I M. Now with like brevity observe the chief doctrines which arise from the 8. verse to the 13.

S I L. First, we have a singular example of rare humility in Christ, who being the Sonne of God equall to his Father, yet by taking our nature, subjecting himselfe to circumcision and the whole Law, by his diligent teaching, miracle-working, his passion painfull and reproachfull, his resurrection victorious, did minister unto the Jewes his enemies: being made their servant whose Lord he was, yet servant to all being Lord of all. Which should admonish us of his love to mankind, for whose love and sake he was so abased, coming not to be ministered unto, but to minister: so of our duty in bearing the same minde as he did, refusing no service how servill or abject soever, to expresse zeal to God or our Brethren, *Psalm. 2. 5, 6, 7.* Secondly, Christ may be a pattern as of lowlinesse to all, so of diligence and fidelity to Ministers of the word, whose dignity stands not in titles, solemnities, robes, pompes, processions, papall Massing, &c. but in teaching the people constantly, and soundly; also in fervent prayer for them, and example of an holy blamelesse life: for thus Christ in his own person ministered to the Jewes and afterwards to the Gentiles by his Apostles.

Thirdly, here is a proof of that glorious property of God, (to wit) his truth, that he is most true and faithfull of his word, namely because such promises as upon the fall he made to *Adam* touching the womans seed, and afterwards to the Patriarchs, concerning the same to come out of their loynes, to make all Nations blessed, were in due time

time accomplished by sending Christ, born of a pure Virgin, to be a common Saviour of elect Jewes and Gentiles. Let this move all Christians to put confidence in him, being so mercifull and true who will not deceive. Secondly, to imitate his properties, being faithfull in their words, bargaines, covenants, vowes, and promises. Thirdly, to praise and magnifie him for his free and gracious calling of us Gentiles to the grace of Christ; whereof unlesse he had made us truly partakers, we could neither celebrate and confesse him, as it was forespoken of by David, *Psal.* 10. 50. 2 *Sam.* 22. Neither rejoyce together with his own Nation the Jewes, called by the Gospell, as was foresaid, *Deut.* 32. 45. Nor have praised God as we are commanded, *Psal.* 117. 1. Nor have hoped of put our trust in him, as *Ezay* 11. 10. except he had become our Saviour and Redeemer: To whom therefore for his unspeakable mercies in visiting the Gentiles, and being their light, be all joyfull praise and thanks in all the Churches of the Saints.

DIALOGUE III.

Verf. 14, 15.

Now the God of peace, fill you with all joy and peace in beleevng, that ye may abound in hope through the power of the holy Ghost. And I my self am perswaded of you brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another: now therefore brethren I have written unto you somewhat more boldly in some sort, as putting you in minde of the grace which is given me of God.

TIMOTHEUS.

Shew what is done in these verses, beginne with the 13. and so go on to the verses following.

S I L. In the 13. verse Paul finisheth his exhortatory speech touching love and concord amongst the Romans, with a short pithy prayer: wherein he so declareth his ardent desire of their

salvation; as withall he insinuateth that neither they could performe by any power of their own what he had moved them unto; nor yet be inable them to do what he taught: But of all his instruction the successe depended wholly in Gods blessing and help: and therefore but requisite that Sermons and exhortations should begin and end with prayer to God, as to assist speaker and hearer to doe their duties well, so to make all prosperous when they have done. In seeking and siring to God alone, it so checkes the invocation of creatures, as it teacheth the faithfull to resort to God alone for every good gift. God alone doth both know and fulfill the desires of his children, and it is an honour peculiar to him to be trusted in and called on, *Psal.* 50. 15. The matter of his prayer is that wherein he said, *Chap.* 14. verse 17. That the kingdome of God stand: so now he prayeth not, That they might be filled with meates and drinckes, but with peace with God; in themselves, towards their brethren; and joy, that is, encrease of peace, even spirituall gladnesse of the heart, freed from terrors of Gods wrath, and cheered with the sense of Gods love in Christ, and hope of glory. [All joy] significth solid and firme joy; such as lasteth; not like the vanishing joy of worldlings, who rejoyce in prosperity, and are sad, even heavy to death in calamity, as *Jonas* gourd grew in the day, and dyed in the night: but durable joy which will not be taken away or quenched with the sharpest crosses. Of this peace and joy, he noteth the true causes and nearest (to wit) Faith, or the righteousness of Faith, a sure ground of all Christian peace and comfort; and Hope, which is a sure expectation of all good things needfull for us, and namely of eternall life. Of which infallible expectation, the mercies and truth of the Father, the regeneration of the Spirit, the merits of the Sonne, be both the fundamentall and props. Note further, that of these graces he sets down the highest cause, the holy Ghost, by whose power (that is) mighty working, they are given

and encreased unto a great measure, which is here exprefly begged, [God fill you, and that you may abound in all joy.]

Doctrins.

T I M. What is the Doctrine of this 14. verfe thus interpreted and analyzed?

S I L. The first is, that it is God alone in whom Christians are to fix all their hope and trust: for he is called the God of Hope, not only with respect to the 12. verfe, or for that he is the author of Hope, engendring all lively hope, as he is termed God of patience, 1 Pet. 1. 3. but especially for that he is the object of hope, being he in whom alone all hope is to be placed, and that for these Reasons. First, God not only commands to trust in him alone, but threatneth a curse to such as have hope and affiance in men, 1 Tim. 6. 17. Jer. 17. 5. Secondly, examples of holy Patriarchs and Kings which hoped in God, and were not confounded but delivered. Our Fathers trusted in God, and were saved (saith David.) Thirdly, God besides his mercies, fidelity, and omnipotency, hath infinite means to succour his which relye on him. Therefore let all men trust strongly in God, and renounce all other hopes, either Popish in their now merits (a rotten post to trust in) or worldly, as in horses, friends, riches, &c. which are but vain things to save a man, Psal. 20. 7.

Doctrins.

T I M. What is the second doctrine from this 13. verfe?

S I L. That godly Christians must labour after the greatest measure of faith, hope, peace, joy, and other graces: never contenting themselves with any portion, till they be filled and do abound. The reason is, because such is Gods will, else Paul would not have asked fulnesse and abundance of God. As covetous men never thinke they have Gold enough, so let Gods childe never thinke he hath graces enough: for he is bound to wax spiritually, as plants and young children do naturally, and the more grace he hath, the more and better service shall he do to his God. Also, it is a signe of saving grace, when it growes and abounds.

Reasons.

T I M. What use is to be made of this doctrine?

Use.

S I L. First, it reproves such as sweate and take paines to thrive in the world, but do not so to thrive in grace: Such also as rest in beginnings, and covet not perfection: Also such as goe backwards and fall away. And encourageth all Christians, by all good means of reading, meditation, hearing, prayer, and conference, keeping a good conscience, by right use of the Lords Supper, to labour after encrease in spirituall things.

T I M. What is the last thing which we learn from this 13. verfe?

S I L. That faith is the parent of hope, and both together bring forth sound peace and joy, and of them all the holy Ghost is head, cause, and worker. And lastly, the Pastors must pray effectually for their people.

T I M. Asse to the 14. verfe, what observe you therein for edification?

S I L. Paul passeth forwards to the conclusion of this Epistle, wherein first he praiseth them verfe 14. and then defendeth his writing to them, verfe 15. From his commendations of them, Ministers and others learn, that we are not alwayes to exhort and reprove our hearers, there is a time for praise also; namely, when the parties upon our knowledge deserve praise. Secondly, when the thing praised is excellent. Thirdly, if the persons be capable, (to wit) such as will not be puffed up thereby, but excited more to their duty. Fourthly, when Gods praise is chiefly aymed at without base flattery, then it is wisdom to praise; for praise is a spurre in the praised to piety, and witnesseth the charity of the praiser. Our Apostle might have bene thought to have been sharpe, considering former and round admonitions, and somewhat suspicious of the Romans; having so fervently and often prayed for them, as if all had not been well, but farre amisse, but by his present praises, he quickens them to godlinesse, and quickeneth himselfe from sinister and uncharitable suspicion, whose example is to be followed of Ministers and other Christians.

T I M.

T I M. But what is the subject or matter of his praise which he giveth the Romans?

S I L. After he had lovingly saluted them by name of Brethren, to intimate his own love, and incite theirs, he shewes that he spake not by hearsay or any idle report, but of a strong perswasion, grounded only upon the profession and effects of their Faith, which was very famous throughout the Christian world, *Rom. 1. 8.* Then he praiseth them in three respects: First, because of their great goodnesse, [*Full of goodnesse,*] that is, enriched with piety towards God and man, and namely, with mercy and kindnesse towards the brethren. Secondly, their excellent faith and skilfulnesse in divine things, wherein they had attained such a perfection (not absolute which had no want, for then they needed not mutuall admonition, but such as in this life may be attained unto in comparison of others:) they were perfect in knowledge. [*All knowledge,*] but far from that perfection which is now, and shall be among the celestiall spirits at the last, *1 Cor. 13. 7, 8, &c.* The third part of their praise, is ability or gift to admonish each other, being as so many Monitors or Masters, such as could see what was convenient to be done, (a wise mans part) and put others in minde of their duty.

T I M. What is our doctrine from these words thus expounded?

S I L. That it is a duty very praiseworthy in a Christian, to be able and willing to give admonition. The Reasons hereof are, first it declareth our obedience unto God requiring it, *Levit. 19. 17. 1 Thes. 5. 11.* Secondly, our charity towards the Brethren which want admonition, whereby they are preserved from sin and destruction, and wonne to righteousness and salvation if they hearken and obey, *Matth. 18. 15.* which made *David* desirous to seek it, *Psal. 141. 5.* Thirdly, it is one of the right and holy uses of our understanding and wisdom in the word to apply it to the warning of others, as *Col. 3. 16.* Such then as cannot, or list not, or care not to admonish others, lose a speciall praise, bewraying

want of the fear of God, and of love to men: and such as do admonish, let them go forwards, the more chearfully, the more commendable this duty is, which *Paul* had not so praised but that it is much to be esteemed and exercised.

T I M. What are we to learn further from verse 14?

S I L. That there be two graces behoovefull to them, who shall well discharge this duty of admonishing. The first is goodnesse, the second is knowledge; for without goodnesse or integrity of life our admonitions will be of no force, whilst it may be said to us, *Physitian heal thy selfe,* and, *Hypocrite plucke the beam out of thine own eye.* Secondly, when a man himselfe is blameable, he cannot freely and boldly admonish another: see *Rom. 2. 21, 22.* Thirdly, he that would have hope of doing good in reproving others, had need to be unrepreeable, else what hope hath he that God will blesse his admonitions? The other grace required hereto, is a good measure of knowledge to guide us to see and know wherefore to admonish; and when, and where, and whom; and by whom, our selves or others; and in what manner, out of love and pity, roughly or mildly, directly or indirectly, openly or privately; and to what end, and how long, till we have hope, that we cast not pearles before Swine; and in what words, even in the words of Scripture, for they have most authority, and there is no exceptions against them. To these purposes it is no mean wisdom will serve: therefore *Paul* requireth in such as shall admonish their brethren, that the word of God dwell richly in them in all (that is, much and manifold) wisdom, *Col 3. 16.* And if to this one duty, such and so great skill, be needfull, then judge what cause there is for Christians to search and study the Scriptures diligently and religiously, having so many other more weighty offices to doe in their generall and particular callings.

T I M. What use are we to make of this truth?

S I L. Hence is matter of exhortation both to the admonishers to furnish themselves with store of knowledge, as they may admonish with power and profit; And unto the admonished to take in good worth good warnings from their brethren, yea, although not alwayes given with such wisdom and love as were meet: for God is not bound to set a discrete godly person a worke to warne thee, not alwayes to send an *Abigail*, a *Jethro*, &c. but sometime by a poor silly maid or man servant, our Inferiours both in place, 2 *Kings* 5. 3, 13. As thou wilt not refuse rich treasure, because it comes through foule hands: so cast not away reproof and counsell for the folly or faults of him who giveth it. Hear a fool, a knave, an enemy, if he bring truth and reason: as well as a friend, an honest man, or a wise man. *Balaam* must hear his Ass, else he had died for it.

T I M. But seeing the Romans were so full of knowledge and goodnesse, wherefore did Paul so largely and boldly write unto them, as if they had been very obstinate and ignorant ones?

S I L. He answereth to this objection in verse 15. that he did it not to teach them what they knew not, but partly to the end to remember them of things they knew already and might forget: and partly for his function sake which he setteth forth by the efficient cause [Grace,] because his Apostolicall authority and gifts were of favour given him being a persecutor. Upon these causes he had written, not (somewhat) that is, something, and lest out others as necessary, by tradition of Church to be supplied (as the great Jesuit dreamed:) for the Scripture is perfect: but somewhat must go with [boldly,] & then the meaning is, that with some liberty and freedom of words, befitting the gravity of the matter, and of my calling. Wherein ye see Paul confessed no fault, but justifieth rather his act, as good for them to be put in remembrance of necessary things, and meet for him being their Apostle and Minister: therefore *Bellarmino* unskilfully and unconsiderately

matcheth this with the excuse of the author of the *Maccabees* in his 2 Book, Chap. 15. verse 39.

T I M. What doctrines gather ye hence?

S I L. Two: the first is, that boldnesse, admonitions, and reproofs, become well Gods messengers. First, for the commandement sake, *Esay* 58. 1. Cry aloud, spare not, tell, &c. Earnestnesse and freedom of speech, is here enjoyed to Gods messengers. Secondly, a Messenger is not only to do his Lords message, but in manner and forme as he is required. Thirdly, if sin (like a strumpet) be bold to appear, why should not Gods servants be bold to controule it? Fourthly, there is great danger if we faile herein, both to the sinner, *Ezek.* 3. 18, 19. and to the Minister, *Jer.* 1. 17. *Speake to them, or I will destroy thee.* It is true, the performance of this, will cause such as love and live in the service of sin, to account their reprovers enemies; as *Abab* did *Elias*, and the *Galatians* *Paul*: and observe all his wayes narrowly, to see if they can have any occasion of advantage to accuse or to hurt him: as those places can testifie, where Ministers do with this holy liberty testifie against evils and sinnes: but better to have all men our enemies, then to have God alone to be against us; and if we cannot save others, yet it standeth us upon to deliver our own souls.

The second doctrine is, that Gods Ministers are Gods remembrancers, to put the people in minde. For men, even the best, are forgetfull, yea of common and commonly known duties: by which meanes they runne into great evils. Did not *David* in his fury against *Nabal*, forget that he ought not to kill or revenge, till *Abigail* remembred him? And *Peter* in his feare forget Christs premonition touching the thrice deniall of him, till a Cocke awakened him? How easily then may others let slip out of memory necessary principles and instructions, sithence a godly Prophet and an Apostle did it? And therefore, if there were no other benefit to be reaped by the publick Ministry, neither for teaching our ignorance,

rance, or convicting our errors, or informing us in duties, or reproving our vices, or comforting our faint-heartedness, yet herein were cause enough why to love and use assemblies where the word is preached, to have our remembrances stirred up. As *David* blessed *Abigail*, for remembering him, and *Peter* wept when he remembered his fall by the crowing of a bled: so it is every ones duty to embrace and bless God and his Ministers, for this office done to them.

DIALOGUE IV.

Verl. 16, 17, 18, 19, 20, 21.

That I should be the Minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost: I have therefore whereof I may glory through Jesus Christ, in those things which appertain to God, &c.

TIMOTHEUS.

How doth the Apostle proceed in these verses, and what connexion have they with the former?

SIL. Having maintained his bold writing to the Romans by an argument drawn from his Apostolicall function, (which being graciously bestowed on him, as verse 15. imposed upon him a necessity to write freely and boldly to them, being a part of his charge:) Now in these present verses he describeth and magnifieth his Ministry sundry wayes, to make it gracious and glorious to the Romans, and other beleivers: and first, it is set forth by the authority of it; the author of it is God or Christ Jesus, who immediately and extraordinarily called him, *Act. 9. 3, 4.* to be his servant, *Gal. 1. 1.* and his publick Minister: Not as Magistrates be, *Rom. 13. 6.* but to minister the Gospel, whereof God is the author; to give attendance unto holy things, and to work in the holy service of the Gospel, towards the Gentiles, (as *Peter* was enjoyned to doe towards the Jewes.) Which maketh much to

the commendation of his function, that he enjoyed it with a large commission, as to preach to all the Gentiles, and also to have the [Gospel] that is, the glad tidings of peace and good things to be the subject of his preaching, as the Gentiles were the object of it: but herein especially his ministry was exalted; that the elect faithfull Gentiles were as a sacrifice offered by him unto God, and the Gospel as it were the sacrificing knife, himselfe as an holy Priest to kill, to cleanse and to offer (not beasts) but faithfull men unto God. And finally, the oblation or sacrificing to be his preaching, doctrine, and admonitions, for the conversion of souls thorow the Spirit, sanctifying and changing the hearts of the elect, among the heathen.

TIM. What art we to learn by this comparison or likenesse between the Ministry of the Gospel, and Leviticall Priesthood?

SIL. First, it warnes us of the great dignity of the Ministry, that it is sanctified and consecrated unto such an holy end as the conversion of sinners: which as it is the greatest good, so the function which effecteth it must be of singular worthinesse: Let men honour it as they love salvation. Secondly, hence we learn, that God is much desirous of, and greatly delighted with the salvation of men, for that he doth account it for a very acceptable sacrifice or offering. Which should serve not a little to encourage both Preachers and professors with exceeding joy of heart to travaile, the one in preaching and setting it forth; the other in hearing and receiving the word of God, being employed in such a service so pleasing to God, so profitable to themselves.

Thirdly, we are taught here, that as the Sacrifices of the Law were then pleasing unto God, when they were pure and offered up according to rites of the Law; so Christians do become an acceptable sacrifice through the sanctifying of the holy Ghost, working repentance from their sinnes, and induing them with a lively faith, that being pure and holy, they might please God through Christ.

Though

Though holinesse as a fruit of the Spirit do please God, yet it is Christ the Mediator which maketh it, and the person in whom it is, to be acceptable.

Lastly, from this 16. verse we have wherewith to stop the mouths of the Papists, and prophane worldlings. As for the Papists which object unto us the want of Priest-hood, and seem to lament that we have no sacrifices, &c. we say for our selves that we have both in our Churches: for our Sermons are oblations, our people be sacrifices, our selves Priests, (not properly taken, for so they ceased in Christs person, being the only proper Priest and sacrifice of the new Testament) but improper and metaphorically, who yet truly and effectually do by the sword of the word slay mens brutish sinnes, to make them a sanctified host to God. Rather we have just cause to lament their case, that having thrust out this kind of sacrificing by the doctrine, and preaching of the holy Scriptures, warranted by the authority of God himselfe; they wickedly usurpe in their Masse, to sacrifice Christ properly every day, after his example at his last supper, wherein yet he made no oblation: and thus of being the Ministers of Christ, they prove the murderers of Christ, and the successors of Judas, rather then the imitators of Paul. Now touching the prophane persons which mislike and murmur at the plain and bold admonitions of the Ministers: Let this satisfie such, that as never any did finde fault with the Sacrificers of the Law for killing and dressing of beasts appointed to be sacrifices, so it should be imputed as no blame to Preachers by the sacrificing knife of the word to slay and mortifie mens brutish lusts and vices; which if they be suffered to live and reign, it cannot be we should be an holy and acceptable sacrifice to God, Rom. 12. 13. 2.

T I M. In verse 17. and verses following unto the 22. what doth the Apostle performe?

S I L. He continueth to commend his Apostolicall function by the effects, in the subduing of the Gentiles by his

ministry unto the obedience of the Gospell, both by his words and workes, verse 18. whereof he reckoneth first the kinds, [signes and wonders,] and the efficient cause, the power of the holy Ghost, the author of miracles, verse 19. And for so much as the Romans might object, Why dost thou O Paul chiefly begin with us Romans, and so earnestly deal with us, passing by other Nations? Thereunto he answereth verses 19, 20. that he had spread the Gospell by his preaching in many other regions; yea where the name of Christ had not sounded, or been known before; whereof he noteth the end in verse 20. Left I should build on another mans foundation, and in verse 21. he sheweth his warrant and commission out of the Prophet *Esay* 52. 15. In regard of these things he doth proteste that he had occasion of rejoycing and matter of glorying, yet not in himselfe, but in Christ and his grace, (in which alone there is true glorying with God) and not in honour, riches and wisdom of the world, but in the things pertaining to God, (to wit) in matters concerning the worshippe of God, and the salvation of the Church, wherein his ministry did consist, verse 17.

T I M. What especiall doctrines can ye observe from the 17. verse to the 21. whereof the method and meaning you have now briefly unfolded?

S I L. Out of verse 17. we have these instructions: First, when God prospereth the worke of our vocation, (namely, by blessing the ministry to the working of faith and obedience to Christ) therein is just cause of rejoycing. The reason is, because in such effects God is highly glorified in his mercies, and souls converted and saved, whereat men and Angels ought to be glad, *Luke* 15. 7. Such therefore wrong God and his Church much, which neither themselves labour to winne men to Christ, and do envy others which do it. Also here is more cause of encouragement and joy by the happy successe of his ministry to a Preacher, then of disheartning by the unthankfulness of the

the world. Lastly, it reproveth such as by disobedience and unprofitableness, do grieve their Ministers, whose heaviness is the peoples unhappiness, *2 Th. 13. 17.* Secondly, we learn that Ministers in their rejoicing must retain this modesty, as not to be puffed up with their gifts, or to despise others whom God doth not so grace and bless, but ever to remember they are but Organs and instruments of Christ, to effect what he will do by them, *1 Cor. 4. 1.* All the force working in the conscience is of Christ, who both ordained the Ministers, and furnished them with gifts and zeal, and blest their endeavours.

The third instruction is, that the subject of their ministry be [the things of God,] that is, his service, *Heb. 3. 1.* A Minister is a middle person between the people and God, to report Gods will to them, and to offer and utter their prayers to God, to preach from God glad tidings of peace and good things; and on the other side to bring the people to God. *We will attend the word and prayer, Act. 8. 4.* Ministers be the mouth of God to open his minde, and of the peoples to put up their request: thus their service is wholly about the soule. The reason is, that of Christs kingdome is not of this world, so his Ministers are over the people in things not belonging to this world, but to the Lord, *1 Thes. 5. 12.* Hence is a just reproof to such, as neglecting to employ themselves in the things of God (which are the things proper to their calling,) do spend it in following their carnall pleasures, or worldly profit, doing nothing lesse, then that whereunto they be of God ordained and elected of his Church, whose end will be fearfull, by the Parable of the evil servant in the Gospel, which in his Masters absence, gave himself to sensuality, and forgot his proper service.

T. 1. M. From the 18. verse what doctrine collect ye?

S. 1. 1. First, whereas Paul made a religion and conscience, as one that neither would nor could speak of ought [I dare not,] which Christ had not

wrought in him, and done by him in the function of his Apostleship: Hence we learn, as the duty of Pastors, to acknowledge the whole fruit of their ministry to come from Christ as author. *Paul* which planteth is nothing, but Christ which giveth the increase: so the deity of Christ, that he is true and very God, whose soul and only worke it is to make the preaching effectually, to bow mens hearts (naturally stony and obdurate) to become pliable to the doctrine of the Gospel to receive it by faith, which is the chiefest obedience, and mother of all obedience in practice and conversation: but Christ did this by the ministry of *Paul*, as here he confesseth. Therefore, he is the true and mighty God which changeth the hearts, yea, even of the Gentiles, perverse idolaters, and wholly estranged from God and goodness. To make these by faith and obedience to embrace the Gospel, must needs argue in Christ which did it, an omnipotency and divine vertue. For to give a new heart and a new spirit, is Gods prerogative royall, *Ezek. 36. 26.*

Moreover, inasmuch as Christ wrought in *Paul* by two means [words] that is, publick preachings, private exhortation, disputing, Epistles, and writings: and secondly [deeds] that is, his great labour and travaile, his godly life, his many and manifold miracles, *1 Cor. 15. 10.* affords this Doctrine; That there be two notable signs and markes of a faithfull Minister of Christ, and two especiall manner whereby he may benefit the flocks of Christ. First, Doctrine, that he may be able in a good measure to teach truth, and to confute the gainsayer, *Ti. 1. 9.* Secondly, examples of life and manners to shine as a light, *Matth. 5.* as Christ both said and did, *Act. 1. 1.*

Farre hence from this calling be all such, which are given to their ease and commodity, be either scandalous in life, or unable and unwilling to teach and labour in doctrine and doing good. Let such know as have their tongue or hand lame and maimed, and be defective in

in words or deeds, that they are so much short of that they ought to be. Also let such people see, that they have God come so much the nearer to them, and have the more means to draw near to him, or to be left without all excuse, whosoever enjoy teaching and working Pastors which build with both hands. Some alledge for defence of their ignorance or wickedness, that their Minister is ignorant and teacheth them not. Others, that their guides, though seeing ones, yet offensive ones, say and do it not: but such have no exception at all to make, whose Pastors speak and worke, and give light by sound doctrine and godly life.

T I M. Do ye note in the words or matter of the 19, 20, 21. verses, ought to our edification in piety?

S I L. In the words I note, that the greatest workes which Paul did worke, are called by two names. First, [Signes,] because they serve to shew and prove his calling and doctrine to be of God; and therefore, such as ought to be reverently received and submitted unto. Secondly, [wonders or miracles] drawing, or farther driving men to admiration and wondering, by the strangeness of them, because they exceeded both course of nature, and capacity of understanding. And it is usuall with men to wonder at things which be above reason or nature. Also the word [might, or power] in the first place, signifies the efficacy, which these great workes had in the hearts of the Gentiles before whom they were done; and in the latter place, it declareth the chief cause of that efficacy; to wit, the might of the holy Spirit, working with the Apostle.

T I M. What are we to learn from hence? What matter of instructions in these words thus opened?

S I L. That in the beginning of the Gospell, when the Doctrine thereof was yet new, unwonted, or unknown, and the Church yet being as a tender plant, or as a childe in the Cradle, it pleased God to accompany the publishing of his truth, with the gift of

working miracles, the better to countenance and confirme both doctrine and the Church, *Mark. 16. 20.* These tokens and wonders which at the first did vantage the Doctrine, (as seales establish covenants) are still to this day of force to give credit to the same doctrine (taught now in the reformed Churches) to be divine and from heaven. So as he which without a miracle will not now beleieve it, (when all the world beleeveth it) he himselfe may be accounted a wonder. We do use to water plants when they are newly set and but tender; afterwards being grown up to be trees, we cease then to water them; so the Church and doctrine of grace, when it was new, needed confirmation by miracles; but now it is grown old and universally received, there is no such use of miracles. Let us rather suspect the Popish religion to be the new Religion, and their Church no Church of Christ, because they build the truth and credite thereof upon wonders, which are no perpetuall nor essentiall notes of true Prophets and true Church, but common to all Prophets both false and true, See *Dent. 13. 1, 2. Matth. 24. 24. 2 The. 2. 9. and Revel. 13. 13.* False Prophets, false Christs, yea, that Antichrist shall be permitted (for the probation of the faithfull, and perdition of the unfaithfull) to worke wonderful workes, which are called lying wonders, *2 The. 2. 9.* both because they be many of them but juggling trickes, packed by the cunning of Fryers, and for that they tend (suppose they should be done) to deceive men, to establish their lyes, superstitions, and heresies of Popery: also, because oftentimes they are done or do proceed from Satan the father of lyes. Whereas, all true miracles (as our Text teacheth) for their end doe serve to confirme the truth of the Gospell: and for their beginning, they alwayes be wrought by the mighty Spirit of God, who alone can alter the course of nature, and do wondrous things. Satan and his imps doe some things to be wondered at, of such as cannot

cannot perceive the causes of those things which impostures cunningly hide.

But if that miracles were necessary, we are not utterly destitute. The strange preservation of *Luther*, and *Quoca Elizabeth*, against many deadly enemies, is marvellous if not miraculous: also the discovering of the Gun-powder Treason, in so strange a sort. *Master Hawk*, clapping his hands thrice for joy in the fiery flame: *Cramers* heart whole in the fire, his body being burnt, as it hapned to others, are not these wondrous matters?

T I M. What may we observe from the end of the 19. ver. with the 20. and 21?

S I L. It commends to us these few instructions. Whereas *Paul* had filled with the Gospell (that is, had brought to the faith of Christ by plentiful and diligent preaching the Gospell) so many people and provinces as were mightily distant one from the other, as *Thyriom*, (which is thought to be that which at this day we call *Slavonia*) which is distant from *Jerusalem* the Metropolis of *Judea*, which in a right line is judged to be about 350. German miles, but was much larger space going by circuits, and fetching compasses, as it is known he did. In this example of the Apostle (I say) carrying the word to such Barbarians, and superstitious places, with such extream labour, and both manifest and manifold dangers (whereof we read in the *Acts* and *2 Cor. 11.*) we have the Image of a faithfull Minister, filled with love of Christ his kingdome and mans salvation, to the reproof of such as with farre lesse paines, and no perill at home, may and ought to preach Christ every Sabbath, and will not; and it giveth due encouragement to all such as do the Lords work with fidelity and industry, to persevere in their godly course, whereof they have *Paul* such a noble president and pattern. As God will look for much of them to whom he committeth much; so they which doe improve their Talents, and encrease them untill they come to be ten Talents, such shall be set over ten Cities, and enter into their Masters joy, when the

sloughfull shall hear, *Take him, and bind him, &c.*

Furthermore, as *Paul* in few words ran over a heap of Miracles, and an infinite company of Cities, in verse 19. to set forth his infinite labour to the example of others; so in that he studied, and did even in an holy ambition (as men strive which be greedy of worldly honour) contend to fulfill the propheties, concerning the carrying the name and Gospell of Christ, where it had never been preached by any before him, yea where the sound of Christ never came. Herein first he did approve himself a true Apostle, whose office was, to call ignorant heathenish people to Christ, and to constitute Churches, which they might leave to others to build forward, as *Paul* did in *Ephesus* and *Creta*, *1 Tim. 1. 3. 4. 5. 6.*

Farre unlike to that which Jesuites boast to be done by them in *India*; for neither be they commissioned for the whole world, as the Apostles were; neither preached they the truth of the Gospell, but their own errors, the traditions of *Rome*: and gathered Churches not to Christ, but to Antichrist, to increase not Gods but Satans kingdome, making them an hundred times worse then they were before, yea by their extream cruelties making the name of Christ odious to those Pagans.

Secondly, in that *Paul* sought as well to instruct such as were converted, as to gain to Christ such as were strangers from him, we see again his affection to Christs glory and kingdome; which should be a spur in the sides of all Christs true Ministers to quicken them to all care and labour for the enlarging of Christs flock, and getting to themselves testimony of their calling from God, by the zeal of their hearts, and fruits of their indeavour, as *Paul* had from the accomplishment of propheticall Oracles, whereby his extraordinary Apostolicall function was warranted to himself and the Churches of Christ.

DIALOGUE V.

Verses 22, 23, 24, 25, 26, 27, 28, 29.

Therefore also I have been let oft to come unto you, but now seeing I have no more place in these quarters, and also have been desirous many years ago to come unto you: when I shall take my journey into Spain, I will come to see you, &c.

T I M O T H E U S.

What is contained in all these verses?

S I L. The hope and promise of Pauls coming to the Romans, which he setteth forth by the moving cause, (to wit) the vacancy of his businesse in these parts where he was. Secondly, by the fervency of his desire which he had a long time to see them, in verses 22, 23. then by the circumstance of time when he would come, (to wit) when he had visited Spain, verse 24. Thirdly, by naming the hindering cause which withheld him that he came not presently, namely the ministrations of almes, according to the trust put in him by the Church of Macedonia sent to the poor Saints at Jerusalem, partly to expresse the good will of the Grecians which sent it, and partly to recompense a debt, as verses 25, 26, 27, 28. Lastly by the final cause of his coming, which was their greater edification in the faith of the Gospell, verse 29.

T I M. What be the doctrines which we may learn between the 22. verse and the 30?

S I L. From the 22. verse we may learn, that the ways of man are not in his own hand; for God disposeth what man purposeth. Therefore as Paul could not come to Rome when himself desired, so neither shall we do what we will, but what God is pleased to have done: upon whom therefore we must depend for successe, and rest in it with contentment though it be contrary to our desires and hopes; not taking on, murmuring, seeking unlawfull ways to compass our purposes, as if we were Lords of our own actions.

T I M. What learn we out of the 23. verse?

S I L. We learn that Paul removed not from the places where he begun to plant

Churches, till he had finished what he came for, being herein the pattern of a faithful Steward, who is found to discharge the whole trust till the time that he must render an account of his Stewardship.

Again, out of this verse I collect, that the Romans were called to the faith and profession of Christ, not long after the ascension of Christ: for the 20 year after it, did Paul write this Epistle, but he had a desire of seeing the Romans, many years before he wrote unto them, therefore many years before they were converted; not by Peter as Bellarmine affirms, of whose being at Rome all the learned do doubt, nor by Peter and Paul joyntly, as other think, but rather by the preaching of Barnabas the Apostle, as Clement reporteth.

T I M. What do ye observe in the 24. verse?

S I L. Whereas Paul writes that he trusteth to see them in his journey into Spain, we gather that this journey was not directly by speciall impulsion and motion of the Spirit, (as sometimes it was done, *Act. 16.*) but by humane purpose; therefore he saith [*I trust*], and indeed we read not in sacred writ that ever he came at Spain: for this place which only mentioned his mind herein, giveth us no light of a certain judgment. He speaks only of a purpose, not of a performance: Paul doubtlesse meant it, yet with reverence to Gods will, which so over-ruleth the events of mens intentions, as in a special manner he governed the Apostles in their administration.

Secondly, we learn, that for future things which be contingent, we are to depend upon Gods good will and providence, without all rash and peremptory presumption. We are obliged not only in the judgement and purpose of our soul, to refer all to his most wise and just disposition, but to signifie the same with the words of our mouth, saying, I trust to do this or that, I trust to have such a thing, &c. Thirdly, it is a good fruit of love and reverence, which we owe unto the Ministers of Christ, (which are true and faithful) to be their companions of their journey, to set them forwards

forwards on their way, namely when they are to travaile through unknown and dangerous wayes: if the people must lay down their necks, much more tread three or foure steps for their Ministers. Howbeit, it is like *Paul* expected this kindnesse from the *Romans*, not so much for his owne conduction and safety, as to impart holy and wholesome things to such as went along in his company, which they might communicate at their returne to their brethren at *Rome*, for the greater benefit of the Church: which should advertise Teachers to take all occasions of profiting their people, and to convert received kindnesse to their good which shew and do them.

T I M. What may we learn from the 25. verse?

S I L. It affords us these two instructions: First, he calleth the poor (not any kinde or speciall sort, as such which had forsaken all for Christ,) but generally such Gospellers as were afflicted with want, and lived in worldly necessity, these he calleth [Saints] because they were such by profession. Secondly, by the Sacrament of holinesse, to wit, Baptisme, which dedicated them (as holy to Christ. Thirdly, by sanctification of the Spirit, purging their consciences by the bloud of Christ, and renewing their hearts to sanctimony and godly purenesse by his Spirit: All, rich and poor, which beleeve in Christ, be Saints while they live in earth, and must minde and practise sanctity as ever they will see heaven.

Secondly, that it is a good and holy duty to minister and be helpfull to such poor Saints, either in giving, collecting, or carrying almes to the godly poor, which are ever to be relieved, and with our best affections, *Gal. 6. 10.* The honest and holy poor which follow godlinesse and their vocation, have most interest in our mercy.

T I M. What may we learn out of the 26. verse?

S I L. Seeing the *Grecian Churches* (such as were planted in *Macedonia* and *Achaia*) did succour the needy bre-

thren at *Jerusalem*, we ought by this example to extend our charity, (when ability suffereth) beyond the seas to forain Churches, when they need us; as our *English Church* have often and liberally done, both to diverse afflicted *Grecians*, and chiefly to the Saints at *Geneva*, being afflicted and distressed through wars between them and *Sevoy*. The reason is, the straight conjunction which is between the faithfull (as between brethren, fellowes, members, coheires, &c.) which no difference of language, no distance of place can dissolve; such then straighten their charity too much, which restrain it to their own parish or Nation, &c.

Again learn, that contributions must not be extortions and compulsions, as coming of necessity or for any by or sinister respects, but voluntary oblations, [it pleased them,] they gave because they would, they were not forced, (see *Act. 11. 29, 30. 2 Cor. 9. 5. and 8. 9.* To give because we are asked, or for that they would not be held piggards, or out of fear of danger if we deny a stout begger, or only to discharge selfe, may profit receivers, but doth not benefit the giver, who hath no fruit of his gift except it come of benevolence and good will.

T I M. What learn we out of the 27. verse?

S I L. These things: First, it becometh to returne thankfulness where we receive a benefit: for a good turne hath the force of an obligation, and bindeth to a recompence; debtors they were to the *Jewes* by the Law of charity and equity, it is very equal that few and smal things be repaid for great, and many kindnesse temporall for spirituall things, their goods for the Gospell, comforts to their bodies from whom their soules receive food of eternall life. This insinuated to the *Romans*, that being enriched as much as the *Grecians*, and indebted no lesse to the *Jews*, from whom they received the doctrine of Christ by the Apostles; therefore they ought to follow the example of *Macedonia* and *Achaia*, of whom *Paul* witnessed, *2 Cor. 8. 2, 3.* that

their extreame poverty abounded to their rich liberality, being willing, even above their power; so as the Romans being better able, and alike ingaged, (the Gospel also coming to them from *Sion*) it behooved them at least to be as franck as the Christians of *Macedonia* were; of such a matter *Paul* very artificially and wisely doth here advertise them, when he commends this duty in others, he doth excite them unto it.

T 1 M. The verses 28, 29. are yet behinde, will not this fountaine also send out some sweet stream?

S 1 L. Yes, as namely, first that almes or workes of mercy be likened to [fruit] for they are the fruites of the Spirit, *Gal. 5.* they spring from faith and charity; also they do please God, as pleasant fruit doth our palate. Thirdly, a fruit, because almes was profitable both unto the giver, as witnesses of their profession, and to the receiver, whose necessities are relieved and bowels comforted; yea to God himself, who reaped thereby the fruit and calves of mens lips. Lastly, commodious to others for example sake: Let all Christians hereby take more encouragement to abound in this fruit, which is so delightfull to God as an odour of sweet smell, and so very manifoldly beneficiall to themselves which are bountifull givers, by increasing even their earthly store. Give and it shall be given abundantly, good measure pressed down shall men give into your bosome, *Luke 6. 38.* Because rich men beleieve not this, therefore they are either illiberall and handfast, sparing too much; or prodigall and wastfull, spending too much, chusing the one to fill their chests, and the other their lusts, rather then to be fruitfull in workes of charity, publike and private.

Secondly, note here *Pauls* fidelity, that as a treasure signed and shut up in a close place, or as letters sealed, which others may not look in and read: so he was carefull that this almes might safely come to their hands, to whom it was meant, therefore would not commit and turne over the care to others, but himselfe would performe, (that is,)

discharge the trust placed in him. This it is which is meant when he saith, [when I have sealed this fruit.] Such as deale falsely or fraudulently in Orphans goods, or almes given to the poor, or in revenues of Hospitals, are condemned by this example of *Paul*, which calleth upon all which have trust reposed in them to declare all good faithfulness: the want whereof hindereth mercy, and makes love of many to be cold, who dare not exercise liberality because there is so little fidelity. Woe be to them by whom such offences come; repent or perish.

Finally, whereas *Paul* promiseth to bring with him an abundant blessing of the Gospel, (that is, the Gospel which abundantly publisheth the eternall and most free grace of God in Christ, by whom all nations are blessed, through faith in him) he doth herein like affectionate parents, which going afar off into strange countries, do kindle in their children a longing desire of their returne, by large promises of some speciall gift at their coming again: so the Apostle doth quicken the desires of the Romans after his presence, with promise of the greatest good which he could bring, such as was able to make them partakers of all Gods spirituall blessings, and of blessednesse everlasting. Of this he was sure [I know it] because he had it by revelation, *Act. 19. 21.* After *Pauls* example, let Preachers much rather seek to do, then to receive good in places where they come or travaile, it being a more blessed thing to give, then to receive, *Act. 20. 35.* How is the spirit of *Paul* differing from the spirit of *Romish* Prelacy, whose coming is more pompous and chargeable, then profitable and commodious to others? Let godly Pastors also imitate his godly wisdom, in stirring up and increasing the good will of their flockes towards them, delighting in their love, and provoking them to love, purposing, promising, and performing whatsoever may tend to make their people truly, and for ever blessed, though (if need be) with their labour and losse of Liberty

liberty, living, and life. So Christ, so the Prophets, and so Apostles have walked.

DIALOGUE VI.

Verſes 30, 31, 32, 33.

Now I beſeech you brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye do ſtrive together with me in your prayers to God for me. 31. That I might be delivered from thoſe which do not believe in Judea, and that my ſervice which I have for Jeruſalem, may be accepted of the Saints; 32. That I may come to you with joy, by the will of God, and may with you be reſreſhed. 33. Now the God of peace be with you all, Amen.

TIMOTHEUS.

Let us have the meaning, method, and matter of theſe ſoure verſes with moſt perſpicuous brevity.

SIL. They contain the laſt part of this Chapter his commending himſelf to their prayers, with an exceeding religious obteſtation (even as Chriſt or his Spirit be dear unto them) ſo that they be ready (not to helpe) but to fight together with him in prayer to God the author of all good, the protector againſt all evil, verſe 31. Then in verſe 33. the ſubject of their prayer, or things to be prayed for on *Pauls* behalfe are two: Firſt, to be ſet free from the unbelieving and cruell Jewes which maligned *Paul* moſt of all other Apoſtles and diſciples of Chriſt. Secondly, that the poor Church of *Jeruſalem*, might as thankfully accept the almes brought them by him, as it was freely and voluntarily given them. Afterwards he noteth the effects and fruites of their mutuall prayers; one was that he might come to them, being ſaved from the fury of enemies; and the other, that he might come with more gladneſſe, if he underſtood his ſervice for the poor Brethren to be accepted, otherwiſe his coming would be with grief, verſes 32, 33.

TIM. Come to the matter, and touch the doctrines, reaſons, and uſes, verſe by verſe, as ye did before.

SIL. The firſt Doctrin out of the 30. verſe is, that the ſtronger do need the prayers of the weaker. The reaſon is, becauſe there will be ſtill ſomewhat wanting to the beſt, and the force of prayers depends not upon the worthineſſe of perſons (for the *Romans* were leſſe worthy then *Paul*) but on Chriſts merits, in whoſe name whoſoever come to God, ſhall be heard for themſelves and other. For that God which commands us to pray for our ſelves, enjoyneth us to pray for others; eſpecially our Teachers, as having more need unto; and more right in our prayers, then other Chriſtians have.

The Uſe is to warne the weaker to ſhew their charity in praying for the worthier, and the worthieſt their humility in ſeeking the requeſt of the meaneſt. How much more ought the infirme to deſire earneſtly the helpe of the zealous prayers of the ſtrong, when the ſtrongeſt, ſuch as *Paul*, doth crave the weaker ſort to remember him? Secondly, Gods providence which is firſt and ſovereigne cauſe, and mens prayers which are ſecond cauſes, be not repugnant but ſubordinate; the one deſtroies not the other, but they mutually require one the other. *Paul* was ſure to come to *Rome* by Gods power, yet he neglecteth not the meanes, he prayeth and intreateth them to pray for him: ſee *Act.* 23. 32. *Mat.* 7. 7, 8. The reaſon is, becauſe God hath ordained prayer and other meanes, with a commandment to uſe them; alſo he uſeth to ſerve his providence by meanes, though he be free and untied to any meanes, yea, even when he ſetteth Inſtruments a worke, yet he doth all, becauſe he will; for he is a moſt free agent.

This checkes ſuch as foreſlow prayer and other helpes as need requireth, and as God offereth them; they are in his obedience and fear to be uſed, leſt he be tempted. When a certaine Paſtor had ſaid to a great Warriour, going to battaile, that he would pray for him; who replied that it ſhould not neede, becauſe if God meant him victory, it ſhould come without his prayers; to

whom the Preacher replied, Then also cast away your weapons and Souldiers, for without them (if he will) God can save. So he saw his error. Likewise, a certain Physician having a Patient who was an Atheist, told him, his Physicke would not worke without prayer to God, and so cured both his Atheisme and sicknesse at once. Thirdly, Christian prayer must be fervent, cold suiters be ill speeders, *James* 5. 16. Of zealous prayers, Popery can give no examples, because their prayers be uttered in a strange tongue: they labour with their lips, not with their mindes. Fourthly, fervent prayer of the faithfull, is as a strife or conflict, wherein sundry joyne their forces against a common enemy. In worldly combats, as souldiers mutually beseech the ayde one of another, to the faithfull by *Pauls* example, are to incite one to joyne with another, and to conflict or fight together by prayers: for this duty hath many and great hinderances: as namely Satan, because it doth him much hurt, he suggesteth into the mindes of men at their prayers, thoughts of doubting, of wrath, reasonings, vain imaginations, strange cogitations: so as it is a very difficult thing in time of invocation, to have the whole heart fixed and stayed on God, and on the things which are prayed for. This thing needeth an holy strife and contention: Most men do not account it thus: which causeth fained and fainting prayers to proceed from many, such as vanish and fall to nothing ere they come a quarter of the way to heaven, whither they cannot reach without a spirituall violence. Fifthly, no better buckler in extremity then prayer, fervent and faithfull. The Apostle being in great danger of his countrymen the Jewes, craves not the *Romans* to bring forth their weapons (as Swords and Spears, &c.) to encounter them and rescue him, but to fight with God by hearty prayer for his safety, wherein lyeth more security then in force of armes, by how much Gods power exceedeth all earthly might. Our degenerate and new *Romans* take a readier

way and shorter cut to quit them of their enemies (not by running so far as heaven,) but by seditions, rebellions, murders, treasons, stabbing of Princes blowing up of English Parliament houses, and such other monstrous unnaturall courses, whereof godly *Paul* never once dreamed, unlesse it were to denounce hell torment, and heavens losse to them. Oh how unlike be the spirit of *Paul* and of the Pope, who dares not trust God by prayer to tie to him only but to impious, diabolicall, and hellish practises and policies, to affect his accursed will against such as he accounts his foes, yet in truth Christs friends? How far be they from antichrist, which delight so in the blood of Gods people, in barbarous savage cruelty, such as amongst *Scythians* and *Cannibals* is not to be heard of? *Doeg* is condemned for trusting in riches, *Achis* in his Physicians, what shall be done to Papists which trust in murder and violence?

T 1 M. Touching the thing prayed for in verse 32, what reason had the Apostle to desire this deliverance from the disobedient Jewes, (unbeleef is the greatest disobedience, refusing to submit to the commandement which bids us beleve in Christ, and makes men disobedient to the word of precept, as well as of promise) was he so timorous as he feared to be slain and killed of them? and what need was there to pray for acceptance of his *Almes* (a matter so desired and delightfull to the poorer sort) and out of all this verse, what shall we learn for our edification in godlinesse, or also out of verse 33. what say wee to these things?

S 1 L. Of the former petition, the cause was not immoderate feare of danger or a minde unprepared to suffer afflictions, see *Ab.* 21. 13. but partly, the propheties of the Spirit, revealing to him continuall and great troubles to happen to him at *Jerusalem*, *Ab.* 20. 22. 23. and the extreme malice of the Jewes, hating *Paul* as a most resolute Champion of the *Messias* doctrine, and a rigorous enemy or opposer of the legall ceremonies and Mosaicall rites, (as shadows which were to give way to the presence of the body, wch. is Christ) and finally, that he might

might not be wanting to his own preservation (the care whereof nature and God have laid on every man, yea every creature. Hereby teaching us first, that the Gospell hath no more fierce enemies then ignorant zeal: witnesse the fury practised by Jews and Papists against the Gospell of Christ, and the true professors thereof. Secondly, that sound and painfull Preachers, are exposed to perilous adversaries for the words sake. For such as hate the Lord, hate his servants, as Christ told his Apostles: therefore Pastors have need of much Christian courage, and of the prayers of the flock for their desert. Thirdly, against such, our own, and the Churches prayers, are to be opposed as chiefest refuge; because of the promise which God made them, *Matth. 18. 20. Psal. 50. 15.* a guard of a thousand Souldiers, cannot make Gods children so safe and sure, as one sigh or prayer of a contrite heart. For it is God only, that makes men dwell in safety. All salvation belongs to God, and he hears their prayers that fear him, and grants their desires. Here are reprov'd such as neglect their Pastors safety, never commending it to God in their prayers, much more such as betray and be procurers of their perill and trouble, as *Alexander the Coppersmith, &c.*

Touching this latter request, though almes be acceptable and welcome to the needy (as bread and drink to the hungry and thirsty) yet even such Jews as were become Christians, and had not wholly shaken of *Moses Law*, had and held a great jealousie and sinister suspicion of *Paul*, see *Act. 21. 21.* which made *Paul* fear the successe of his service, how it would be taken, being brought by one not very gracious to them, yet obliged unto this office by his own promise, and the Churches impulsion, *Gal. 2. 10.* Learn, that Saints have frailties, poor Saints have infirmities; for their sanctification is not absolute. Hence it is, that good offices cannot alwayes be done to them, but with some fear of unthankful-

nesse and untowardnesse in accepting, and of ill construction of friendly endeavors: which as it did not dishearten *Paul*, so it ought not us, who are to pray to have such weaknesses cured and amended in the people, but not to be withheld by them from doing duty: but goe on to fulfill our vocation, as *David* did in the matter of *Goliath*, notwithstanding his brethren did perversely interpret his endeavour. So did Christ in preaching and working Miracles, albeit the Jews sinisterly attributed all he did to vain-glory, and to the worke of *Belzebub*. In the other words following, with *Paul*, in future events, let us learn quietly and contentedly to wait upon the will of God, because he rules all, and turnes all to the best, verse 32. by the will of God; also to seek refreshing and joy in the society, conference, consolation and exhortations of the godly. For as many hot coles put together, doth make one another burn the more, and give the greater warmth, so conferring and mutual communicating of gifts kindleth zeal, encreaseth godliness, and confirmeth in the faith of Christ; therefore such are enemies to themselves and others, which be enemies to godly conferences, and unto brotherly fellowship.

Finally, it is a great mercy both to have God pacified to us; and one of us at peace with another in the Lord. This is the only worke of God, who is very often therefore stiled the God of peace. *Rom. 15. 5. Phil. 4. 9. Thus the God of peace be with you all, Amen.* Thus of having God with us (that is,) the presence of his favour as well as of his essence and power is a most blissefull thing, the cause of all peace, prosperity, and welfare to our souls and bodies, now and for ever: as men be miserable without it, so most be happy by it. Therefore in Scripture very often prayed for, and much promised as the foundation of all our good. See *Exod. 4. 12. Iosb. 1. 9. Judg. 6. 16. Gen. 39. 2. Act. 10. 38, &c.*


CHAP. XVI.

DIALOGUE I.

Verse 1. unto verse 27.

I commend unto you Phebe our Sister who is a servant of the Church which is at Cenchrea. 2. That ye receive her in the Lord as it becometh the Saints, and that ye assist her in whatsoever businesse she hath need of you, for she hath been a succourer of many, and of my self also. 3. Greet or salute Priscilla and Aquila my fellow-helpers in Christ Jesus. 4. Who have for my life laid down their own neckes, &c.

TIMOTHÆUS.

fter our long sayling and travell in the deep and profound Mysteries of Christian Religion and Faith, me thinke I ken the Land, and see us to draw neer the shore, and finde our barke coming into the shallow waters, as if we were at the haven and end of a troublesome voyage, full of labour and wearinesse.

S I L. It is so : Now at length, after six or seven years spent and past upon the Ocean in the main Seas, we are brought through by the good conduct of that grand and most skillfull Pilot Christ Jesus unto the arriving place. For after some friendly and familiar salutations of certain special members of the Church at Rome, whom Paul would honour with mentioning them, and giving them their due praise to ver. 18. then he shatteth up the Epistle with a grave admonition, to beware of Schismaticall seducers, and with a devout exaltation or celebration of Gods power, goodnesse, wisdom, and glory, from verse 18. to the end of the Chapter.

In the first verse, he commends a certain Woman, whom he describeth by her name [*Phebe.*] Secondly, her pro-

fession, [*a Sister.*] Thirdly, by her condition or office [*a Servant, &c.* In the second verse, he expresseth what he would have them to do for her, 1 to receive her, 2 to use her as a Saint, 3 to assist her: and then he noteth the reason wherefore, because of her beneficence and liberality to others, not to a few, and even to Paul himselfe. She is called a Sister, for the common faith and religion sake, and a Servant to the Church, either for that she was one of the Widowes, whose election and duty is at large set forth, 1 Tim. 5. or for her charity towards the Church, which she entertained in her house, and succoured with reliefe; and this is most likely, 1. because of her long journey from Greece to Rome, which for an old widow had been too much: and 2. for her large bounty exercised toward Paul and many more, which was impossible for a poore widow (such as Deaconesses were) which in the Primitive Church attended sick persons. To commend her, signifies to praise her as one beloved of him for religion sake, and to put her over to their trust and care, to be counselled and ayded by them of Rome, in things whereof she might have need of them. Cenchrea was a haven neer Corinth. He would have her received, and lovingly entertained, [*In the Lord*] that is, either for the Lords sake, in his name, and for his love, or as the Lord himself. As Christ saith, *Ye did it to me, when ye did it to one of these:* and as Paul writeth that the Galatians received him as Christ Jesus, who in his Ministers and members holds himself either honoured or condemned. *Whoever receiveth you, receiveth me &c. Thou persecutest me.* Now we have not himself in earth, he will be respected in these his vicegerents and deputies: [*as becometh the Saints*] that is, worthily as may beseme her, being one

one of the Saints of them which were Saints by calling. See before, Chap. 15. verl. 26.

T 1 M. Now ye have opened the words, touch some instructions and so hasten forwards.

S 1 L. In the example of this woman thus commended and described (as in a Looking glasse) we may behold these things for our edification. First, the custom and duty of helping and pleasing good Christians, with our commending them to such as be good, is both good and ancient, warranted by the practise of an holy Apostle. The reason hereof is, because it serves both for the commendeds sake, to exercise charity toward them, procuring them succour by our credite, and 2. for their sakes unto whom they be commended, that they may have occasion to shew their love, and may know towards whom, to declare it worthily. In our commendations, this caution is to be observed: that they whom we praise, or either speak or write for, be good or praiseworthy, and known so to us, lest we wrong them to whom we send Commendatory letters, by leading them into an error, and our selves by bearing false witness against the ninth Commandment; for to commend the unworthy, is a deceit and a false testimony. If men thought on this, they would not displease God, to pleasure a man.

Secondly, we learn that in receiving the godly, we must both consider their dignity, that they are Saints and holy ones which will draw honour towards them, and that in loving and helping them, we give proof of our reverence and love to Christ their Lord, which will make us cheerfull in these duties, when we beleeve that we do for the Lords sake, to be gratefully accepted, as it were done to the Lord himself.

Thirdly, here is a comfort for gracious women, that they do belong to the kingdome of heaven; for with God neither male nor female, all one in Christ: holy Scripture hath registred in perpetuall record the faith and famous acts of sundry of both sexes, to shew himself free from acception of persons,

and to encourage the weaker sexe to labour in godlinesse, seeing their love and goodnesse is not forgotten, but had and kept in remembrance.

Fourthly, here is an example to such of both sorts as be noble and wealthy, to be full of good workes, as *Dorcas*, *Act. 9. 36.* as *Susanna*, and *Joanna*, and many others, *Luke 8. 2, 3.* and as this *Phebe*. The wives have not so much liberty as widowes, yet they may be bountifull and give much to good uses, where husbands do make good allowance, inabling them wherewith to expresse their charity, and when the cause is such as was the case of *Abigail*, *1 Sam. 25. 18.*

Lastly, here is a reproof unto rich men which suffer women to excell them in bounty and piety. Many good women who have testified the sincerity of their faith by their liberality, for maintenance of religion, and learning, and comfort of the poor, shall go to heaven to be in glory, when rich churlish Nabals and Epicurish gluttons, as he in *Luke 16.* shall be adjudged to bear shame in hell for evermore.

T 1 M. Tell us now what our Apostle had respect unto, in his salutations from verse 3. unto verse 17? Interpret such phrases as need the light of exposition, and observe some profitable instructions with best expedition ye can. For I long to see us safe on shore.

S 1 L. To [salute] is with heartiest desire to pray for the welfare and health of others: such a duty would not be done cursorily, perfunctorily. *Pauls* heart and pen accorded in one, whose respect and purpose in these his salutations, is to manifest more unto the brethren at *Rome*, his intire good will and sincere love towards them and their salvation. Secondly, to countenance these persons here saluted, that by their authority and gifts were most inabled to stead and help the rest in their course of godlinesse. Thirdly, to provoke others to emulation, and study of imitating these so commended. And lastly, by these praises (as by a spur in their side) to excite these so saluted, to proceed and profit more in all graces. We willingly embrace and follow such good things

things, as others which be godly and wife (as *Paul* was) do praise in us.

These persons saluted, were some men and some women, some Preachers, some professors only, some Jews, some Gentiles; some only named, some both named and noted with Epithites of praise. They be 28. in number, and besides single persons, greeting is sent to some whole families. Lastly, salutations be sent both singularly from a particular man as *Paul*, and generally from whole Churches, verse 16. The first paire saluted be *Aquila* and *Priscilla*, verse 3. of whom read *Act.* 18. 2, 18. who are here commended four wayes: First, though they were no Ministers, yet were to *Paul* as fellow-helpers, not as working with him in the same trade, *Act.* 18. 3. but in the Lord; that is, in the Lords businesse, the spreading of the Gospell: for as they instructed *Apollas* in the way of the Lord more perfectly, *Act.* 18. 16. so no doubt out of their zeal and piety they laboured to bring others to the faith of Jesus. Note here *Pauls* modesty, admitting the help of his inferiours in his labour for the Gospell: the head disdaineth not the feet; they were as feet in respect of *Paul*, being a principall member of the Church, yet he despiseth them not, but meekly receiveth their assistance.

Secondly, their charity in communicating their knowledge to the good of others. As a Cloud the rain, and an Ewe her milke, so they powred out their wisdom in Scripture, for instruction of many: all our knowledge (like a Candle) ought to shine unto others for their direction.

Thirdly, the Popes arrogancy in disdainning such helpers, he and his Mitred Bishops will have no such coadjutors: nay they forbid Lay-people so much as to read Scriptures: they keep them in grosse blindness, thicker then Egyptian darknesse, that they may not see their deceitfull trickes, and horrible abominations in their doctrine and worship, in their teaching and living. I read of some burned by Papists, for having a

Testament about them.

The second praise is, that for *Pauls* sake, they put their lives in danger (laying down their necks, signifying their readinesse to die for his love and cause) which as it doth serve for a patterne to Ministers both to set out the condition of such as teach the Gospell to be as Lambes amongst Wolves; and the constancy that ought to be in them, for preaching truth to put their lives in jeopardy, as *Paul* did: so to all Christians for imitation of the zeal of *Priscilla* and *Aquila* in behalfe of *Paul* their Teacher. It is to be noted both with a checke to such as either lead their instructors into dangers (as many malicious hearers do) or do forsake them in their troubles, as they of whom the Apostle complaines 2 *Tim.* 4. 16. and with a comfort to all such as in perilous times and causes sticke to their Pastors who have diligently fed them; sithence Gods Spirit hath registred this example to the immortall praise of these two, who loved not their own lives, to deliver their instructor from death. There is a marvailous strait conjunction between Pastor and Flock.

Thirdly, he saith of himselfe, and all the Churches of the Gentiles, that *Aquila* and *Priscilla* had made them their debtors: and this he saith for good reason because their benefit was publick, redounding unto the whole Church, to preserve such a worthy servant of the Church. Whereof this use is to be made, that to do good to faithfull Pastors, by preserving their life and liberty, is a speciall benefit; for the which thanks are from all generally due: which should hearten true hearers (as cause requireth) not to spare purse, paines, nay their own persons and lives, to succour such as are profitable to many.

The last thing in their praise was, that they had a Church in their house; either for that their family for their godly order observed in it, seemed to be a Church, such religious exercises being there used privately (so farre as lawfully might be) as publicly in the assemblies were frequented; and thus it should be
in

in every household; or else for the faithfull, (which being not many at first) gathered together in their house, to celebrate their assemblies: for they might not have in most places the free use of Christian religion, through the malice of the Jewes somewhere, and elsewhere of the Gentiles; see *Act.* 13. and 14. *Epenetus* is intitled the first fruites of *Achaia*, both because he was in order of time the first which professed Christ in that country (as first fruites came before the rest) and for that in degree of piety and vertue he excelled others, as first fruites are both reaped before, and be the chiefe and choice of the crop. A worthy thing it is to give the onset, and to begin to leade others the way, which fear and worldlinesse makes men backward to do; yea keepeth numbers from following others that have broken the Ice, and made an entrance into the zealous profession and practice of Christianity. The other titles of beloved, approved; of labouring in the Lord, and being in the Lord, (given to diverse here) do note how dear they were to *Paul*; for their profession of faith, or fruites of their faith: and teach that others ought to be so far forth beloved and esteemed of, as they pertain to Christ our Common Lord, and shew the same by their faithfull endeavours to further the Gospell. Also note verse 7. to be in Christ, signifies to be a Christian or faithfull person: and to be [approved in Christ] is to be unblameable or without reproof, nay well allowed of for his faithfulness and constancy in the cause of Christ.

Whereas he salutes some of his kinsmen, learn, that to our kindred when they be godly, we are tied by a double band, one of nature, the other of religion: and therefore such as forsake and forget their Christian religious kindred, do give cause to fear, lest neither piety nor humanity be had in regard by them. Such as were in bonds with *Paul* for [the Gospell sake, are therefore called his fellow-prisoners. They suffered bonds and imprisonment with him, and so shewed their hearty love both to Christ

and to his Apostle *Paul*; whom they forsook not as diverse others did, *2 Tim.* 4. *All forsook me*, but did cleave to his doctrine by faith, and became his fellows in afflictions. Let Christians learn thus to love the word, and the Ministers of it: such imprisonment is more sweet then liberty.

Also, whereas some are commended for labouring in the Lord, and others for labouring much in him (that is in the divulging of his truth, and edifying his Church or doing other services of charity:) hereby we do learn, that there is a difference among Labourers, some according to their means, opportunities, gifts and great zeal, labour more and some lesse; but each are to have their due praise, even he who laboureth little, as well as he who laboureth much: none are to be defrauded.

Whereas verse 13. *Rufus* mother is called *Pauls* mother, understand a mother by affection, not naturall. Observe that *Aristobulus* and *Narcissus* are not saluted; as being belike not yet converted: and *Narcissus* is thought to have been full of riches and naughtinesse, overthrowing many a worthy man by calumnies, yet both had Christians in their families. The kisse which *Paul* mentioneth verse 16. sheweth the custome to be ancient, for the Saints at their meeting, to declare mutuall goodwill by a kisse; which was given sometime in token of subjection, as *Gen.* 42. and *Psal.* 2. 12. Sometimes a signe of charity: this was chiefly done before the receiving of the Eucharist, to testifie peace and brotherly amity. Whence arose the superstitious kissing the *Paxe* in Popery, which depraves and abuseth all good things. By adding [holy] he distinguisheth, 1 chaste kisses from wanton, and 2 adulatory, and 3 proditory, and 4 dissimulatory kisses, such as *Joab*, *Judas*, and *Amnon* gave, which is no small thing. For as giving the hand one to the other at our meeting, after long absence, signifieth the delivery of our heart to him toward whom we use such gesture, so kissing (of all other gestures) hath I know not how, the most evident

and expresse representation of that which is within. For whereas life consisteth in respiration, and our breathing is by our mouth, kissing is a signe that a man is ready to communicate, and as it were to infuse his own proper soul to another. A custome not so ancient for use, 1 *Pet.* 5. 14. in Easterne Churches especially, but now is as grossly abused in the Westerne, and by such as afford this love-token even to dogs.

Finally, whereas *Paul* familiarly nameth and saluteth many of his acquaintance at *Rome* and far more then other Churches being better known unto him, yet not once mentioneth *Peter*, who should be the chief Pastor there, as *Papists* say: The Apostle either did forget and neglect him (which is unlike,) or *Peter* was unworthy (as an Apostata) of his salvation, which is untrue: or *Peter* was not then at *Rome*, which is not improbable, yea, whether he were there at all or no, is uncertaine. For we do not finde in all the history of the *Acts* or other parts of the New Testament, that ever *Peter* came at *Rome*, who not one syllable to that purpose; therefore it can be no article of faith, or thing necessary, to be beleaved unto salvation; for all such things are either expressely written, or by necessary deduction, to be collected out of Scriptures, which are (as *Origen* faith) the sole norme and rule of Faith, the unmoveable Canon of verity, (as *Irenæus*) the most exact gnomon, ballance, and square of all truth, as *Chrysostome*.

Againe, what shall wee say if the Scriptures do teach the quite contrary? For *Paul* was converted a yeare or thereabouts, after the ascension of our Lord. The third year after *Pauls* miraculous conversion in his way to *Damascus*, *Peter* went to *Jerusalem*, where he continued with *Paul* the space of fifteen dayes, *Gal.* 1. 18. all this while *Peter* was not at *Rome*. Eight yeares after *Pauls* conversion, *Peter* was abiding at *Jerusalem*, being imprisoned was sought for to be killed by *Herod*, about the third year of *Claudius*: as yet then he was not at *Rome*, *Acts.* 12.

2, 3, 4, &c. Six year after that, even full fourteen yeares after that he first had met *Paul* at *Jerusalem*, (which was the 51. year from Christs birth) he was at *Jerusalem*, where he gave *Paul* and *Barnabas* the right hand of fellowship, *Gal.* 2. 9. At which time a councill was held at *Jerusalem*, *Acts.* 15. and then it was agreed upon by mutuall consent, *Gal.* 2. 9. that *Paul* should preach unto the Gentiles, and *Peter* to the Jews, who by an edict were cast out and banished from *Rome*; so as all this while he came not there. When the Councill was dissolved, whither did *Peter* go? to *Rome*? (his Sea and seate as the *Papists* faine) nay to *Antioch*, where he was to his face (a bold act to be done, if *Peter* had been Pope) he was I say reproved of *Paul* for his dissimulation, *Galat.* 2. 11. Moreover, when *Paul* was first led prisoner to *Rome*, he found not *Peter* there, for then would not *Luke* having so good occasion to mention him *Acts.* 28. have passed him over in silence: and *Paul* having been a free prisoner for two yeares at *Rome* complained that all forsook him: What *Peter* too? no verily; which argueth all this space *Peter* not to have been at *Rome*. Sure it is impossible he should sit Bishop there so many yeares, full 25. till the last year of *Nero*, as *Papish* Chronologers reckon, and to suffer martyrdom there, and have his Sepulcher there. Or if all this were true, what is this to the Pope being no successor to *Peter* in doctrine and piety, whatsoever he be for place and dignity? If he had succession of his Chaire (a thing more then questionable) yet he had none of his faith. From which *Rome* now, how far it is gone from ancient *Rome*, hath been in sundry parts and passages of this Epistle observed: and in many other more learned and unanswered, nay unanswered treatises hath been of late demonstrated, both at home and abroad, so as were not their fore-heads of brasse, and their hearts of adamant, their consciences seared with an hot iron, they would blush for shame, and repent with sorrow, that they had so long striven

ven for Dagon, for an idolatrous religion, and for Babylon a mother of abominations and whoredomes, *Revel. 17. 5.* Of whose cup of fornications as they still delight to drinke; so they certainly shall drinke with her of the cup of Gods vengeance, *Revel. 18. 4. and 16. 19.*

By the [Churches of Christ] he meaneth particular assemblies, (members of the universall Church) neer to the places where Paul was now remaining, professing the faith of Christ, and denominated by their places where they were, as the Church of Corinth, Galatia, Antiochia, &c.

DIALOGUE II.

Verl. 17, 18, 19, 20, 21, 22, 23.

Now I beseech you brethren marke them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them. 18 For they that are such, serve not the Lord Jesus, but their own bellies, and by good words and faire speeches, deceive the hearts of the simple. 19 For your obedience is come abroad unto all men: I am glau therefore on your behalfe, but yet I would have you wise to that which is good, and simple concerning that which is evil. 20. And the God of peace shall tread Satan under your feet shortly: The grace of our Lord Jesus Christ, be with you all. Amen. 21. Timotheum my work fellow, &c.

TIMOTHEUS.

How doth the Apostle proceed, and what things be contained in these verses?

SIL. When he had mentioned and saluted divers godly persons amongst them, whom he would have to set as examples to follow; now he admonisheth them whom they are to eschew, namely heretickes and schismatickes, which by opinions rent themselves from the truth of doctrine, or in their wicked manners give scandals. Touching these, he would have them marked and narrowly looked into, because they are not easily found out, and through negligence of overseers, they do creep into the flock. Secondly, he wisheth to avoid

them, both by shunning privately their company for fear of taking infection from them, and of hardening them by our familiarity; and by shutting them (after once or twice admonitions, *Titus 3. 10.*) out of publick assemblies by excommunication, (which is the sword of the Church, to strike and cut off rotten and pernicious members.) Also by casting them into banishment, if they go on to pervert others, which is the Magistrates care and part, verse 17. and in ver. 18. To the end the Christians at Rome might the better consider and decline such pests and Serpents, which at Corinth and Galatia had been; and were like enough to be among the Romans: also to winde in themselves to disturbe the peace and destroy the truth and unity of the Church; (which Satan in his members most studiously endeavoureth) therefore he giveth certain notes whereby to know these seducing and scandalous persons. The first is, they seek to turn men from the true doctrine, (such as Paul in his Epistle, and other Apostles in their Sermons and writings taught) broaching opinions either *ex diametro* contrary, or at least besides, (*para* signifies both, as *Rom. 1. 26.*) that doctrine which is Apostolicall. The purity of the wholesome words of Christ is corrupted, when ought either other, or otherwise is brought in, either when truth by humane inventions is adulterated, or false doctrine apparently crossing the Scriptures, is maintained, *1 Tim. 1. Gal. 1. 8, 9.* This is then one signe of a deceiver; to lead away from ancient doctrine, received from the beginning by the ministry of Christ and his Apostles, *Joh. 2. 20.*

Another signe in ver. 18. is their hypocrisy: howsoever they indeed ought to be, and in words do pretend to be servants of Christ, (having his name Jesus, Lord, &c. and the profession of him much in their mouths, as if they were the only persons which took pleasure and care to please, serve, and honour him, to defend his faith and religion) yet they do nothing lesse, being enemies to his doctrine, and true servants,

Phil.

Phil. 3. 18. and think they do a meritorious act to destroy true Christians, *Matth. 10. 17, 18.* *Job. 16. 2, 3.* The third signe is their end thy ayme at, which is to serve their belly; for filthy lucre they teach things which they ought not, *1 Tim. 6. 5.* *Tit. 1. 11, 12.* making their belly (not Jesus Christ) their God, *Phil. 3. 18.* And who would not be ashamed to have them for teachers who have their belly for their God, coyning new and false opinions for temporall commodities sake?

The fourth marke is from their Art and practise, which they use when they will seduce; it is by faire and flattering speeches, whereby they steale away mens hearts, pretending their good, when they mean it not, (as the Serpent circumvented *Eve*) promising much, and performing nothing, speaking pleasing things (as if they would lay bolsters of downe under their elbows, *Ezek. 16. 18.*) and with sweet sugered words praising both the persons and doings of such as they would ensnare: like Physicians who minister delectable things, so these sooth and smooth over mens faults, commending where they should condemne: and this is signified (as *Origen* thinketh) by sheeps cloathing, *Matth. 7. 25.* As greedinesse for their bellies declares them to be ravenous wolves, and as the Crocodile by shew of pity and humanity doth beguile such as come neer him; so do these corrupters seek nothing but to deceive by their flatterings, like *Judas* or *Isab.* speaking sweet words, that without suspicion they might put out the sting of errorious doctrine; and this their cunning makes it so hard to discover them, and so much the more needfull to marke and observe them.

The last thing whereby they are here noted, is the object whereon these impostours do worke, and it is unwary and heedlesse people which neither mistrust nor marke their malice. Widowes whose houses they devour under pretence of prayers and blessings, such as *Paul* speaks of, silly women laden with sin, *2 Tim. 3. 6.* As Satan set on *Eve* first, so his

servants attempt women which are lesse cautelous, yet vehement being once wonne, and powerfull persuaders of their husbands, to whom they are neer and dear.

Howsoever this description did agree with such as did *Judaize*, yoking *Moses* and the law, with Christ and grace in the cause of salvation, and doth also well fit other deceivers and hereticks, yet never did coat so fit a mans back, as these markes do agree with Fryars, Monkes, Priests, and Jesuites especially, as it is notoriously known to the whole world, how they boast of Jesus (of whom they have their name Jesuites) but be nothing lesse then good Christians, attending lucre, deceiving simple folkes. Also consider here that these markes of discerning, be so many reasons to persuade declining from seducers: for who ought not to abhorre and avoid such as do pervert the pure doctrine of Christ, and persuade us to forsake the fountain of life, to go to Cisterns which hold no water? such as also be hypocrites, professing the service of Christ, and yet addicted wholly to voluptuousnesse and gain, such as with goodly and glorious words do bring asleep unheedfull persons, to the end they may more securely make a prey of their goods and soules. Upon which considerations, all Christians stand bound to observe and avoid them.

T I M. But are there no other reasons in our Text to persuade care and diligence in avoiding such?

S I L. Yes, these three: one from the effects, they do deceive, verse 18. well may they promise life and salvation, but death and damnation will prove the crop which will be reaped of such impostures: as the Serpent beguiled our first parents with hope, and great promises, so do these.

The second reason is from the facility of the *Romans*, verse 19. whose ready listning and obeying true Teachers being farre and wide divulged and known to their praise, might happily imbolden false Teachers to attempt the perverting of them with expectati-
on

on of like successe, for over much easines in yeelding, might give false Prophets hope to deceive: thus *Origen*, and *Peter Martyr* afterwards, and *Piscator* after him doe collect the reason. Others thinke by praising their obedience he encourageth to constancy, to continue stedfast in the good way, and to take heed of receiuing contrary doctrine. To which purpose he exhorts them to joyne prudence and simplicity, to be so simple as not to know how to invent corrupt doctrine, yet so wise and skillfull as to be able to discern a strangers voyce from Christs voyce, like good sheep, *Iohn* 10. 4, 5. and true Prophets from Iyers; which discretion *Paul* prayed for to the *Philippians*, Chap. 1. verses 9, 10. and exhorts the *Thessalonians* unto it, Chap. 5. vers. 21. Why it is needfull, see *1 Iob* 4. 1; 2. *Revel* 22. *Ephes* 4. 14. Which admonisheth all with knowledge to joyne judgement, and reproveth such as be wise to the world, but lacke the wisdom of the word.

The third reason is from assurance of victory, so they watch and observe themselves, workemen, which scatter graine of errors in the Lords field, and strive against their errors, they shall surely overcome by the might and grace of God, ver. 20. The God of peace will bruise Satan under your feet.

There is in this promise, an allusion to the promise in *Paradise*, made to our first parents, of the womans Seed to bruise the Serpents head, *Gen* 3. which implyeth such a conquest and overthrow of Satan, as he should never recover himselfe. As *Iesus* set his feet on the neckes of the five Kings, and destroyed them. This hath been already in the head *Christ* perfectly fulfilled, and shall be in his members, who must encounter a while with Satan and his instruments: but so they behave themselves valiantly, and place all their assistance in God, it shall quickly come to passe, that Satan (howsoever he may seem to prevaile) yet even when one would thinke he should overcome all, then shall he take the foyle. For God

who is with his Church, is stronger then the enemies which do fight against it: and the peace of his Church is so dear unto him, as none that make division, shall be able to stand before him. All which had matter of exhortation to quicken us unto all vigilancy in prayer, and good endeavours to withstand the assaults of the devill, taking great heed of security, ease, and spirituall sloathfulness, lest we be surpris'd in a sudden.

And here is also matter of consolation, that as false and whatsoever combats and encounters with Hereticks, Schismatics, or otherwise happen; yet still to hold up our heads, and take heed to us, under the ayde and help of God and his grace, seeing the victory will be ours. If we hold out but a little while, we shall vanquish, and that very shortly even in this life, whereof we have sundry examples; and not only at the day of judgement when our victory will be consummate. A marvellous comfort that Gods Ministers and children strive against errors, schismes, and schismes, with certain hope of having the upper hand. Which as it must beat down despair and drive away fearfull sluggishness, so it keepeth from presumption, to consider that not by our own strength, not by our own armes, or bow, or shield, but it is the strength of God that gives us the victory. And therefore let us stand fast, and let us not be moved.

Upon these reasons, we in *England*, and other reformed Churches in *Europe*, may justify our separation from the Papists, whom we have left and are divided from: but first because they forsake the Apostles doctrine, and deluded themselves from the faith and religion of *Christ*, to embrace newell errors, and diabolicall superstitions, contrary to the received doctrine from the beginning: by whose hypocrisie and flattery, if we maye not suffer, our selves to be deceived to the perdition of our soules, but continue still to fight against them, under the assistance of the strong God, with undoubted trust of our victory.

asked, and who never know either the worth of grace, or the want, will much call for it. And who so do not so, rather they have not grace, as feel no need of it, which is a wofull dullness. Thirdly, here is a reproof, against the *Arians*, *Servetus*, and others, that Christ is equal to the Father, because Christ is made the giver and dispenser of grace, which is proper to the true God.

Lastly, this prayer in the end of every Epistle Paul wrote with his own hand, as a signe whereby to discern the Epistle not to be counterfeit, but his own. 2. *Ths. 4. 17.* howsoever he asked the help of a Scribe to pen these, yet this clause be ased with his own pen, to write it. A good caution, and prevention of adulterated and false writings, that they be not clogged and crowded in under the names of some worthy personages, to get them credite and authority, which hath been done to sundry learned and godly men.

Concerning the zealous praise and thanksgiving, wherewith Paul celebrateth God in the end of his *renewed* Epistle, there is nothing of like in it, which hath not been already handled in other Dialogues. Howbeit, to give some touch and taste of matters, will not be amiss. Note generally, that there is an Hyperbaton, the sense being suspended from verse 27. till 31. and thus it must be put together. *Gloria tibi, (that is to say) to the only true God, who is able to establish you, &c.* and thus the construction is *correct*, and no imperfection in *Rom. 15.* Observe yet further, 29. Paul in the entrance gave thanks to God for the *Romans*, *Chap. 1. 8.* and rendereth praise for himself, after his description of the spirituall combats, *Chap. 7. 1. 25.* (and upon the disclosure of the great secret of predestination signified, *Chap. 8. 1. 30.* he bursts out into this exclamation and doxologie, O depth, &c. To this day, for ever, and now, closeth the whole Epistle with the like heavenly sounding forth of Gods praise: it may serve to admonish us of this duty of praising God for our selves and others,

for his mercies and benefits, for his doctrine and works: how pleasant (as a sacrifice, or an incense) it is to God, how the Saints are delighted with it, having thanksgiving often in their hearts and mouths to himself, their own joy in God, and to provoke others to magnify him. As the Nightingale becometh noisy, in not finding no sound forth her songs, so doth the night in singing, for ought we even in the night season, to sound forth the praises of God: for this is one of his chief services, and to his Children, it is exceeding comely to rejoice and praise his mercies. How did David, pen, overflow with the praises of his God, how doth he urge a Lamen, to laude and celebrate his name? It is a fearfull signe of a dead heart, to be a niggard, or sparing, careless, or cold, in this way.

Learn further, that whereas praises be offered to God by Jesus Christ, *ver. 27.* because through him, both all good gifts are conveyed to us, as well through a Conduit, (from the fountain) and all praises are by him to be referred to God, that they may be gracious, 1. *Per. 2. 5.* And therefore *Lukes. 11. 32.* Praises, which have no true knowledge of Christ, they cannot worship the true God, nor give him any praise which he shall accept of, for he that hath not the Son, hath not the Father, and who so commeth to the Father, not by the Son, shall never be received. Oh, how much let Christians beholden to God for the knowledge of his Sonnes? Thus first of the duty of praising God, and the manner how.

The arguments of his praise be chiefly three, 1. from his power, 2. from his goodnesse, 3. his wisdom. 1. First, he commendeth his power, *ver. 25.* wherunto he ascribeth their strengthening, whereto, as he immaneth their weakness, what need they had of confirmation in respect of *Satan*, *lusts*, and their own feeblenesse? so he expressly teacheth, that it is God alone who can make them able to stand and persevere in this grace, to the end, as he said, *Chap. 8. 1. 30.* For it is God, might

alone which exceedeth the power of sin, the devil and the world, which be stronger then the strongest in earth.

Howbeit from his infinite power disjoined from his will, there is no comfort: but the **Hebrews** were assured of Gods love, by their calling and justifying, &c. Therefore here to matter of comfort, and notwithstanding all the fiery darts of Satan to which they were exposed continually, and all the fury of all the tyrants in the world which persecuted the poor flock set amidst Wolves; yet they shall be upheld, because God which loveth them, hath might enough to uphold them: Also what Paul prayeth for, that they were certainly to hope for, being Gods Children, and the thing asked, necessary to their salvation. If any then be weak, run to God, his power under his powerful protection, if any find strength to continue, ascribe the whole glory to God, who faith to the weak, be strong, and comfort to the feeble minded, showing his power in greater weakness, *2 Cor. 12. 10.*

The next part of his praise is his goodness manifested in the Gospel, which is the preaching of Jesus Christ, the great outward mercy of God, in the instrument to work grace within: wherein we be warned that our thanksgiving and adoration of our hearts must be drawn neither from his mere reason, philosophy, erudition, and inventions of men, nor from the law of God, which discovers sin, and directs to duty, but comfort to the soul against terrors within and without, but from the Gospel preached, which is the power of God, and the establishing of the heart in faith. Therefore it should continually with great reverence be read, heard, studied, and meditated, as Gods urine to comfort us to the end. We are further assured here in few words the dignity of the Gospel, (so he calls his own Epistle) in Chap. 20 verse 30. It is a doctrine of most singular worth and value. It is exalted and set forth here by four reasons, first by the object (Christ Jesus) in

whom are set up all the treasures of wisdom. It is termed the preaching of Jesus Christ, not so much actively which he preached, as passively being preached concerning him, as the matter and subject of it. For the Gospel is a good word or message of Christ) and not only the efficient cause and revealer of it. Paul (lest any other ministers) taught neither himself nor from others, but Christ, by a revelation from Christ, Gal. 1. 16.

Secondly, by the form (a mystery revealed now by the Scriptures of the Prophets) being before in the other ages, precedent even from the worlds beginning kept secret of the secretions of the word mystery, looks Dialogue of Rom. 11. 25. Here it would be expounded of the vocation of the Gentiles (rather then the whole doctrine of Christ) according to Eph. 3. 4. which therefore was taught in some sort to the Jews only, and but to some of them, and obscurely in dark sentences and prophecies, that all Nations should be redeemed by Christ: yet in comparison of that clear and bright knowledge which since Christ hath shined from the beames of the word, it may be said to be kept secret, and to have been hidden. Let men therefore so much the more provoke themselves even to real and great thankfulness, by how much more grace is vouchsafed us above that which the Fathers of the old Testament enjoyed, or else to look for the greater condemnation. Many kings and Prophets have desired to see these dayes, see We be to thee Christ, the great world, &c. *Isa. 60. 1.*

Learn yet moreover both the antiquity of the Gospel (to quit us from novelty) and the harmony between it and the Prophets, in that by the Scriptures of the Prophets it is said now to be made manifest to us, who ought therefore to study the Prophets with a purpose to learn Christ in them, flying popery at the new way, and holding us to the doctrine of faith in the old and good way. Thirdly, it is praised by the Author (as the commandment of the everlasting God)

God) that is, according to the eternall counsell and disposition of God, who by his most high liberty and wisdom might shew this secret when and to whom, and how far he himself would. The whole dispensation of the Gospell depends together upon the good pleasure of God, who as he sheweth his rain upon one City and not upon another, and in what measure, & with what fruit he thinks good: so the doctrine of salvation is absolutely ordered by the appointment and commandment of God: mans wisdom and will here hath no stroke.

Fourthly, by the small cause or end of the Gospell, which is, to call not a few but many, even Jews and Gentiles, at one time or other, such as were given to Christ among them, unto the obedience of faith, (that is) that they might beleeve the promises of grace resting in them by faith, which is the most excellent obedience, and cause of all practick obedience. See Dial. on Chap. 1. v. 5. and Ch. 10. v. 16. And thus far of the description of the Gospell by the causes of it.


The third and last praise of God is, for his wisdom, [*To God only wise*, verse 27.] as he is intituled, 1 Tim. 1. 17. because wisdom is essentiall to God, and he is infinitely wise, knowing himself and all other things most exactly and with all perfection: also in wonderful wisdom both making and moderating the world, being the very fountain of all understanding and prudence

which shineth in any creature, Angels, or men: hence he is glorified by the title [only wise God,] but especially for that admirable wisdom revealed in the Gospell from himself in marvellous and most divine discretion. For the better explication of this title, that sentence cited by *Peter* and *Peter Martyr* out of *Origen*, deserveth often to be read and thought on: Do not (saith he) so understand God to be wise, as if wisdom had made him wise, as it happeneth amongst men (for men are wise accidentally by a separable quality, and by participation of wisdom:) God is not, but as author and well-spring of all wisdom. For God is not wise by communication of anothers wisdom, but of himself he is so, and of him the only wise God, all others derive their wisdom: worthily therefore is it written, to the only wise God, for he alone so ingendreth wisdom, as he is not by wisdom made wise.

This clause [*For ever*] in verse 27. noteth eternity to the end of the world, and everlastingly without ceasing of the blessed Angels and Saints in heaven, blisse, and honour, and glory, will be ascribed to him that sitteth upon the Throne, and to the Lambe. To whom as for all other mercies (which are innumerable) for the accomplishment of this our conference to the illustration and clearing of this darke Epistle in some measure for the instruction of the Church, be all praise and glory. Amen.

FINIS.

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Zeal of the Jews faulty, sundry ways, ibid.

Zeal of Papists blinde and furious, ibid.

Zeal, rare in Protestants, ibid.

Zealous, why we ought to be, and why we should take heed of blind zeal, ibid.

FINIS.

